

A
JOURNAL
OF THE
LIFE
OF
THOMAS STORY:

Containing, an Account of his
REMARKABLE CONVINCEMENT
Of, and EMBRACING the
PRINCIPLES of TRUTH,
As held by the PEOPLE called
QUAKERS;

And also, of his TRAVELS and LABOURS in the
SERVICE of the GOSPEL:
With many other OCCURRENCES and OBSERVATIONS.

NEWCASTLE UPON TYNE:

Printed by ISAAC THOMPSON and Company, at the New Printing-office on the *Side*.
MDCCXLVII.

E
779E
588A+

A D V E R T I S E M E N T.

JOHN WILSON of Graithwait, JAMES WILSON, WILLIAM WILLIAMSON, and JOHN WILSON, of Kendal, being nominated and appointed Trustees, by THOMAS STORY, late of Justice-Town, touching and concerning his Estate and Effects in Great-Britain, and Executors of his last Will and Testament, and thereby empowered to print a JOURNAL OF HIS LIFE, relating to his Travels in the Service of the Truth, written by himself; the Expence and Charge of which to be defrayed out of the Residue and Remainder of the Money and Effects arising by the Sales of his Messuages, Lands, Tenements, and Hereditaments, and all the Residue of his Personal Estate: they the (Survivors of the) said Trustees have accordingly printed a certain Number of Copies of the said JOURNAL, to be bestowed upon the Publick as the AUTHOR'S LEGACY; of which Number this Volume is one.

T O T H E

R E A D E R.

IT appears by the Author's short Introduction to the following *Journal*, that he had two Points in view, which were jointly his Inducement to undertake the Performance. The *first* was, to have always at hand a faithful Remembrancer of his past Life; whereby, at every Opportunity, he might be enabled, with more Certainty, to make a right and useful Retrospection into his own religious Conduct; and to contemplate and adore the divine Goodness and Mercies of G O D, abundantly manifested in the Course of his own Experience and Observation in the World. The *second* was, that the Service of this Work might not altogether center in himself, but be extended to the Publick, affording Lessons of Instruction and a profitable Entertainment to all such as are inclined to enquire into Things of a religious Nature.

THIS twofold View, being constantly regarded by the Reader in perusing the *Journal*, will afford a full Explanation and Apology for the Author's Manner of relating several particular Passages, which otherwise might seem liable to some Objection: For Instance, the Times, Places, and Circumstances upon many ordinary and common Occasions; and the Names and Characters of private Persons, seem sometimes too minutely insisted upon, for any apparent Use or Information that can accrue to the Readers in general, especially at remote Distances of Time and Place from those which the Author frequently mentions: and yet such Particulars might both be entertaining and very useful to himself in the Review of his own Life, as Inlets to the Memory of many other concomitant Scenes and Transactions, which the Mind is naturally disposed to recollect by such Helps and Assistances. Again, in the Narration of what happened in several Discourses and verbal Controversies, the Arguments are often drawn out to a greater Length, and the particular Texts of Scripture more fully quoted, than it can be imagined the Author could design for his own private Use; or indeed than the best Memory could possibly recollect exactly to have happened, without Notes having been taken down during the Time of such Discourse or Debate: In such Cases it must be presumed, the Author had the publick Service in view; and therefore, after long Disputations and verbal Combats, tho' he might not remember exactly every small Circumstance and Part of the Controversy, yet being at no Loss as to the full Purport of what had passed, and the Stress of the Arguments on both Sides, he was able to give a clear and full Account of the Matter; which he undoubtedly did: and also, without any Unfairness, might add such other corroborating Texts and Observations as he judged useful to the Support and Explanation of the Truth; the Knowledge of which it was his principal Concern to propagate in the World. In short, the Work being

a

ing

ing designed both for his own private Use and Advantage, while living, and a Legacy of the like Emolument to the Publick after his Death; however these two Purposes might require different Methods of Prosecution, and, being different Ends, might vary in the Means: yet, through the whole Course of the Work it may easily be observed, that he kept a faithful Eye to both Points; and where they could not jointly be pursued, he has made no Scruple to drop one to serve the other.

It may, perhaps, be objected, that as the Author's Purpose with regard to himself, must have been accomplished during his Life, and ended at his Death, why have not the Editors suppress'd all Parts of the Work whose End and Aim had obtained their full Service, and only permitted that to be published which was designed and calculated for publick Use? The Answer is, That the several Parts of the Work, though often plainly adapted to serve different Purposes and Ends, are yet in most Places connected in such a Manner, and so interwoven together, that it would be no easy Task (as the Editors conceive) to separate them, and new-model the Performance, without doing manifest Injury to the Author. They, however, dare not presume themselves authorized, nor qualified for such an Undertaking; and have therefore thought it prudent to leave the Matter to the Judgment and Candour of the impartial Reader, presenting him with the whole and entire *Journal*, as the Author left it in his own Hand-writing; wishing that a right and profitable Use of it may be honestly made by every one: which appears to have been the Motive and earnest Concern of our worthy Friend the Penman. As to his own Part, there can be no Doubt but that his Labour fully answered his Expectation and Desire; and that many ferious Reviews, and solid Considerations of his past Life, were applied to his own unspeakable Benefit and Satisfaction: For what Advantage so great, or what Knowledge so useful, as that which Experience teaches and gives? And what Consolation can equal the Love of GOD, and the Memory of a well spent Time?

THERE is one Thing more, too remarkable to be pass'd over without Observation; which is, that though the Author was known to be a Man of excellent Understanding and extensive Learning, and had particularly applied part of his Time to the Study of Natural History, and the physical Explanation of Things, yet we do not find any Disquisitions, nor Observations of this kind, brought into his *Journal*, though Opportunities seem not to have been a-wanting, if he had thought it proper to have made any Use of them; and perhaps some Readers may be disappointed in not finding something of this sort in the following Work. But the Author certainly judged of these Matters in another Manner, and esteem'd them as Subjects of too light and insignificant a Nature to bear any Part or Mixture with Things appertaining to Religion and the World to come. He was well convinced of the mutable and uncertain State of terrene Affairs; the limited and narrow Bounds of the present Life; the Shortness, Imperfection, and Vanity of all temporary Enjoyments; and the weak and perplex'd Condition of human Reason, and the natural Abilities of Man, though aided and improved with all the Arts and Sciences the World can give. With these he had compared (or rather opposed to them) the eternal and unchangeable Mansions prepared in the Heavens for the favoured of GOD; the wide and unbounded Prospects of Immortality; the transcendent Fulness and Duration of celestial Joys, and the ineffable Light and sure Knowledge, revealed and manifested in the Presence and Enjoyment of the Almighty. In regard to these Views, and under a deep Consideration of this sort, the World (though GOD's Creation, and, in its Place, perfectly harmonious, and wisely design'd and order'd)

der'd) he held of small Account; and, with the Apostle, esteemed it as Dross and Dung in comparison with divine Riches and Attainments. It seems therefore to have been his studied Care to avoid touching upon every other Subject, but what in some Measure lean'd towards religious Matters, or related to the Work of GOD in the Soul of Man: And as he had freely dedicated his Life to this great Purpose, we do not only find that he has excluded the Amusements of natural Science, and the Curiosities of human Learning from his Work, but also most of the Matters of Business and Incidents which fell to his Share in the Course of his secular Affairs and Transactions in the World, whether of a private or publick Nature; amongst which, it is not a little remarkable, that he has not once mentioned his ever having been in the conjugal State, though 'tis certain that he was married in 1706 to *Anne* Daughter of *Edward Skippen*, with whom he lived in great Harmony and Affection several Years, viz. till 1711 or 12, when he was deprived of that Comfort, by her Death. His not taking any Notice of a Thing of so great private Concernment as this, makes it no Wonder that he has omitted many others of a more remote and indifferent Nature; by which Means there appear several Vacancies, or Chasms, of Time, concerning which he has left us no Account; particularly one of four Years, between 1705 and 1709, during which Time he was mostly engaged in the Provincial Affairs of *Pensylvania*, by virtue of a Deputation from his intimate Friend, the Proprietor, *William Penn*. Also between 1720 and 27 we have another Vacancy in the *Journal*, during which Time the Author was employed in regulating several troublesome Affairs, which he could not avoid being involved in, as well as some vexatious Law Suits; all which he bore and pass'd through with great Firmness and Temper, and at last cleared himself of, and became again free from the World and the Things thereof, and wholly devoted to publick Service in the great and interesting Cause of Truth and Salvation; of which he was an able and faithful Minister in the Hand of GOD, thro' JESUS CHRIST our LORD.

BUT it is a needless Thing for us to attempt any Character or Encomium of our deceas'd Friend; many living Witnesses remain, even all who were acquainted with him, of his high Value and Merit, as a glorious Instrument in the divine Hand. To their Memory we may appeal, which will undoubtedly supply abundantly more than it is in our Power, or even in the Compass of Language to unfold: And as for those who never had the Happiness or Opportunity of an Intimacy with, or personal Knowledge of THOMAS STORY, to them let this Legacy, his *Journal*, shew forth what Manner of Man he was; his own Work will better and more truly characterize him, and be his Praise, than any Description and Recommendation of ours.

As the Manuscript was committed by the Author to our Discretion, to be perused by us, and published or suppressed as we, upon a due Consideration, might adjudge it of Service, or the contrary, to Mankind; we have honestly, and, we hope, we may add impartially, discharged the Trust reposed in us*: for, upon a deliberate and attentive Perusal of the Work (which we made, and divers Times repeated with great Satisfaction) before it was put to the Press, we observed the wonderful Ways and Mercies of Almighty GOD, clearly manifested after a most singular Manner, in the Convincement of the Author, and in the Course of his Experience; and also finding many excellent Expositions of the Holy

* The Work was perused by all the Trustees respectively, who unanimously agreed upon the Publication, though only two of them, viz. *James Wilson* and *John Wilson of Kendal*, lived to see it printed.

To the R E A D E R.

Holy Scriptures, and the Principles of Truth, maintained with a more than common Strength and Clearness, established upon their own proper and immutable Nature, and exhibited in a Light and Force over all the Perversion, Confusion, and Sophistry of ignorant and ill designing Men, we could not but think the Work highly worthy of Publication, and most likely to be of excellent Service to Mankind, if they will be persuaded to read it with a *single Eye*, in the *unprejudiced Love of Truth*; which, that every one may, is the sincere Wish and hearty Desire of,

Candid Reader,

Thy well-wishing Friends,

Kendal, Fifth Month 24,
1747.

JAMES WILSON,
JOHN WILSON.

E R R A T A.

Page 3, Line 3, in a few Copies, for *flagrant*, read *fragrant*. Page 208, Line 11, concur, read concurs. Page 216, Line 2, whether, read whither. P. 301, Line 10, dele to. Page 331, last Line but one, dele back. Page 338, Line 5, them, read they. Page 370, last Line but one, sent, read set. Page 496, last Line, this, read this Place. Page 566, for 556. Page 667, Line 28, Hadoe, read Haydock. Line 35, Acred, read Ecroyd. Page 688, Line 12, Henry Arden, read Henry Ardern. Page 699, Line 25, Andrews, read Ardern.

T H E

T H E

L I F E

O F

T H O M A S S T O R Y.

THAT which I intend by the following Work, is, to record the tender Mercies and Judgments of the LORD; to relate my own Experience of his Dealings with me thro' the Course of my Life; and to write a faithful Journal of my Travels and Labours in the Service of the Gospel: Which I design for my own Review; and likewise for the serious Perusal of all those who may incline to enquire into Things of this Nature.

I HAVE solid Evidence to believe, that the LORD, in his great Mercy and Kindness, had an Eye upon me for my good, even in my Infancy, inclining my Heart to seek after him in my tender Years: From whence, I may reasonably conclude, arose that early Inclination I had to Solitude; where I sometimes had religious Thoughts, and frequently read in the Holy Scriptures: which I ever loved, and still do, above all Books, as most worthy and most profitable; especially the New Testament, in which I chiefly delighted.

IN this State, my Mind suffered many Flowings and Ebbings; and, as I grew up towards a young Man, I found myself under great Disadvantages in Matters of Religion, as I was then circumstanced: For my Father, intending me for the Study of the Law, which being esteemed a genteel Profession, he first sent me to the Fencing-school, as a fashionable and manly Accomplishment. Here I became a considerable Proficient in a short Time, and obtained the chief Vogue over all my neighbouring Contemporaries in that Faculty; by which my Mind was greatly drawn out, and too much alienated from those Beginnings of Solidity which I had once known: And, having acquired some Skill also in Musick, the Exercise of that occasioned an Acquaintance and Society not profitable to Religion; tho' I was hitherto preserved from such Things as are generally accounted Evils among Mankind.

AFTER this I was put to the Study of the Law, under a Counsellor in the Country; thereby to be initiated, with a Design to be entered, afterwards, into one of the Inns of Court, and to make further Progress, and finish there: But, being much in the Country, and the Family sober and religious in their Way, of the most moderate sort of the Presbyterians, I had again the Advantage of Solitude and little Company, and that innocent; so that my Mind re-

turned to its former State, and further Search after the Truth. And tho' I had, at Times, some youthful Airs; yet, through secret Grace, I was preserved from gross Evils, and gain'd Respect from all the Family.

ANNO
1686.

Now, the Dispensations of God being various, accommodated to the State of the Mind in Man's Progress through this World, which suffers great and frequent Mutations; (for the LORD, willing, in Mercy, to save the Soul, is pleas'd to suit various States with various Means; and all, at last, to that good End :) So he hath, in Times past, as we may observe in Holy Writ, awaken'd and inform'd the Mind, sometimes by Dreams, sometimes by Prophecy, sometimes by Signs, and, at other times, by immediate Revelation; and so, in Degree, I have found it in myself: For, whilst my Mind was secretly looking towards the LORD, and desiring the Knowledge of his Ways, I had, one Night, a Dream in manner following.

“ I THOUGHT I stood in an outward Court, before the Gates of a Castle, or Fort; and there stood one by me that was a great Sinner. And I beheld five great Lights in the Heavens; four whereof were as Moons, greatly eclipsed, and of the Colour of Blood; and the fifth as the Sun, under a thick Cloud, and hardly to be discerned. The first was placed in the South-east, or where the Sun riseth in the Winter Solstice; the second a Degree further South; the third, South; the fourth Moon, a Degree towards the West; and the fifth, (being the Sun) in the South-west, or where the Sun sets in Winter. Whilst I looked stedfastly upon the four former with Admiration, the fifth pass'd, insensibly, below the Horizon, and vanish'd out of my Sight; and then also the Clouds departed, and the four sanguin Moons wandered to various and opposite Points in the Heavens. After which, being violently moved towards the Zenith, they met there, and were dash'd to Pieces, one by another, and fell to the Earth.

“ AFTER this I saw the Stars of Heaven, and they appeared bright and innumerable; and, remaining in the Firmament a short Season, they also moved suddenly, and with Violence, one against another; and, being broken in Pieces, fell likewise to the Earth, as the falling of Fruit from the Tree, shaken by a mighty Hand. And as the Stars fell, they gradually lost their Light; and as they approached near the Earth they altogether ceased from shining. And I also beheld the Light of the Candles to be extinguish'd; and the Fire would not burn any longer; and total and thick Darkness was upon the Face of the whole Earth, and covered the Deep, and was over all Flesh.

“ AND I was afraid with exceeding great Amazement, and so was he that was with me; for the great Day of the Almighty appeared to be come, even the Day of his righteous Judgment: And we fled with Horror unspeakable and precipitant Haste, and in Confusion run towards a Stable; where, hiding us under an Ark, we remained in Agony, expecting the Earth should be dissolved, and the Elements melt with fervent Heat, and to receive a Reward according to our Works.

“ BUT, in the Midst of this Fear, I resigned all to the Will of him who shaketh the Heavens, and dissolveth the Earth, and doth what pleaseth himself in Time and Eternity. And immediately after, tho' all Hopes were gone, the Sun arose towards the North-east, as in the Strength of Summer; and, all
“ Fear

“ Fear vanishing, I came from under the Ark, but saw my Companion no more.
 “ And I went out into a spacious and verdant Valley; where the Flowers were
 “ many, flagrant and perfect, and young Men walking in their full Strength,
 “ Beauty and Perfection, innocent as little Children; and Women also as the
 “ tender Babes; and discoursing together with Countenances bespeaking a Sense
 “ of Deliverance; telling of their Absence from their own Dwellings, and jour-
 “ neying homewards when the Stars fell, and a thick and black Corruption,
 “ which came from them, fell on their Faces, to their great Hurt, Hindrance
 “ and Annoyance in their Return. But we, being delivered from the horrible
 “ Darknefs, by the Return and Coming of the glorious Light, rejoiced together in
 “ unspeakable Love.”

ANNO
1686.

DURING my Abode with this Counsil, I was several Times with him at *London*; where, by the Fear of GOD, I was preserved from Vice and evil Company, which much abounds in that great and populous City, tho’ not without Temptations; and some not otherwise to be resisted than by the secret Influence of Grace, which supercedes them; tho’ it may not always be immediately apprehended by such as are preserved by it.

AND tho’ I was educated in the Way of the National Church of *England*, yet I had no Aversion to any Class professing the Christian Name; but, occasionally, heard several forts; and yet did not fully approve any Sect in all Things, as I came to consider them closely. At *Newcastle upon Tyne* I once happened to hear a famous Presbyterian Preacher: It was in the Reign of King *Charles* the Second, when the National Laws were against them, and all other Dissenters from the National Worship; and they, being cowardly, had their Meeting in the Night, and in an upper Room, and a Watch set below. I did not go into the Room, but stood on the Head of the Stairs, expecting to hear something like Doctrine from so noted a Man among them: But all that he entertained his Auditory with, was Suggestions of Jealousy and Dislike against the Government; and *that* he delivered in such a Way as appeared to me very disagreeable.

AT another Time, I was occasionally at a Friends Meeting, on a Week Day, at *Broughton*, in the County of *Cumberland*; where I applied my Mind with as much Diligence as I could to examine what I could discern in their Way: But, tho’ I observed they were very grave, serious, and solid, in the Time of their Worship, I could gather but little, at that Time, either from their Manner or Doctrine; only I took them to be an honest, innocent, and well-meaning Sect.

TOWARDS the latter End of the Year 1687, we came out of the Country, and had Chambers in the City of *Carlisle*: And King *James II.* being then on the Throne, and the Garrison and Castle in the Hands of Popish Officers and Governors, the Protestants were apprehensive of great Danger, and the People much divided in their Sentiments and Interests: For there was a loose and treacherous sort among the Protestants, who approached daily nearer and nearer towards the Papists, and fell in, generally, with all their Measures; which grieved the steady Part, and justly heightened their dreadful Apprehensions.

1687.

ABOUT this Time I went diligently to the publick Worship, especially to the Cathedral at *Carlisle*; where, in time of publick Prayer, we used all, (Male and Female) as soon as that Creed, call’d the *Apostles Creed*, began to be said, to turn our Faces towards the East; and, when the Word *JESUS* was mentioned, we all, as one, bowed and kneeled towards the Altar-table, as they call it; where

ANNO stood a Couple of Common Prayer Books, in Folio, one at each Side of the
1687. Table, and over them, painted upon the Wall, H. S. signifying JESUS,
Hominum Salvator; JESUS, *the Saviour of Mankind*.

Phil. ii. 10.

Matt. xxiv.
27.

I HAD read and heard many Things of the Popish Religion; of their manifold Ceremonies, strange Tenets and Doctrines; their Cruelty, Murders, and Massacres of all who differ'd from them, wherever they had Power: which I thought denoted a Degeneracy below even fallen Nature; *that* making Men worse than *this*. And as I was frequently concerned to enquire more and more after the Truth of Religion, the Manner of our Worship in the Cathedral often put me in mind of the Popish Religion and Ceremonies, and made me conclude, that the Way we were in retained abundance of the old Relicks; our Prayers, Postures, Songs, Organs, Cringings and Shows, appearing to be little else than an Abridgment of the Popish Mass, and the Pomp and Show attending it. And then I began to be very uneasy with it; and tho' I went there a little longer, yet I could not comply with several of the Ceremonies; which being taken notice of, in a familiar Conference with an Acquaintance of the same way, I asked a little pleasantly, What is that we worship towards the East? And why towards the Altar, more than any other Place, at the saying of the Creed? The Person replied, Sure you are not so ignorant as you would make yourself seem. The Scripture saith, *At the Name of Jesus every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth*. And again, *As the Lightning cometh out of the East, and shineth even unto the West; so shall also the Coming of the Son of Man be*.

TO the first I returned, That our Pagan Ancestors were Worshippers of the Sun and all the Host of Heaven; and this looked very like a Remain of that; and could not be certainly grounded on that Scripture, which I can't understand to signify any other, than the gradual Manifestation of the Power and Glory of CHRIST unto the World: But if he should literally come from the East, in an outward Sense; which, considering the State of the Earth, its Revolutions, and Relation to the Sun and other Planets, cannot be in the Nature of Things, (that being West to one Place which is East to another) yet that Coming would not excuse our Superstition, if not Idolatry, in the mean time before he so come: tho' I grant, if he should so come, and we see him, then, and not till then, may we lawfully and reasonably worship towards the Place, or imaginary Place, of his Coming.

Matt. xxvii.
18.

AND as to bowing at the Name of JESUS, I understand it to be in the Nature of a Prediction, that in the Fulness of Time all Powers in Heaven and Earth shall be subjected and brought under the Power of CHRIST, as the next Verse imports, which is explanatory of the former, *viz. that every Tongue shall confess, that Jesus Christ is Lord, to the Glory of God the Father*: Agreeing also with what the LORD JESUS himself saith, *All Power is given unto me in Heaven and in Earth*. And therefore, this bowing towards a Cypher of the Words JESUS *the Saviour*, painted upon a Wall, whilst the Heart and Spirit of a Man is not subjected to the Power of his Grace, is but a mocking of CHRIST, a Relick of Popery, and hath some Shew of Idolatry in it, from which I thought all Protestants had been thoroughly reform'd.

THIS a little surprized my Acquaintance at first, coming from one in whom so little of the Work of Religion appeared outwardly; but as I remained in the
Di-

Diversions of Fencing, Dancing, Musick, and other Recreations of the like sort, little Notice was further taken for a while. ANNO 1687.

AFTER this I happened to be at a Christening (as we called it) of a Relation's Child; on which Occasion I found my Mind agitated in an unusual Manner, and a secret Aversion to that Ceremony; which I perceived was not according to the Holy Scripture, for we have neither Precept nor Example there for that Manner of Practice. And when the Priest came to say the Prayer, which is a Part of the Service on that Occasion, a great Fear and Surprize came over my Mind; (as I gave a more close Attention than usual) so that I could not pay that Regard to it as formerly: For, by way of Introduction and Foundation to the Work, the Priest reads Part of the Tenth Chapter of *Mark's* History of the Gospel, where it is related, That the People brought young Children to Christ, that he should touch them; that his Disciples rebuked those that brought them. But when Jesus saw it, he was much displeased; and said unto them, Suffer the little Children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, shall not enter therein. And he took them up in his Arms, put his Hands upon them, and blessed them. After this they prayed, that God would give his Holy Spirit to that Infant; that she, being born again, and made an Heir of everlasting Salvation, thro' our LORD JESUS CHRIST, might continue the Servant of GOD, and attain his Promise, &c. And, after some more Ceremony, the Priest said, We receive this Child into the Congregation of CHRIST's Flock, and do sign her with the Sign of the Cross, &c. Then the Priest, pretending to the Company that the Infant is, by that *Rantism*, regenerated and grafted into the Body of CHRIST's Church, exhorts them to Prayer; the Substance whereof was this: They thanked GOD that it had pleased him to regenerate that Infant with his Holy Spirit, to receive her for his own Child by Adoption, and to incorporate her into his Holy Church, &c.

Mark x. 13,
14, 15, 16,
17.

UPON this I note, That the Scripture there hath no relation at all to Baptism; much less to Sprinkling, which is no Baptism: For the People brought their Children to the LORD CHRIST, not to be baptised, but that he might touch them; and he answered the Faith of the People accordingly, he blessed them, and declared their Innocence and Aptitude for the Kingdom of GOD, without such Baptism; and did not baptise them: So that this Scripture is inapplicable, and all the Consequences drawn from it, in this Sense, null and chimerical. But they, first praying that GOD, in their own invented Way, would give his Holy Spirit to that Child; and that being taken for granted, as already done by that Ceremony and Prayer, they then receive the Child into the Congregation of CHRIST's Flock; (as they say) acknowledging, that, by that Baptism, that Child is regenerated, and grafted into the Body of CHRIST's Church; and accordingly they make their Address of Thanks to GOD for doing it. After this Ceremony was over, I privately asked the Priest, whether he did believe that that Ceremony, for which there is not any Foundation in Scripture, either for making little Children the Subjects of Baptism, signing them with the Sign of the Cross, promising and vowing in their Names, believing and confessing in their Stead, sprinkling them only with Water, &c. did really then, or at any Time to come, regenerate those Children? At which he only smiled, and said, No; but it being an established Order in the Church, the Practice could not be omitted. Why then, said I, you do but mock GOD, in giving him Thanks for that which you don't seriously believe he hath effected. And the Sequel of Things proves there is no such Thing done by those Means: For true Baptism

ANNO 1688. is Justification and Sanctification, effected by the Holy Spirit of CHRIST in the Mind; and not by the Application of any outward Element, or external Performance of any Person whatsoever, under any Qualification.

NEVERTHELESS I continued in the national Way of Worship, tho', by the divine Grace, my Understanding was still more and more cleared. About this Time the Power of King *James* the Second was at the Height, and all Sects were indulged with great Liberty; when *John Scansfield* (a noted Quaker) having, by Leave, a Meeting on a First Day in the Town-Hall, several young Men, amongst whom I was one, went thither to hear what those Quakers had to say. There was a mix'd Multitude, and some of our Sort and Company rude enough; but others, and myself, were resolved to give the best Attention we could, in order to form a right Judgment. Two *Cumberland* Preachers spoke before *John Scansfield*, whom several of us knew; but their Preaching had no other Effect upon me, than to confirm an Opinion which I had conceived when I was a Boy; that as a sort of People I had heard of, called *Baptists*, imitated *John the Baptist*, in washing or plunging their Followers in Water, who, I believed, had not any Authority from GOD for that Practice; so the Quakers only imitated the Apostles, in going about Preaching, as they did, but without that Power which the Apostles were accompanied with and travelled in; and I thought it was great Pity they were not so endued, since I heard they took Pains as if they were. One of these Preachers (to me) had only a little dry, empty Talk, and the other was more lively; but straining his Voice to be heard over the Multitude, he quickly grew hoarse, lost his Voice, and so sat down. And then *Scansfield*, the Stranger, from whom we had greater Expectations, stood up, and made a more manly Appearance than either of the former. The first thing he did was to reprove the Rudeness of some of the Company; and, in his Preaching, falling upon Baptism, amongst other things, and alledging there was no Foundation for the Practice of the Church of *England*, in all the Scripture, concerning that, he advanced this Query: Suppose, said he, I were a Turk or a Jew, and should ask thee, What is the Rule of thy Practice in that Point? and thou should say the Scripture; and if I should desire to see that Scripture, thou not being able to produce any, What could I conclude other than that thou hadst no Foundation for thy Religion but thy own Imagination, and so go away offended and prejudiced against the Christian Religion? This agreed with my own former Sentiments, and gave me occasion to give further Attention. But in the rest of his Speech, he first run down the National Church at a great Rate, and then likewise the Church of *Rome*: And there being many *Irish*, Popish, Military Officers present, and a Couple of Musketeers placed at the Door, and the Officers behaving so tamely, as no Shew of Dislike appeared in any of them; many suspected *Scansfield* to be a Jesuit, and that his Aim was to expose and run down the Church; and what he said, against the Church of *Rome*, was only the better to cloak his Design: For the King, and his Friends and Accomplices, could support their Religion by the Power of the Sword, and other cruel and forcible Means; that being their usual Method and Practice: but there was nothing then to support the Church of *England* but the Truth of her own Principles, and the Fortitude and Stability of her Members, in the Time of an impending Danger, and approaching Trial.

MANY of us left them when they went to Prayer; yet I was apprehensive of a secret Influence of a divine Power and Presence, in some Degree, among that People: But that Impression did not remain long with me, till renewed upon another Occasion; which will be related hereafter.

THIS was in the Year 1688, about which Time came the News of the Queen's being with Child; and the Papists, being greatly overjoyed thereat, made Bone-fires in the Market-place, and, in a publick, exalted, and triumphant Manner, drank Healths to the young Prince: And I being a Spectator, with many other young Men of the Town, the Officers called several of us to drink the Health with them; and then I took occasion to ask one of the Captains, how they knew the Child would be a Prince; might it not happen to be a Princess? No, replied he, Sir, that cannot be, for this Child comes by the Prayers of the Church; the Church has prayed for a Prince, and it can be no otherwise. And, when the News came of his Birth, they made another great Fire in the same Place; where they drank Wine, till, with that, and the Transport of the News, they were exceedingly distracted, throwing their Hats into the Fire at one Health, their Coats at the next, their Waistcoats at a third, and so on to their Shoes; and some of them threw in their Shirts, and then ran about naked, like Madmen: Which was no joyful Sight to the thinking and concern'd Part of the Protestants who beheld it; and it brought such a Concern upon my Mind that I could not go near them.

ANNO
1688.

IN this Conjunction, the whole Protestant Part of the King's Dominions, except the Temporizers, were in great Consternation, and apprehensive of a Popish Government, and consequent Oppression, and Persecution to Destruction. Nevertheless, whether out of Fear, or other Cause, as well the Bishops as inferior Clergy, and the generality of the People throughout the King's Dominions, presented Addresses to him on this Occasion, replete with the utmost Expressions of Loyalty and Duty that Words were capable of. And the Pulpits generally re-founded throughout the Nation with their King-pleasing, yet ambidexter Doctrine of Passive Obedience and Non-resistance; (but with their own mental Reservations, as in the Sequel prov'd) inasmuch that he, among them, who could not compose a Discourse on that modish Subject, would beg, borrow, buy, and steal from the more able, rather than not be fashionable; which occasioned Jealousy in many, lest the Clergy should revert and embrace the old Errors; from which they, with the People, seem'd to have been reformed. And yet seven of the Bishops stood obstinately to their Principles, when the King commanded them to read, or cause to be read, his Proclamation for Liberty of Conscience in their respective Diocesses; which, tho' highly reasonable and christian, they refused: Which could not be on any Foundation of Religion, but as contrary to those National Laws which persecuted and suppress'd all but themselves, and those of their own Sect.

THE Face of Affairs thus smiling, and flattering the *Roman* Interest, they became Zenith-high in their Expectations and Assurance; imperious, insolent, swaggering, and insulting every where; and the Protestants more and more filled with rational Apprehensions of impending and approaching Danger and Destruction.

NOTWITHSTANDING, there were many, both among the Priests and People professing the Protestant Religion, as brisk and forward as the Papists themselves, to fall into the present Measures, Interests and Politicks; which gave others just occasion to think they would, in the End, prove themselves false Brethren.

A SOLID Consideration of the State of Affairs, the Doubtfulness and Hazard of the Issue, put me upon a more inward and close Observation of Persons and Things than ever. And one Day, at the Assizes at *Carlisle*, dining at an Inn with

ANNO
1688.

with a mix'd Company, where happened to be two of our Ministers of the Church of *England*, a Popish Gentleman mov'd a Debate concerning Transubstantiation; pretending to prove, by Scripture, that, by virtue of certain Words which their Priests say over a Piece of Bread, or Wafer, there is a substantial Conversion of it into the real Body of CHRIST; the very same that was born of the Virgin *Mary*, crucified at *Jerusalem*, and now glorified in Heaven.

Mark xxvi.
26.

THE Text of Scripture he advanced to support this Position, was, *And as they were eating, Jesus took Bread, and bless'd it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body.* And his Argument was only this, That CHRIST, being the Word of GOD, and the Truth, whatever he said must be positively and literally true; and therefore there is a real Change of the Bread into the true and real Body of CHRIST: And this being an Ordinance of GOD to his Ministers, the same Power is annexed to that Ordinance; since, at the same Time, he commanded them to do the same, saying, *This do in remembrance of me.*

DURING this uninterrupted Discourse, my Zeal was kindled, so that I could scarce contain it: But being young, and diffident of my own Abilities, and paying Regard and Preference to our two Ministers present, and expecting their Appearance against so great an Error, and so opposite to the Protestant Religion, I delayed till it became almost unseasonable to engage him. But they minding their Plates, and hanging down their Heads, with their Countenances veil'd by their Hats; and I seeing no Sign of any Answer from them to the Papist, I took him up upon the Subject, thus:

SIR, You of the Church of *Rome* take these Words literally; but we take the whole Form of his Speech at that Time, on that Subject, to be figurative; and that these Words, *This is my Body*, intended no more than, This Bread is a Symbol, or Figure, or Representation of my Body, which shall shortly hereafter be broken for you: For we ought not to divide the Sentence or Speech of CHRIST, and take one Part literally and another figuratively. And you may remember that, at the same Time, he also took the Cup, saying, *This Cup is the New Testament, in my Blood, which is shed for you*: Do you think that that Cup, whether of Gold, Silver, Glass, or Wood, was the New Testament? Or can't you see, that in this latter Part of his Speech there is a double Figure? First, *Metonymia, subjecti pro adjuncto*, the Thing containing for the Thing contained; and, secondly, the Wine in the Cup, exhibited under the Word *Cup*, as a Figure, or Representation, of his Blood; which was not then actually, or literally, shed, or his Body broken. And seeing he said, in the present Tense, *This is my Body which is broken* (not to be broken) *for you*; and *this Cup is the New Testament in my Blood, which is* (not which shall hereafter be) *shed for you*; you must either own that CHRIST advanced a false Proposition, which you will not; or that he spake figuratively in both Sentences; which you cannot reasonably avoid. Besides, the Words utter'd by CHRIST himself did not work that Effect you imagine; for no Man can call a Thing by any Name, denoting its Existence, before it is that Thing which it is called: [*Then taking up a Plate*] No Man, for instance, can truly and literally say, this is a Plate, if it were not a Plate before. Then, by a Parity of Reason and Truth, CHRIST could not say, this Bread is my Body, if it were not his Body before: Therefore these Words made no Alteration; for if it is was so before, these Words were only declarative of what was before, and not initiatory, or commensive, of a new Being, which was not there

ANNO
1687.

there before : And again, if ever these Words had effected a Transubstantiation, they would when CHRIST himself uttered them. Consider then pray, that as soon as CHRIST began to speak these Words, *This is my Body*, the Body of CHRIST, born of the Virgin *Mary*, began to cease to be his Body, and the Bread began to convert into it ; and that, as soon as the Words were finished, the Body, born of the Virgin, altogether ceased to be what it was before ; and, by a new Way of a corporeal Transmigration, insinuated itself into the Bread ; which, by the same Degrees that the Body of CHRIST ceased to be his Body, commenced, proceeded, grew, and became his Body ; or else he had two Bodies present with his Disciples at the same Time ; and if they eat his Body that Evening, what Body was that which was crucified the next Day ? And what Blood then shed, if, the Night before, the Disciples had drank the Blood of JESUS in a proper and literal Sense, and without a Figure ? And where now is that same Cup ? If you have lost that, you have, in your own Sense, lost the New Testament, and all your Share therein. Now, Sir, if you can persuade me, and this Company, out of our Senses and Understandings, so as that we may be able to believe against both, that a Piece of Bread is the Body of CHRIST, and a Cup of Wine is his Blood, then you may bid fair for our Conversion, or rather Perversion, to your Religion : But, till you can do that, you cannot reasonably expect we should embrace so great Absurdities. Upon this, several of the Company laughed ; and the Papist said, these were great Mysteries, and the Subject copious and intricate, and could not, at that Time, be fully prosecuted, but might be more largely discussed at some other convenient Opportunity. I replied, Then why did you move it ? Could you think we would all sit silent, to hear you propagate such Notions, and make no Opposition ? And so the Matter dropp'd. But tho' I had thus opposed him, he shewed more Respect to me afterwards than to any other of the Company.

DINNER being over, our Ministers retired into another Room, and I went to them ; where, with much seeming Respect, they addressed themselves to me after this Manner, “ We are very glad to hear you have so much to say in defence of our Religion, and that you managed the Debate so as that he got no Advantage, nor could maintain his Point.” But I, being still under the Grief and Shame, as well as Repentment, of their Temporizing, Cowardice, and Negligence, quickly returned thus ; “ And I, Gentlemen, am very much griev'd and ashamed to find that you had nothing at all to say in defence of it, which I very much wonder'd at ; for I so long expected one of you would have engaged the Gentleman, that it was almost unreasonable to make any Answer.”

To this they replied, that I might a great deal better, and safer, do it than they ; for it would have been more taken notice of, and worse repented in them ; and might have been greatly to their future Prejudice.

THIS Reply, from Men of their Profession, at such a Crisis, when our Religion was apparently in the most imminent Danger, bore such an Aspect of Temporizing, and was so suspicious of a secret Inclination to apostatize from their own avowed Principles, and to conform to Popery, then ready to force its Way into Fashion, that it very much offended me, increasing my former Disgust ; and occasioned such a Crowd of Thoughts in my Mind about the Clergy, and the Religion they pretended to propagate, that I said no more to them about it.

ANNO
1688.

The Prince
of Orange
landed at
Torbay,
Nov. 5.

THIS was towards the End of *August*, in the Year 1688; and, not long after, arrived the Prince of *Orange*; at whose Appearance, that Party, which had, but a little before, been so very high, despotick, and rampant, were, at once, universally dispirited and dejected to such a Degree, that they stole away from some Places in the Night, particularly *Carlisle*; where there was a strong Castle, and other fortified Holds, and the City also surrounded with a high and strong Wall, and well stor'd with Ammunition; which made many judge that their Guilt, and the Consciouness of their own evil Designs against the Protestants, was the main Ground of the Pannick which seiz'd them at the News of the Arrival of that Protestant Prince; with whom they had good Grounds to believe the Protestants had a secret Understanding; and with whom, most likely, they would quickly join; which accordingly happen'd at the erecting of his Standard, and displaying of his Banners.

I (being at *Carlisle* when this surprizing Departure of the Popish Party happened, and, with them, our great Fears) wrote to my Brother, Chaplain to the Countess Dowager of *Carlisle*, and then with her at *Howard-Castle*, in *Yorkshire*, a full and particular Account of all the Circumstances of it; which being intercepted, with other Letters, and sent to the Lord *Delamere*, then in Arms, in favour of the Prince, it gave him great Satisfaction. But the Noise of Passive Obedience and Non-resistance being still fresh in my Ears; and, thinking the Clergy would oppose their late Doctrine by a contrary Practice, I inserted this Sentence in the Close of my Letter: "However, I could now wish, that those who have so lately been preaching Passive Obedience to others, may not be found in actual Rebellion themselves." Not being aware into whose Hands it might fall; nor had I Penetration enough to discern, or apprehend the subtle and ambidexter Distinctions, contrived by the learned Clergy, to reconcile their Practice to their Doctrine; distinguishing and explaining it so as to make it, at last, Passive Obedience and no Passive Obedience.

BUT the Sentence above, being then unfashionable, my Brother was directed to admonish me, to forbear meddling any more with that Subject.

THESE Things gave me still more and more occasion to reflect, and closely to consider the Foundation of our own Religion, and of those who seemed and pretended to propagate it: For tho' that Doctrine, rightly stated, is a Christian Doctrine and Duty; yet the Failure in Practice renders that Testimony, as to them, void, how nicely and subtilly soever they may interpret themselves out of the Practice of what the People understood, and the Priests intended they should understand by it at that Time.

BUT, to conclude this Subject for the present, tho' I was well pleased with the Revolution of Affairs at that Time, the Circumstances thereof being attended with sufficient Evidence of a very particular Providence of the Almighty, yet I took Offence at the Clergy's appearing so much in it as they did, who had lately so vehemently preached up contrary Principles.

THIS great and sudden Revolution in the Government, seem'd to unhinge Things for a Time; and few, if any, knew where they would at last fix. The Church was divided in Judgment, if not in Interest; some few keeping to the Practice of their former Doctrine, but the generality receding from it: So that, for my own Part, being young, and only a private Person, I could not see any Certainty in any Thing we call'd Religion, State, or Politicks; all being

ANNO
1688.

ing so interpreted as Time served ; or as if none of them had any certain or steady Bottom, or longer continued the same, than the Humour or Interest of Pretenders run that Way : So that as Christianity, Heaven, and eternal Life, and the Way thither, were the general Pretences of so many insincere and empty Professors of CHRIST, wholly Strangers to his holy and divine Nature ; under a deep Humiliation in a View of these Things, and of my own want of an experimental Knowledge of God, in true Contrition, and bent of both Mind and Body before him in secret, I often implored his divine Wisdom and Direction for my Aid and Conduct, in a Concern of the last Importance ; in which, above all Things, we ought to be most certain and clear, both as to the Object of Faith, in Things to be believed, done and suffered ; about which there are so many great and unchristian-like Contests in the pretended Christian World, and so little of the wise, innocent, and holy Nature of that divine and heavenly Thing we all talk and make Profession of.

I THINK proper, in this Place, to recount some of the gracious Dealings of the LORD with me from my early Days. I was not naturally addicted to much Vice or Evil ; and yet, through the Conversation of rude Boys at School, I had acquired some Things by Imitation, tending that Way ; but as I came to put them in Practice, by Word or Action, I found something in myself, at such Times, suddenly surprizing me with a Sense of the Evil, and making me ashamed when alone ; tho' what I had said or done was not evil in the common Account of such as I conversed with, or among Men, in a common Acceptation. And tho' I did not know, or consider what this Reprover was, yet it had so much Influence and Power with me, that I was much reformed thereby from those Habits, which, in time, might have been Foundations for greater Evils ; or as Stocks whereon to have engrafted a worse Nature, to the bringing forth of a more plentiful Crop of grosser Vices.

NEVERTHELESS, as I grew up to Maturity, I had many Flowings and Ebblings in my Mind ; the common Temptations among Youth being often and strongly presented : And tho' I was preserved from Guilt, as in the Sight of Men, yet not so before the LORD ; who seeth in secret, and, at all Times, beholdeth all the Thoughts, Desires, Words, and Actions of the Children of Men, in every Age, and throughout the World.

THE Lust of the Flesh, of the Eye, and the Pride of Life, had their Objects and Subjects presented : The Airs of Youth were many and potent ; Strength, Activity, and Comeliness of Person were not a-wanting, and had their Share ; nor were natural Endowments of Mind, or competent Acquirements afar off ; and the Glory, Advancements and Preferments of the World, spread as Nets in my View, and the Friendship thereof beginning to address me with flattering Courtship. I wore a Sword, which I well understood, and had foil'd several Masters of that Science, in the North, and at *London* ; and rode with Fire-arms also, of which I knew the Use ; and yet I was not quarrelsome ; for tho' I emulated, I was not envious : But this Rule, as a Man, I formed to myself, never to offend, or affront any wilfully, or with Design ; and if, inadvertently, I should happen to disoblige any, rather to acknowledge, than maintain or vindicate a wrong Thing ; and rather to take ill Behaviour from others by the best Handle, than be offended, where no Offence was wilfully designed. But then I was determined to resent, and punish an Affront, or personal Injury, when it was done in Contempt, or with Design : And yet I never met with any, save once ; and then I kept to my own Maxims with Success ; and yet so, as neither to wound,
nor

ANNO
1688.

nor be wounded ; the good Providence of the Almighty being ever over me, and on my Side, as well knowing my Meaning in all my Conduct. But, in Process of Time, as these prevalent and potent Motions of Corruption and Sin became stronger and stronger in me, so the LORD, in great Goodness and Mercy, made manifest to my Understanding the Nature and End of them ; and, having a View of them in the true Light, and the Danger attending them, they became irksome, disagreeable, and exceeding heavy and oppressing to my Mind : And then the Necessity of that great Work of Regeneration was deeply impress'd upon me ; but I had no Experience or Evidence of it wrought in me hitherto. This Apprehension greatly surpris'd me with Fear, considering the great Uncertainty of the Continuance of the natural Life ; and it began to put a secret Stain upon the World, and all its Glory, and all that I had to glory in ; tho' I kept these Thoughts within my own Breast, not knowing of any Soul to whom I could seriously and safely divulge them : And indeed none, for a considerable Time, discerned my inward Concern by any outward Appearance ; which, I found afterwards, had been much to my Advantage and Safety.

It is admirable by what various Steps the LORD is pleas'd to lead the Soul of Man out of this World, and the Spirit of it, home to himself ; and yet I am apt to think, that, in his divine and unlimited Wisdom, he does not take the same outward Method and Steps with every one, but varies the Work of his Providence, as their States and Circumstances may best suit and bear : For, by an Accident that befel me, I was further alarmed to consider my Ways, the Uncertainty of Life, my present State, and latter End.

It was this : Intending to go to a Country Church with an Acquaintance, as we were riding gently along, my Horse stumbling, fell, and broke his Neck, and lay so heavy upon my Leg, that I could scarce draw it from under him ; yet I received no Hurt : But as we stood by him a little, I had this Consideration, that my own Life might have been ended by that Occasion, and I did not find myself in a Condition fit for Heaven, having yet no Evidence of that necessary Qualification of Regeneration ; which brought great Heaviness over my Mind ; which did not totally depart till, through the infinite Mercy of GOD, I was favoured with further Knowledge, and a better State.

HITHERTO I had known the Grace of God in me only as a Manifester of Evil and of Sin, a Word of Reproof, and a Law condemning and judging those Thoughts, Desires, Words, Passions, Affections, Acts and Omissions, which are seated in the first Nature, and rooted in the carnal Mind ; in which the Suggestions, Temptations, and Influences of the evil one work and prevail : By which divine Grace I was, in some good Degree, enlightened, reformed, and enabled thereby to shun and forbear all Words and Acts thus known to be evil, and moral Righteousness restored in my Mind, and thereby brought forth in me. I became then sequester'd, weaned, and alienated from all my former Acquaintance and Company ; their Manners and Conversation, tho' not vicious, (for such I never liked) became burdensome, tedious, and disagreeable ; for they had not the Knowledge of GOD, nor such a Conversation as I wanted. And yet I did not know the divine Grace in its own Nature, as it is in CHRIST ; not as a Word of Faith, Sanctification, Justification, Consolation and Redemption ; being yet alive in my own Nature ; the Son of GOD not yet revealed in me ; nor I, by the Power of his holy Cross, yet mortified and slain ; being without the Knowledge of the essential Truth, and in a State contrary to him, and unreconciled. But the LORD did not leave me there, but, in his matchless Mer-

cy,

cy, followed me still by his holy Admonitions, and more and more inclined my Mind in an earnest Enquiry after himself, and his own essential Truth and Word; concerning whom, I did not know of any in all the Earth could teach me, the World being universally, as I judged, by the general Ways and Courses of Men, of all Forms and Ranks, altogether ignorant of the LORD, knowing only some historical and traditional Hints concerning him, and of his Doctrine and Ways; which having little or no Effect or Influence upon the Minds and Conversations of Men, it seemed but a dead Knowledge or Image, and they dead whilst they yet lived, did not really and savingly believe in the true GOD, and CHRIST JESUS, of whom they made Profession and talked: So that I did not then know that the LORD had any People then in the World, own'd, by his Presence with them, as his Flock and Family; which reminds me of that Saying of the LORD, *Nevertheless, when the Son of Man cometh, shall he find Faith on the Earth?*

ANNO
1687.

Luke 18. 8.

MY Mind being truly earnest with GOD, thirsting unto Death for the Knowledge of the Way of Life, he was pleased to hear the Voice of my Necessity; for I wanted present Salvation, and the LORD knew my Case could not admit of farther Delay: And therefore, being mov'd by his own free Mercy and Goodness, even in the same Love in which he sent his Son, the Beloved, into the World, to seek and save the Lost, on the First Day of the Second Month, in the Evening, in the Year (according to the common Account) 1689, being alone in my Chamber, the LORD brake in upon me unexpectedly; quick as Lightning from the Heavens, and as a righteous, all-powerful, all-knowing, and Sin-condemning Judge; before whom my Soul, as in the deepest Agony, trembled, was confounded and amazed, and filled with such awful Dread as no Words can reach or declare.

1689.

MY Mind seemed separated from my Body, plunged into utter Darkeness, and towards the North, or Place of the North Star: And being in perfect Despair of returning any more, eternal Condemnation appeared to surround and inclose me on every Side, as in the Center of the horrible Pit; never, never to see Redemption thence, or the Face of him in Mercy, whom I had sought with all my Soul: But, in the Midst of this Confusion and Amazement, where no Thought could be formed, or any Idea retained, save grim eternal Death possessing my whole Man, a Voice was formed and uttered in me, as from the Center of boundless Darkeness, "Thy Will, O GOD, be done; if this be thy "Act alone, and not my own, I yield my Soul to thee."

IN the conceiving of these Words, from the Word of Life, I quickly found Relief: There was all-healing Virtue in them; and the Effect so swift and powerful, that, even in a Moment, all my Fears vanished, as if they had never been, and my Mind became calm and still, and simple as a little Child; the Day of the LORD dawn'd, and the Son of Righteousness arose in me, with divine Healing, and restoring Virtue in his Countenance; and he became the Center of my Mind.

IN this wonderful Operation of the LORD's Power, denouncing Judgment in tender Mercy, and in the Hour of my deepest Concern and Trial, I lost my old self, and came to the Beginning of the Knowledge of Him, the Just and the Holy One, whom my Soul had longed for. I now saw the whole Body of Sin condemned in my own Flesh; not by particular Acts, as whilst traveling in the Way to a perfect Moral State only, but by one Stroke and Sentence of the Great and All-awing Judge of all the World, of the Living and of the Dead,

D

the

ANNO
1689.

the whole carnal Mind, with all that dwelt therein, was wounded, and Death begun; as, Self-love, Pride, evil Thoughts, and every evil Desire, with the whole Corruption of the first State and natural Life.

HERE I had a Taste and View of the Agony of the Son of GOD, and of his Death and State upon the Cross, when the Weight of the Sins of all human Kind were upon him, and when he trode the Wine-press alone, and none to assist him. Now all my past Sins were pardoned and done away; my own Willings, Runnings, Searchings, and Strivings, were at an End; and all my carnal Reasonings and Conceivings about the Knowledge of GOD, and the Mysteries of Religion, were over; which had long exercised my Mind, (being then natural) both Day and Night, and taken away my Desire of Food and natural Repose: But now my Sorrows ended, and my anxious Cares were done away; and this true Fear being, to me, the Initiation into Wisdom, I now found the true Sabbath, a holy, heavenly, divine, and free Rest, and most sweet Repose.

THIS deep Exercise being over, I slept till the next Morning, and had greater and better Refreshment and Comfort than I had felt for some Weeks before.

THE next Day I found my Mind calm and free from Anxiety, in a State likest that of a young Child. In this Condition I remained till Night: And about the same Time in the Evening that the Visitation, before related, came upon me, my whole Nature and Being, both Mind and Body, was filled with the divine Presence, in a Manner I had never known before, nor had ever thought that such a Thing could be; and of which none can form any Idea, but what the holy Thing itself alone doth give.

THE divine essential Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all that was superceded and immerged, by an Intuition of that divine and truly wonderful Evidence and Light, which proceeded from himself alone, leaving no Place for Doubt, or any Question at all. For as the Sun, in the open Firmament of Heaven, is not discovered or seen, but by the direct Efflux and Medium of his own Light, and the Mind of Man determines thereby, at Sight, and without any Train of Reasoning, what he is; even so, and more than so, by the overshadowing Influence and divine Virtue of the Highest, was my Soul assured, that it was the LORD.

I SAW him in his own Light, by that blessed and holy Medium, which of old he promised to make known to all Nations; by that Eye which he himself had formed and opened, and also enlighten'd by the Emanation of his own eternal Glory.

THUS I was filled with perfect Consolation, which none but the Word of Life can declare or give. It was then, and not till then, I knew that GOD is Love, and that perfect Love which casteth out all Fear. It was then I knew that GOD is eternal Light, and that in him is no Darknefs at all.

I WAS highly favoured also with a View, and certain Demonstration, of the Manner of the Operation of the Almighty, in assuming human Nature, and clothing therewith his inaccessible divine Light and Glory, even with an innocent, holy, and divine Soul and Mind, homogeneal to the Children of Men: And this, as with a Vail, whereby the Most High hath suited himself, and condescended

to the low Condition of Man, and in whom also Man, being refined as the tried Gold, and thereby fitted for the Holy One, can approach to him, as by a proper Medium, and therein abide and dwell with the LORD, and enjoy him for ever.

ANNO
1689.

FROM henceforth I desired to know nothing but the LORD, and to feed on that Bread of Life which he himself alone can give, and did not fail to minister daily, and oftner than the Morning: And yet, of his own Free-will and Goodness, he was pleased to open my Understanding, by Degrees, into all the needful Mysteries of his Kingdom, and the Truths of his Gospel; in the Process whereof he exercised my Mind in Dreams, in Visions, in Revelations, in Prophecies, in divine Openings and Demonstrations.

ALSO, by his eternal and divine Light, Grace, Spirit, Power and Wisdom; by his Word, he taught, instructed, and inform'd my Mind; and by Temptations also, and Provings, which he suffer'd Satan to minister; that I might see my own Weakness and Danger, and prove, to the utmost, the Force and Efficacy of that divine Love and Truth, by which the LORD, in his boundless Goodness and Mercy, had thus visited my Soul.

BY all Things I saw and heard in his wonderful Works of Creation; by my own Mind and Body, and the Connection and Duration of them as one for a Time; by their Separation, and the distinct Existence of each by itself, in very different States and Modes, as if they had never been in Union, or compos'd one Man; by the differing States, Ranks, and Understandings of the Children of Men, their Superiority, Inferiority, Offences and Aids, the Motive of every natural Man to act regarding only himself.

BY the Animals, Reptiles, and Vegetables of the Earth and Sea, their Ranks and Subserviences one to another, and all of them to the Children of Men.

BY the Sun, Moon, and Stars, the innumerable Host of Heaven, and infinite Worlds, and that boundless Space which they move and roll in, without interfering, or any way annoying one another, as all depending one upon another, as meet Helps and Coadjutors; all connected without a Chasm, and all govern'd by the steady Laws, which the Almighty Word and Fiat that gave them Being, and formed them, placed them under, and settled them in.

BUT, as the Diadem of all, and the only true and certain Way, when it pleased the Most High, by the Effusion of his own Goodness, to reveal in me the Son of his Love, even his Wisdom and Power, by whom he design'd and effected all Things, then I was taught to fear him; then I was taught to love him; then, O! then, and not aright till then, was my Soul instructed and informed indeed.

BUT these secret Operations were confin'd to my own Breast, so that no one knew any thing of them; only an Alteration was observ'd in me, but the Cause of it was not seen. I put off my usual Airs, my jovial Actions and Addreses, and laid aside my Sword, which I had wore, not thro' Design of Injury, or Fear of any, but as a modish and manly Ornament. I burnt also my Instruments of Musick, and divested myself of the superfluous Parts of my Apparel, retaining only that which was necessary, or deem'd decent. I declined the publick Worship, not with a Design to join myself to any other Sect; for I was rather apt to conclude, from what I had then observed, that these Manifestations were peculiar to me, and that

ANNO that there was not any People I might properly associate with ; and also, at that
1689. Time, I was induced to believe, that one Day I should be obliged to oppose the
World in Matters of Religion, but when or how that should be brought to
pass, I did not foresee.

REMAINING in a still and retired State, and the Book of Life being open'd
in my Mind, I read what the LORD himself, by the Finger of his Power, had
written, and the Lion of the Tribe of *Judah* had open'd there ; and the Scrip-
tures of Truth, written by *Moses* and the Prophets, the Evangelists and Apo-
stles of CHRIST, were brought to my Remembrance daily, when I did not read
them, and made clear and plain to my Understanding and Experience, so far as
they related unto my own State, and also in a general Way ; tho' I lusted not
to know any Mystery or thing contained therein, other than the LORD, in his
own Free-will and Wisdom, thought fit to manifest.

AND one Night, being in Bed, and all Sleep and slumbering involuntarily
suspended, and my Mind quiet and easy, and directed towards the North, a-
bout the second Hour in the Morning ; and, after a short Space, “ I beheld a
“ Storm to arise in the Northern Ocean, towards the North Pole ; and look-
“ ing stedfastly upon it, and the Heighth, Fury, and Force of the mighty Waves,
“ I saw an Army innumerable walking thereon toward the South : And when
“ they came ashore, they covered the whole Breadth of the Island of *Britain*, and
“ all the Northern Lands ; and the Rear I could not see, or whence they issued.
“ They were Strangers in the Earth ; such as have not been known : Their Ap-
“ parel plain, appearing as if they had come from far, and travelled long : But
“ I saw no Provision, Baggage, Sword, Spear, or Weapon of War, but only
“ Staffs in their Hands, suiting their Journey. Their Countenances were grave,
“ sober, and calm, importing Wisdom and Peace ; and they offered no Vio-
“ lence or Hurt unto any : And yet all Nations, being surpris'd and amazed
“ with great and sudden Fear, fled before them ; and they did not pursue,
“ otherwise than by walking forward in the same steady Pace and Order as upon
“ the stormy Seas, which had not obstructed their March. The Inhabitants of
“ *Britain*, and of other Lands, of all Stations, Ages, Sexes, Sects and Ranks,
“ as distracted and confounded with Fears, and flying as for their Lives, when
“ none pursued, fell, many of them by the Way ; and, lest they should be
“ overtaken, when no Man gave them chace, they cried out aloud, with con-
“ fused Shrecks and Noises, raising their trembling Hands, and intermitting
“ Voices towards Heaven, (which they had deeply offended and neglected be-
“ fore) to implore Deliverance from the dreadful Army, which offered them no
“ Harm. And when *Britain's* Children arrived at her southernmost Bounds, she
“ joined herself to the Land of the ancient *Gauls*. And all Nations thus flow-
“ ing together, as the Concourse of the Waters into one Sea, they vanished to-
“ gether, and I saw them no more.”

2d Mo.
1789.

SOME Weeks after this, having been in a very sound Sleep, I was awaken'd in
this Manner : “ There appeared a City, near the Gates whereof stood the fairest
“ House therein, which was high and magnificent ; into which a Man of low
“ Stature seem'd about to enter : He was habited as a Post, or Courier, of a
“ Prince, bringing great and swift Commands and News, with a Trumpet in his
“ Right Hand, transparent as fine polish'd Chrystal, and without Wrinkle or
“ Wreath, and therewith he sounded towards the North, with a strong, con-
“ stant, equal, and inarticulate Voice ; and the Breath of his Mouth issuing
“ through it, was as a Flame of Fire, in Form of a two-edged Sword.

THIS

“ THIS Voice raised me from the dead, (for I thought I had been in the Grave) and the cogent attractive Virtue thereof drew me towards him that founded; and, filled with awful Reverence, I stood on his Right-hand; tho’ he uttered not a Word, and I was likewise silent. ANNO 1689.

“ HAVING finished his Sounding towards the North, he took the Trumpet from his Mouth, and held it in his Right-hand, with his Arm stretched towards the East, and his Face still towards the North, with his Eyes intent toward Heaven; his Right-ear turned upward, reclining toward the East; his Mouth a little open, and his Breath glowing therefrom as a lambent Flame; and as one hearkening, with deep Attention, for fresh Orders from the King of Kings.

“ BUT I looked unto himself alone; and, in the Twinkling of an Eye, he set the Trumpet to his Mouth again, with Majesty and Zeal; and, turning it toward the Earth, the Breath of his Mouth there-through was as a Stream of Fire and Brimstone; which pierced the Earth, drove it hither and thither, and melted the Stones before him.

“ THE City was then alarmed, and pale Death appeared on every Face; the Gay of this World were astonished, and the mighty thereof in War trembled in great Amazement and Fear; but knew not where to hide themselves.”

MY Sleep then vanishing, and being fully awake, the blessed Effects of this Voice remained in my Mind, with heavenly Consolation, unknown to the Dead, and the Sons and Daughters of Men, in the State in which, by Nature, they are.

As the Nature and Virtue of the divine essential Truth increased in my Mind, it wrought in me daily a greater Conformity to itself, by its own Power; reducing my Mind to a solid Quietude and Silence, as a State more fit for attending to the Speech of the divine Word, and distinguishing of it from all other Powers, and its divine Influences from all Imaginations and other Motions: And, being daily fed with the Fruit of the Tree of Life, I desired no other Knowledge than that which was given in consequence of the Strength of Mind and Understanding thence arising.

AND, on the Afternoon of the twenty-first Day of the eleventh Month, 1689, 21st 11th Mo. Silence was commanded in me, tho’ not by me, in which it was given me to remain till the Evening; and then that Scripture, *John xiii. 10.* was brought to my Remembrance; which I began to write, and proceeded, as Things opened in my Mind, and in Manner following:

JESUS saith to him, he that is washed needeth not, save to wash his Feet, but is clean every whit. John xiii. 10.

THE *washing of the Feet* signifies the cleansing of the Ways; and those who are washed in the Laver of Regeneration, will walk in clean Paths, and bring forth Fruit according to the Nature of the Tree of Life: Such will walk in Faith, Love, Obedience, Peace, Holiness, Righteousness, Judgment, Mercy, and Truth. And whosoever saith he is of the Father, and hath not Charity, he is a Liar, and the living Word ruleth not in him; for whosoever hath known the

ANNO 1689. Word, and abideth therein, hath the Father, because the Word of Truth beareth Witness of the Father; and whosoever is born of God will keep his Commandments.

To the S A I N T S in Z I O N,

A S O N G of P R A I S E.

HEAR, O ye Mountains, and give Ear, O ye Cedars of *Lebanon*, the LORD, the Light of *Jerusalem*, the Life of Saints, hath put a Song of Praise in my Mouth, and caused me to rejoice in the Valley of *Jehosaphat*.

I WAS in the Desert, and he led me forth by the Power of his Right-hand; I was fallen, and he stretched out his Arm, and set me upright; yea, I was dead, and, behold, he raised me from the Grave.

I WAS also an hungred, and he has fed me with the Bread of his everlasting Covenant.

I WEAKLY fainted in the Way; but the King of the holy Mountain revived me by the Word of his Promise.

HE has laid my Foundations with Beauty, with precious Stones of divers Colours; and the Superstructure is all Glory.

COME sing with me, O ye Vallies, and Flowers of the Plain, let us clap our Hands with Joy; for the King of the East hath visited us, and smiled on our Beauty; for he sees his holy Name on every Flower, and glorious Image on every lovely Plain.

COME let us walk after him to the Seat of his Judgment, that we may see Justice executed on the Mountains.

WO unto thee, O *Babel*, and unto thy Children for ever; for the settled Decree is gone forth against thee, and the Executer of Justice comes towards thee with Wings.

TREMBLE, O ye Nations of the Earth, who have drank of the Wine of the Wrath of her Fornication; for ye shall be rooted out with her, and cast into the Lake of Oblivion everlasting: There shall be weeping and gnashing of Teeth, without all Hope of Redemption.

CRY aloud, with Tears, O ye Worshipers in the outward Court; for he offered you Peace, but ye have laid hold on War; he offered you Reconciliation, but, behold, ye went on in persecuting the Saints of the Most High.

HE called, in the Bowels of his Mercy, Come and enjoy the Fruits of my Love; and did ye not answer, There is no Satisfaction in thee?

YE stood about the Doors of the Sanctuary, and he sent forth to invite you in; but ye refused, and with-held others also.

BUT

BUT thus saith the Right-hand of the Majesty on high, I will arise in my Fury and come to Judgment; I will suddenly tear in Picces, and there shall be none to deliver. Who will avert my Wrath from the Children of Disobedience? Or, who shall with-hold my Love from the contrite ones? ANNO
1689.

LIGHT up your Lamps, O Virgin Daughters of *Jerusalem*; for the Bridegroom is come to feast his Guests with the Oil of Gladness, in the Chambers of Love.

COME ye ragged ones, come sit down before the King; for he is meek and lowly, and loveth the humble. Tho' you be naked, he will clothe you with Righteousness; tho' you be hungry, he will feed you with the Bread of eternal Life.

FEAR not, ye of low Degree; for with our GOD there is no Respect of Persons: Fear not, O ye little ones; for he shewed you his Loving-kindness of old; and with him there is no Shadow of turning.

AWAKE, awake, O ye who sleep in Trespases and in Sins; for the Trumpet sounds aloud in the City of our King: Be raised, O ye dead, and stand upright before him; for he is true and faithful who sent forth his Word.

CONQUER, O conquer, thou holy Love of GOD, those who in Ignorance oppose thy Mercy.

SMITE thy People with great Thirst, O LORD GOD of Mercy, that they may drink abundantly of the Waters of thy Salvation. Make them hungry, even unto Death, O Life of the Just, that they may eat abundantly, and be refreshed by the Bread of Life everlasting.

CALL them from the Husks of outward Shadows, and feed them with thy hidden Manna, and Tree of Life.

TAKE from them the Wine of the Earth, which they have abused to Abomination, and give them the Fruit of the living Vine at the Father's Table.

BEREAVE thy People, O most faithful and true, of the Waters which they have polluted; and wash them in the Laver of Regeneration, by thy holy Spirit; and cleanse them by thy righteous Judgments, that they may retain thy glowing Love.

CONSIDER their Weakness, O Father of Mercies; for they are Flesh and Blood, and cannot see through the Vail into thy holy Habitation, and Holy of Holies, in thy glorious Temple.

REND the Vail of carnal Wisdom in the earthly Mind, O thou wonderful Counsellor, and display thy Glory in its full Perfection.

DISSOLVE the great World of Pride, Covetousness, Drunkenness, Lying, Cursing, Oppressions, filthy Communications, and Whoredoms; and establish Righteousness and Peace for evermore.

THE Measure of Iniquity is now Brim-full, that thy Wrath may have a full Draught of the Destruction of thine Enemies.

ANNO REJOICE with us, O ye that rest in Hope; for ye shall shortly be raised .
1689. into Glory.

FOR the LORD has laid hold on the Sword of his wonderful Power, and, behold, Wrath is gone forth before him to Judgment.

HE will shake the Earth with terrible Plagues, and the Fear thereof was never equall'd.

ALL Nations quaked at his awful Look, and Death waxed paler at his glorious Prefence.

THE Heavens and the Earth shall pass away before his Breath, even the Breath of his Mouth, and shall be found no more for ever and ever.

ALL who hearken unto the false Prophet, and give Ear unto the old Serpent; who break the Commands of the GOD of *Jacob*, Day by Day, and cast his Laws behind their Backs;

WHO set at naught his Statutes, and trample under Foot the Blood of his everlasting Covenant;

WHO bring the Idols of their Vanity before the GOD of Purity, whose Eyes can behold no Spot, nor take Pleasure in their Sins and Oppressions; shall fall before the Prince of Righteousness, and be cast out of his holy Prefence, into the Lake of Wrath, as *Tophet* of old, prepared for the Devil and his Angels.

THE Apostate Whore, divorced for her Adultery and Perfidy, who, mounted upon her Beast of Self-love, Pride, Covetousness, and Envy, rode head-long unto the Abominations and Pleasures of *Sodom* and *Egypt*, unto the Ocean of the Fullness of Hell, shall have her Portion with the Serpent and false Prophet, as a full Recompence of Reward for the Fruits of her Doings.

REJOICE over her, all ye Saints of the Lamb of GOD; for he who is mighty to save hath delivered you from her Allurements, and discovered unto you the Secrets of his Counsel.

I WAS silent before the LORD, as a Child not yet weaned; he put Words in my Mouth, and I sang forth his Praise with an audible Voice.

I CALLED unto my GOD out of the great Deep; he put on Bowels of Mercy, and had Compassion on me, because his Love was infinite, and his Power without Measure.

HE called for my Life, and I offered it at his Footstool; but he gave it me as a Prey, with unspeakable Addition.

HE called for my Will, and I resign'd it at his Call; but he return'd me his own in token of his Love.

HE called for the World, and I laid it at his Feet, with the Crowns thereof; I with-held them not at the beckening of his Hand.

BUT

BUT mark the Benefit of Exchange ! For he gave me, instead of Earth, a Kingdom of eternal Peace ; and, in lieu of the Crowns of Vanity, a Crown of Glory. ANNO 1689.

MY GOD called me from my Father, and I went a-pace ; he called me his Son, and clothed me with his Garments.

HE called me from the Wife of my Youth, and I ran in haste ; he espoused me to his Son, and I became his near Relation.

WHAT moved thee to this, O Life of my Soul ! O Glory of thy Saints ! For I was become vile with the Blackness of *Egypt*.

WAS it not thine infinite Love and Mercy, thine unalterable Patience, and wonderful Condescension, that brought thee from thy Throne below thy Footstool, in the Likeness of Vanity, that thou mightest exalt me above the high Heavens, in thy Kingdom of everlasting Rest ?

THOU hast made me bold before thee ; thou hast made me confident in thy Sight : Behold now I speak without Restraint, because thy Free-will has made me free.

Lo, now thy Election is a free Election, and thy Call without Dispute.

THEY gazed upon me ; they said I was mad, distracted, and become a Fool ; they lamented because my Freedom came.

THEY whispered against me in the Vanity of their Imaginations ; but I inclined mine Ear unto the Whisperings of the Spirit of Truth. Mat. x. 27.

I SAID what am I, that I should receive such Honour ? But he removed the Mountains out of my Way, and by his secret Workings press'd me forward.

HE gave me a Reward, and behold I had done no Work ; Wages, and I had not wrought in his Vineyard.

WHEN the LORD quickened me, I called for Obedience ; he was pleased with my Desire, and granted my Request in the Might of his Power.

MY LORD called, and I heard his Voice, but knew him not ; for the Darkness of Ignorance had caused Unbelief. I answered, Who art thou, LORD ? And he informed me, by the living Word of his Love and Mercy.

HE gave me living Faith to lay hold on his Voice ; and saving Knowledge, to avoid the Voice of the Serpent.

HE gave me Joy which no Tongue can express, and Peace which passeth Understanding.

MY Heart was melted with the Height of Comfort ; my Soul was immersed in the Depths of Love ; my Eyes o'erflow'd with Tears of greatest Pleasure.

ANNO 1689. THE Men of the Earth looked, as on a Man forsaken of Hope, given up to Fear, and surrounded with Shame.

THEY said, Behold a Man foolish in his Imaginations, seeking after Vanity, and given over to believe Lies : But I regarded not ; for I had the Jewel in prospect, the promised Land in view.

I FOLLOWED the Voice of the Shepherd, who gave me Food according to my Strength, and found all Things even as he had said of old.

HE gave me Power to open my Mouth concerning Things to come, and a Name by which I shall be saved.

I WILL call for Perseverance in the Ways of Life ; for the hidden Manna, Day by Day received.

MY Comforter also taught me to pray, in Knowledge as in Faith : I begged HIMSELF, and he gave me ALL.

HE gave me Power to do Wonders also ; to keep his Commandments, through his Holy Spirit, and to walk in the Paths of Righteousness with joyful Songs.

I WILL call upon him in the Days of Temptation ; and when I am in the Shadow of Death, the LORD shall be my Strength.

WILT thou wash my Feet, O LORD, with the Washing of Regeneration, that I may tread the Paths of Life before thy Face.

R E S P O N S E.

BLESSED art thou, O Virgin Daughter of *Jerusalem* ; for thy Streets are laid with Peace ; thy Walls are surrounded with Power ; thy Gates are adorned with Beauty ; thine Habitations with Purity ; thy Temple is adorned with Glory within and Holiness without ; and thy Priests are established for evermore.

THY King, O *Zion*, is the mighty LORD of Hosts ; the GOD of all glorious Majesty ; the Prince of Peace ; the Strength of *Jacob* ; the Hope of *Israel* ; the Help of the distressed ; the Comfort of the comfortless ; the Strength of the weak ; the Husband to the Widow ; the Father to the fatherless ; the Feeder of the hungry ; the Cloather of the naked ; the Purifier of the unclean ; the Washer of the filthy ; the Healer of the sick ; the Raifer of the dead ; the Judge of all the World ; and the everlasting Life.

How canst thou therefore fall, O Virgin Daughter of *Zion* ? Or how should thy Walls be razed, which are founded upon the Rock of Truth, on the Pillars of eternal Power ?

TRUTH bears the Keys of the Kingdom, and a Lie cannot enter therein : For a Lie bears the Image of Darkness ; it is near a-kin to Ignorance, Blindness, Folly, Superstition, Madness, and Idolatry.

A LIE is the Key of the Bottomless Pit, and sets the Gates thereof wide open to the Children of Disobedience and Unbelievers.

ANNO
1689.

A LIE is the Path of Hypocrites, the Way to great *Babel*; the Streets of *Babel* are paved with a Lie, Pride, Covetousness, and Envy, Deceit, with Craft and Oppression.

H E R Pleasure is everlasting Torment; her Prince is the God of the Earth, *Apollyon*, the old Serpent; her Foundations are Falshood, and Perfidiousness for ever.

S H E burns in hatred to Almighty G O D, and the Smoke of her Blasphemy and Torment ascends for ever and ever. *Hallelujah.*

W A T C H, O ye Disciples of the Lamb of G O D, lest ye be found sleeping when your L O R D cometh, and be thereby unfitted to enter into his Rest and Glory.

W A T C H and pray, lest you enter into the Temptation of Self-confidence, and lie on the Beds of Self-security, and the Fire come and devour you up.

K N O W you not, that those who are sleeping in Transgressions, are thereby unfitted to be fed with the Bread of Comfort? Because it is as a Dream in the Night, which passeth away without Regard.

K N O W you not, that whilst you are carnally minded, ye judge according to the Things of the Flesh? But when ye are renewed in Spirit, ye judge all Things as they are in Righteousness and Knowledge; yea, through his Love who raised you up, you shall judge Angels.

Bow down, O ye Mountains of the Earth, before the Majesty of the Glory of our G O D, in the Name of J E S U S: For it is a Name of Humility, of perfect and unspotted Humility; and he will be your Exaltation, through the Riches of his Love, before the Throne.

O S T A Y no longer among the Swine of this World, feeding on earthly Pleasures, ye prodigal Sons; but leave off the Husks of carnal Formality, of Men's Invention, by the Wisdom of this World, and return unto your Father's House, that you may be fed with the Bread of Life, to your everlasting Reconciliation.

C R Y aloud with Joy, O ye Vallies and Plains; for C H R I S T is your Exaltation, far above all Heavens, even into Fellowship and Union with the Father of all comfortable Mercies.

B E H O L D, this is the Name by which alone there is Salvation; the only Name under Heaven by which ye are saved.

T H I S is he who is your unfeigned Obedience; your unspotted Righteousness; your acceptable Peace-offering; your Lamb of Innocence; your Sprinkling of Purity; your Baptism of Holiness; and your full Perfection.

ANNO 1689. HE is your Spouse, in relation to whom ye cry, Abba, Father ; your everlasting Comfort, and eternal Glory.

GIVE Ear, O ye living Temples of the Holy Spirit, and sing Praises to the GOD of Life, in his holy Mountain for evermore. *Allelujab.*

THIS Writing, being begun about the fourth Hour in the Evening, was finished at Twelve that Night: And then going to Bed, I had comfortable Rest till the Morning. And that Day, looking it over sedately, I observed many Things therein writ in the first Person, which did not belong to my State at that Time; which gave me some Uneasiness, as if I had wrote Things not true: So that I was ready to destroy the Writing. But being stopped by a sudden Return of Thought, and remembering and considering the Mind in which it was writ, the Fluency of the Matter presented in my Mind, without any Premeditation, or Contrivance of my own; but only to write as it came, and on various Subjects; and remembering also the undoubted Assurance and Evidence of the divine Presence, and of the Truth of these Things at the Juncture of writing them, I was confirmed it was the Mind of Truth, and not my own only; and that these Things were true in that Mind in which they were writ, and dictated; and might answer the States of many I knew not; and might be my own in time, if faithful and obedient: And, examining further, I found it sententious, and in Periods; and then I reduced it into the Form, as above, and so preserved it; but kept close to the Root from whence it sprung, as my only Safety and Guide; plainly perceiving, that the Holy Scriptures, from time to time, of old, originally proceeded from the Inbreathing and Dictates of the Holy Spirit, of the Holy Word, CHRIST, in different Instruments, various Ages, and Languages.

AND, about the same Time the next Evening, being alone in the same Room, the same Mind returned, and filled me with great Consolation; which rested upon me for some Time with perfect Content, which nothing but himself can give; and, from the Center of that Mind, a Concern arose in me to write again; and, from that Fulness I perceived resting in me, was apprehensive I might write much; and therefore took a Quire of Paper, and began to write, as Matter began to appear, and with full Assurance, in Manner following:

ARISE, arise, O ye who sleep in the Mists of Sin and Folly; put the Garments of Righteousness on your naked Souls: For the everlasting Day is breaking forth; the Brightness of his Glory shall disperse the Clouds of Unrighteousness; and the Abominations of the Earth shall fall before his Judgments.

GO to ye, who are polluted with the fleshly Lusts of the World; wash ye in the Blood of the Covenant, that ye be not smitten when the Destroyer cometh.

REJOICE, rejoice, O ye Slaves of the Captivity of *Babel*; for the Time of your Delivery is near at hand. The King shall command, and none shall disobey; for his Love is free without respect of Persons.

FLOW down, as Wax before the Sun, O ye Mountains of Pride; for the Prince of Meekness has overcome you.

FLY swiftly before him, ye Lusts of the Flesh; for he shall destroy you by the Glory of his Presence.

LAMENT, and be exceeding forrowful, O thou Seat of the Beast ; for he hath a Treasure of Wrath prepared for thee. ..

ANNO
1689.

THOU, O City of Whoredoms and Abominations of Hell, shalt be laid waste ; for who will make Intercession for thee ?

THE Measure of thine Iniquities is now Brim-full ; yea, overflowing with Abominations.

THOU hast polluted my People with thy Witchcrafts ; and thy Sorceries are in all Nations.

THOU hast exalted thyself in the Imaginations of thine own Heart ; and caused my People to adore thine Idols.

THOU hast made them form Images before me of thy own inventing ; to mount up in Towers of their own building.

THUS am I provoked to bring Confusion upon the Language of their carnal Imaginations ; that they know not each his Neighbour's Meaning.

MANY are become righteous in their own Eyes, and there are few who value Judgment.

INSTEAD of the Scepter of Peace, they have laid hold on War, and despised the Words of my Kingdom.

THEY have contended about outward Things, which shall be brought to an End ; but my living Way they have despised.

I COMMANDED them to love, but behold they hated ; to forgive each other, but they hatch'd Revenge.

I CALLED for Righteousness ; but the Cries of the Oppressed came up before me from Day to Day.

I DEMANDED their Hearts ; but they sacrificed them to the World, and perfidiously broke their Covenant.

I TOLD them that my Gospel was Truth and Peace ; but behold they have chosen War and a Lie.

THE Whoremongers said unto the Drunkards, ye are wicked Men ; and those of filthy Communication reproach'd the Scornful.

THE Sodomites were laugh'd to scorn by the Adulterers ; and the Adulterers hiss'd at by the Vipers of Malice.

THUS every wicked Beast oppressed another ; and every one devoured his Prey.

THE LORD also gave them up to a reprobate Mind, in the Counsel of his Judgment, that their Iniquities might be compleat.

ANNO
1689.

BUT behold, I have pronounced Sentence, saith the Lamb of GOD, against those who have seduced my People.

I WILL bring Hunger on the Land, such as was not since the Foundations of the World were laid ; and all the Earth shall fear before me.

THEY have delighted in the Sword, and the Sword shall devour them ; even from one End of the Earth to the other.

IN their Wickedness they have called for Plagues and Destruction ; and behold it is even at the Doors of their City.

I WILL rain Fire from Heaven upon all Flesh, saith Almighty GOD ; even the Coals of Fire from off mine Altar.

THE Heavens shall pass away at the Appearance of his Majesty ; and the Earth shall not abide his Glory.

HE will overshadow his Spouse with the Wings of eternal Peace ; and establish her in his wonderful Love.

THE Chaff of Pollutions he will consume with Fury ; but the Rock of Truth shall stand for evermore.

HE will give his own to understand his Counsel ; and feed them with his hidden Knowledge.

THE Fruit of his everlasting Vine shall they drink new in his Kingdom ; and sit down with him in Joy for ever.

HE saw their Meekness, Humility, and Faith ; and gave them the Land for an everlasting Possession.

HE was found faithful to his Promise of old, in a plenteous Redemption to all *Israel*.

HE remembered his Covenant with *Abraham* of old, and establish'd his Peace with *Jacob*.

Mat. xvii. 8.
—xxvii. 46.
Isa. lxiii. 3.

HE established his Tabernacle alone in the holy Mountain ; and none assisted in his OFFERING of RECONCILIATION.

NOW, tho' I apprehended, by the Fulness of my Spirit, when I began to write, (as I have said) that I might write much ; yet having wrote the last Paragraph, ending with the Word [Reconciliation,] my Concern ceased, and I could not write any more at that Time, but remained in Peace and Tranquility of Mind ; but some time then about, in the same Mind, wrote a Prayer, as followeth.

“ O ALMIGHTY, incomprehensible, and infinitely merciful LORD GOD,
“ forasmuch as none can enter into thy Rest, unless he be regenerated
“ and renewed, I humbly beg, in the Name and for the Sake of thy Son
“ CHRIST, that thou wilt be pleased to wash me in the Water of Life, and purify
“ my

“ my polluted Soul with the holy Fire of thine infinite Love ; that I may live
 “ in thee, and walk in the living Way of Truth, Love, Peace, Joy, Righteous-
 “ nefs, Holinefs, Temperance, and Patience, fo long as thou art pleas'd to con-
 “ tinue me in this Garden of Labour.

ANNO
 1689.

“ AND be my Strength, O my Righteousnefs ! that I go not aftray from
 “ thy Paths, thro' the Frailty of this earthly Tabernacle ; but give me daily the
 “ Bread of Life, which thou freely holdeft forth to the Hungry all the Day
 “ long.

Jer. xxiii. 6.

“ AND inafmuch as none can eat of this Bread, but thofe who hunger and
 “ thirft after Righteousnefs, give me a fervent Defire, O my Salvation ! and a
 “ faving Faith, a living Faith, to lay hold on thy moft certain Promife ; that
 “ I may be made Partaker of the Glory that is laid up for thy Servants in thine
 “ everlafting Habitations.”

THE Converfation of Mankind being generally upon Trifles, not worthy of
 the Thought of rational Creatures, tending much more to Vice than Virtue ; and
 my Mind being a little renewed by the Influence of the divine Truth, I was
 much in Silence and alone : And what Thoughts I had being upon other Objects
 than thofe I had been converfant with before I knew the Truth, I wrote alfo fome
 other Things than thofe aforegoing, as they were from Time to Time prefented
 in my Mind, without any Search or Labour, and unexpected ; divers whereof
 I referved, and are in Manner following.

*To the SUFFERING BABES of the Immortal Seed,
 persecuted by Ishmael the Mocker.*

REJOICE aloud, ye scorn'd Ones, the LORD your GOD exalted is,

AND hears your woful Sighs and Groans, becaufe your Cause is furely his :

THE mighty Hoft of GOD's Right-hand fhall furely fight for JESUS
 CHRIST ;

THE haughty *Babel*, built on Sand, fhall fhortly fall, which you opprefs'd.

HER Popes, her Priests, her Orders all, fhall fly before the mighty Wind, Job iv. 9.
Ifa. xi. 4.

WHICH from the Mouth of GOD the LORD, fhall iffue forth, even unconfin'd.

NOW *Judab's* Lyon rbars aloud ; the Key of *David* now is found,

THE Time is come when Saints muft reign, and with LORD JESU's Law
 be crown'd.

*The LORD our GOD fhall ever reign,
 And we to Egypt ne'er go back again.*

To

ANNO
1689.

To the NATIONS afar off, and to their PRINCES.

HEAR, O ye Nations, and give Ear, O ye Ends of the Earth ;

THE LORD, the Prince of Peace, has forsaken the Proud, and visited the humble in tender Love.

WHAT Nation will now rebel against the LORD ? Or what Kindred now reject his powerful Name ?

THE Trumpet sounds aloud in the Ears of the Just ; but, as for the Fools, the Flame is prepared for them ;

YEA, a Furnace that shall never be quenched, and a Dungeon where no Light appeareth.

THEY exalted themselves in the Imaginations of their own Hearts, saying, Who is the LORD ; and what are his Laws ?

ARE not we Sons of *Babel* the Great ? And is not our Father, *Apollyon*, the Destroyer ?

WHO then shall oppose the Purpose of our Hearts ? Or who shall bring us down to Judgment ?

Is not *Leviathan*, the Fearless, of our nearest Blood ; and *Goliath*, the Strong, also on our Side ?

SURELY we only reign in all the Earth ; and, as for the Just, the LORD is become their Portion.

*To the SUFFERERS under the King of BABEL
and his Ministers, his Captains of Thousands, of tens
of Thousands, and of Multitudes innumerable.*

THE LORD arose, and gave Battle to all Nations ; the LORD thresh'd, and the Nations of the Earth were turned into Blood.

THE Strength of the Earth was cut off at one Blow ; the Foundations thereof were shaken, and Princes brought to nought.

THE Blasphemer came into Remembrance before the LORD, and was cut off by his all-conquering Sword ; the Adulterer also was cast down from his lofty Seat.

THEN sang the Saints high Praises before the LORD, and every Kindred blest his holy Name.

WHAT Power is to be praised like that of the LORD our GOD ? Or what Love on all the Earth like that of a bleeding Saviour ?

SURELY

SURELY the Power of the World is but Vanity and a Lie, and the Love of the World Enmity against the LORD.

ANNO
1689.

NOW reigns the GOD of Power (our GOD he is) alone : Our GOD is all in all, and in him we are one.

A P R A T E R.

“ O LORD, take Pity on a perishing Soul, borne down under a Multitude
“ of vile Affections, trodden under Foot by the Insolence of the wicked
“ One. I faint under the Yoke, O thou most faithful and true ! and have no
“ Hope but in thee.

“ MY Heart is weary with fighting under Troubles, and my Pains increase
“ as a Woman in hard Travel. When shall my Day come, O Redemption of
“ the Just ! And when shall I see the Seal of my Salvation ?

“ O WORK in me the Law of everlasting Love, and fix my Boundaries there
“ for ever and ever. O thou, who saidst unto the Worlds, Be ye finished, and
“ it was so, say unto my Soul, Be thou perfect, and it shall be done.

“ PURIFY me, O GOD, by the Judgments of thy Right-hand, and let thy
“ Mercies ever be before me : Raise me, that I may praise thee in the Firma-
“ ment of thy Power : Humble me, that I may exalt thy Name in the midst of
“ the Nations.”

THE Humility of JESUS is the Exaltation of the Just ; and the exalted in the Earth are farthest from the LORD.

A N O T H E R.

“ O LORD, do thou, who art the Creator and Disposer of all Things,
“ create me anew after thine own Image, and dispose of me according to
“ thy Will ; that I may set forth thy Praise in the midst of the Nations, and do
“ good, in thy Power, to many People. Raise thy Standard, O LORD, over the
“ Height of the Mountains, and let all Nations flow thereunto ; for thy Children
“ groan with daily Oppressions, and the Teeth of the Wicked are made bare
“ against them. The Earth also groans with the Burthen of the Polluted, and
“ the Seas roar aloud with the Cries of the Wounded ; the Heavens echo with
“ the Voice of Destruction, and the Air is darken'd with Smoke from the Pit.

“ BREAK in, O LORD, as an everlasting Redeemer to thine own Seed,
“ and as a Fire to destroy the Works of the wicked One.

“ PREPARE thine Arm, make bare thy Spear, finite home to the quick,
“ thou mighty One. Divide, O my GOD, between the Good and the Bad,
“ and make an everlasting Separation between the Just and the Unjust ; so shall
“ the Nations praise thee, the most high GOD, and every Kindred bless thy holy
“ Name. Amen.”

ANNO
1690.

AFTER all this, a deep Consideration return'd upon, and enter'd into my Mind, concerning the States of many Persons in the National Way of Worship, as also among the Dissenters from it, of divers Denominations; some of whose Preachers I had occasionally heard, particularly Dr *Richard Gilpin* of *Scaleshby-castle*, an able Physician, and ancient celebrated Preacher among the Presbyterians; and I had observ'd many others who seem'd to have Sincerity and good Intentions in their respective Modes of Worship; whence a Question arose, Whether it might not be thro' my own Fault, for want of the true Knowledge of GOD in myself heretofore, that I did not enjoy his Presence among them, as I had done, thro' his Grace, since I had been visited by the LORD, and drawn into Retirement by the Comforts of his secret Presence? Upon which I determin'd to go again and see, whether the good Presence of the LORD would be manifested in me there, as alone in my Retirements. And the Place I went to was that called *St Cuthbert's*, in the City of *Carlisle*; there being usually Prayers and a Sermon there in the Afternoons of the First Days; but not with that Pomp, Noise, and Show, as at the Cathedral, and therefore I rather chose it: And being seated there, as I had been often, and my Mind retired inward, to wait upon the LORD, as he himself had taught me, the LORD would not own that Worship by his sensible Presence, (tho' in himself omnipresent) nor me in that Place; but my Mind became filled with Darkeness, and overwhelmed with Trouble, to so great a Degree, that I could hardly stay till the Time was over; but, lest I should do a Thing which might be looked upon as indecent, I continued to the End, and returning to my Chamber in Trouble, I went not among any of them any more. But tho' I thus declined all outward Worship, or that which was called so, determining to follow the LORD wheresoever it might please him to lead me; yet I found an universal Love, Good-will, and Compassion in my Mind, to all sorts of People, whether Protestants of different Denominations, *Romans*, *Jews*, *Turks*, or Heathens. But I observ'd their several Religions, or what they accounted so, every Man for himself, to be mostly the Effect of Education, Tradition, or Chance. For he who is born and educated among the Protestants of any Sect respectively, is such: He who is born and educated among the *Romans*, is a *Roman*; and so of all the rest, till by Accident, or Interest, they change from Form to Form; or sometimes, tho' more rarely, thro' the inward Convictions of the Holy Spirit of GOD, they obtain a right Understanding, and worship him in Truth. Therefore I stood still, and waited for the further Leadings of the LORD, and the Evidence of his Presence, what to do, or where to abide; tho' the Protestants, in general, especially the National Church, were still nearer me than any other Sect.

THUS the World, in general, appearing to me dead with respect to the true Knowledge of GOD, (notwithstanding the Truth of some Notions they held in relation to Matters of Fact and literal Interpretation) and as walking Statues, I did not then see that the LORD GOD had any collective Body of People at that Day, who, as such, truly worshipped him, according to his own Institution; or that any one on Earth knew some Things, which the true and living GOD had been pleas'd, of his own free Grace, and which I could neither ask or think of, to communicate unto me; tho' I found, in due Time, I had been in this Point mistaken, as the Prophet of old, who thought he had been alone, and all *Israel* departed from the LORD.

1 Kings xix.
10.—18

As the Life of the Son of GOD prevailed in me, I became more and more innocent, humble, loving, and charitable to the Poor; to whom I gave Money—
accord-

according to my Ability, and without Ostentation, or Expectation of Reward : One Instance of which I think proper to relate, it being attended with some particular Circumstances.

ANN O
1690.

AT the Time King *William* the Third was subduing *Ireland*, some Persons and Families, retiring from the Inconveniences and Hardships of the War, came into *England*, and, among others, an Independent Teacher, and with him a Youth, his Son ; who being in Want, requested Charity ; and, coming to my Father's House in *Carlisle*, where I then was, I gave him Half a Crown ; which being more than he expected, or had received (as he said) from any other Person in Town, he took occasion thence to enter into Discourse concerning some Points of Religion, and civilly ask'd of me, what Form of Worship I attended ? I reply'd, I had formerly frequented the National Worship, according to my Education ; but then, and for some Time before, had declined it, as also all other outward Forms, keeping retired, in my Chamber, on the usual Days appointed for that Purpose. And, when he heard this, he asked, if his Company, the next LORD's Day (as he called it) might be acceptable ; for the National Worship was not agreeable to him ? I gave Liberty, and he and his Son came accordingly to my Chamber, where I was sitting alone in Silence, waiting upon the LORD.

AFTER a civil Reception, and short Pause of Silence, he began to magnify the great Providence of GOD, in re-establishing and advancing that People, (meaning the Independents and Presbyterians) who had been so much hated, persecuted and suppressed, now to be made the chief Instruments of Deliverance, Restoration, and Reformation to the right Way of the LORD, and to his own Glory.

As he spoke, I observed he was not himself upon the true Foundation, nor acquainted with the Mind of the LORD on that Account ; but spoke from his own Imagination, and Partiality to his own Sect, as he and they desired it should have been ; his Mind natural and carnal, and his Views outward, toward the Power and Dominion of this World, as the *Jews* were at the Time of the Appearance of CHRIST among them ; and, as soon as he came to a Period, finding my Mind filled with the Sweetness and Meekness of divine Truth, I replied,

“ THE divine Providence is indeed great over the Children of Men, and apparently over this Nation and her Dependents at this Day ; and the Necessity of a right and thorough Reformation is very great, and, in the proper Time and Way of the Almighty, will be brought to pass : But neither by the Means nor Instruments now in your View ; for all the Contenders, one against another, by destructive Force, are of one Spirit divided against itself, under different Forms and Views, in which the strongest will advance themselves and their own Way ; but cannot, by such means, reform either themselves or others, as they ought to do in the Sight of GOD, who does not approve or countenance Violence, Bloodshed, and Unrighteousness in one Sect, and condemn the same Things in another ; and will therefore bring about that right Reformation, by Instruments of a different kind, and by another Means and Way : As it is written, *Not by Might, nor by Power ; but by my Spirit, saith the LORD.*”

Zech. iv. 6.
Mic. iii. 8.

UPON this the Stranger was much broken in Spirit, and the Tears run down his Beard, and dropp'd upon his Knee, as he sat by me ; and after that, being filled with Love, (the same which had reached him from my Spirit) he embraced me in his Arms, rejoicing that he had met with me ; (with some Encomiums I

re-

ANN O 1690. don't think proper to write) but said no more on any religious Subject. Soon after he departed, and I saw him no more. I now proceed with the Account of my farther Progress.

IN writing the last Paragraph of the foregoing Piece, (*Page 18.*) which I inscribed *To the Saints in Zion, &c.* the People called Quakers were suddenly, and with some Surprise, brought to my Mind; and so strongly impress'd on my Remembrance, that thenceforward I had a secret Inclination to enquire farther concerning them, their Way and Principles.

1691 IT was sometime in the Fifth Month, in the Year 1691, when an Opportunity was presented: The Occasion of it was some Concerns that I had in the West Parts of *Cumberland*, when, lodging at an Inn kept by one of that Profession, on a Seventh Day Night, and enquiring of him concerning some Points of their Religion, I perceived no material Difference between his Sentiments and mine, in the Particulars then asked after; and he also perceived I was nearer them than he (or perhaps any other) had thought, (for I had formerly oppos'd the same Man in some Things) which gave him occasion to inform me of their Meeting, to be held the next Day, at a Country Village called *Broughton*.

AND, as I had been desirous to be rightly informed concerning that People, and to see them as in truth they were, I was pleas'd with the Opportunity; and, the next Morning, the Friend and I set forward toward the Meeting. And he, being zealous to have me further informed, and convinced of the Truth of their Way, spake of many Things as we rode along, and with a good Intent: But my Mind being compos'd, and its Attention directed towards GOD, who knew I wanted only to see the Truth, and not be deceived, I could not take any distinct Notice of what the Friend said; which he perceiving, after some time, desist'd, and said no more. And then we rode some Miles together in profound Silence; in which my Mind enjoyed a gentle Rest and Consolation, from the divine and holy Presence.

AND, when we came to the Meeting, being a little late, it was full gathered; and I went among the Throng of the People on the Forms, and sat still among them in that inward Condition and mental Retirement. And tho' one of their Ministers, a Stranger, began to speak to some Points held by them, and declaim against some Things held by others, and deny'd by them; particularly Predestination, as asserted by the Presbyterians; yet I took not much notice of it: for as I did not doubt but, like all other Sects, they might have something to say, both for their own, and against the Opinions of others; yet my Concern was much rather to know whether they were a People gathered under a Sense of the Enjoyment of the Presence of GOD in their Meetings; or, in other Words, whether they worshipp'd the true and living GOD, in the Life and Nature of CHRIST, the Son of God, the true and only Saviour: And the LORD answer'd my Desire according to the Integrity of my Heart.

FOR, not long after I had sat down among them, that heavenly and watery Cloud overshadowing my Mind, brake into a sweet abounding Shower of celestial Rain, and the greatest Part of the Meeting was broken together, dissolv'd and comforted in the same divine and holy Presence and Influence of the true, holy, and heavenly LORD; which was divers Times repeated before the Meeting ended. And in the same Way, by the same divine and holy Power, I had been often
fa-

favoured with before, when alone ; and when no Eye, but that of Heaven, beheld, or any knew, but the LORD himself ; who, in infinite Mercy, had been pleased to bestow so great a Favour.

ANNO
1691.

AND, as the many small Springs and Streams, descending into a proper Place, and forming a River, become more deep and weighty ; even so, thus meeting with a People gathered of the living GOD, into a Sense of the Enjoyment of his divine and living Presence, through that blessed and holy Medium, the Mind of JESUS CHRIST, the Son of GOD, and Saviour of the World, I felt an Increase of the same Joy of the Salvation of GOD ; and the more, by how much I now perceived I had been under the like Mistake as the Prophet of GOD of old ; but now otherwise informed, by a sure Evidence and Token ; by the Witness of the divine essential Truth, in which no living Soul can err, or be mistaken, or deceived ; being self-evident and undeniable in all those who truly know him.

OUR Joy was mutual and full, tho' in the Efflux of many Tears, as in Cases of the deepest and most unfeigned Love ; for the Friends there, being generally sensible I was affected, and tendered with them, by the Influence of the divine Truth they knew and made Profession of, did conclude, I had been at that Time, and not before, convinced, and come to the Knowledge, or Sense, of the Way of Truth among them ; and their Joy was as of Heaven, at the Return of a Penitent ; and mine as the Joy of Salvation from GOD, in view of the Work of the LORD, so far carried on in the Earth ; when I had thought, not long before, there had scarce been any true and living Faith, or Knowledge of GOD, in the World.

THE Meeting being ended, the Peace of GOD, which passeth all the Understanding of natural Men, and is inexpressible by any Language but itself alone, remained, as a holy Canopy, over my Mind, in a Silence out of the Reach of all Words ; and where no Idea, but the Word himself, can be conceived. But being invited, together with the ministring Friend, to the House of the ancient Widow Hall, I went willingly with them : But the sweet Silence commanded in me by Michael the Prince, Captain-General of the Hosts in Heaven, still remaining, I had nothing to say to any of them, till he was pleased to draw the Curtain, and veil his Presence ; and then I found my Mind pure, and in a well bounded Liberty of innocent Conversation with them.

AND, having staid there a short Time, I was invited to Dinner, at the House of Richard Ribton, an ancient and honourable Friend in the Village ; where I was made kindly welcome, and where I had great Freedom of Conversation.

AND, being now satisfied, beyond my Expectation, concerning the People of GOD, in whom the LORD had begun, and, in a good Measure, carried on, a great Work and Reformation in the Earth, I determined, in my Mind, that Day, to lay aside every Business and Thing which might hinder or veil in me the Enjoyment of the Presence of the LORD, whether among his People, or alone ; or obstruct any Service whereunto I was or might be called by him ; especially Things of an entangling or confining Nature : not regarding what the World might say, or what Name they might impose upon me.

THE Business being over which had brought me into that Part of the Country, I returned to Carlisle ; where I had been but about two Weeks, till the Friend of the

ANNO 1691. Inn before mentioned, coming to Town, informed me of their Meeting for Business, and Affairs of their Society; and invited me to it, being about four Miles distant.

AT first I was a little surprized that he should invite me to such a Meeting, and hardly thought him prudent in it; for, tho' Things had happened as above, yet I had not made any outward Profession with them, or declared myself of their Communion: But, tho' I found some Aversion, rather than Inclination, towards it, yet I yielded to go, that I might see how, and in what Spirit and Wisdom, they managed the Discipline and Business of their Society, in Matters of Religion:

THAT I might view them a little more clearly in all Circumstances, before I should openly declare for their Way in all Things; (some Doubts yet remaining, as to some Points) and whether they thoroughly agreed with the Idea I had conceived in my Mind of the State of the Church of CHRIST, *viz.* That they believed in GOD and CHRIST; were settled in the Practice of Christian Morality; that they were able to suffer any Persecution, or Opposition, for true Religion, when thereunto called, in the Course of divine Providence; that the Characteristick Mark of the Disciples of CHRIST should be fairly upon them, *to love one another*, not in Word and in Tongue only, but in Deed and in Truth; and that they should be preserved, by that Love, in Uniformity and Unity among themselves; and also be loving and kind to all Men, as Occasion might offer; and evince the same, by doing them Good, and never any Harm.

THESE Qualifications I had deemed sufficient to demonstrate such to be the Children of GOD; brought forth in his Image, Righteousness and true Holiness, in the Mind, or inner Man.

THE Meeting being set, they had first a Time of Silence, waiting upon GOD (as I did believe and practise) for the renewing and strengthening of their Minds; and, after that, they proceeded upon the Business of the Day. And so it happened at that Time, that a Matter of great Moment among them was debated, and not without some Warmth on both Sides; but the Zeal of both did not arise from the same Root.

IT was concerning the Manner and Essence of their Discipline; which a Sect among them had opposed, from the Time of the first Proposal of any Discipline among them as a Society. The Debates arising pretty high, and they observing me to be there, and most of them, I doubt not, having heard I seemed to favour their Way; and, being cautious lest I should take Offence from their Debates, not knowing the State of the Case, or, perhaps, not qualified to judge in Matters so foreign to me, some of them, prudently, put that Friend, who had introduced me, upon an inoffensive Way to procure my Absence; and accordingly he called me aside into an outer Room, offering to discourse on some foreign Subject: But as my Mind, in time of Silence in the Meeting, had been comforted in the Life of Truth, I remained under the Sense of it; having taken little other Notice of what had passed in Point of Argument, than in what Spirit they managed and contended on each Side.

BUT tho' I observed the Friend's good Intent in calling me out, I could take no Cognizance of what he said; for a deep Thought now entered my Mind, whether these could yet be the People of GOD? since they seemed to be divided
among

among themselves, and treat one another with an Acrimony of Language, which, I thought, could not arise from Love, neither altogether suited the Humility of JESUS, the true CHRIST.

ANNO
1691.

THE Friend, observing my Silence, and that I was under a deep inward Concern, became silent likewise, and a Trouble also seized him, but of another kind; for I was concerned to know the Truth, and on what Side, if on either, it might lie; and he was afraid I had, or might take Offence, and depart from the Beginning I had made among them.

AND thus we remained silent for some Time; during which I plainly observed a Struggle between two distinct Powers in the Ground of Nature, working in myself, which exhibited two different Ideas, or Conclusions, in my Mind, concerning the Matter then in hand, and the Spirits and Persons concerned as Agents therein, *viz.*

THAT the first was Truth, establishing himself in his own Nature, a Law-giver and Ruler in every Member of his Church and Body, as alone needful unto them who were truly so: But as he, who knoweth all Things, did foresee that many would, in Time, come into that Profession, as of old, without any Knowledge of the divine Truth, or Work of it in themselves, but, as Thieves and Robbers, climbing up some other Way; by Education, Tradition, Imitation, or sinister Interests, and worldly Views; who, not being under the Rule and Law of Grace in the second Birth, would act and say of themselves, contrary to the Way of Truth, and Church of the living God: and therefore, in his Wisdom and Power, working in the Minds of the Just, he had early established, and was yet more firmly establishing, a due Order among his People; for preserving the Right, and passing Judgment and Condemnation on the Wrong and Evil-doers; that such as should profess the Truth of God, and yet walk contrary to the same, bringing forth Fruits of another kind, might be bounded and confined by outward Moral Rules, adapted to human Reason and Understanding.

AND, secondly, on the other Hand, that the Spirit of this World had been, and still was working in the other Sort, to oppose all Order and Discipline, and to live loose as they list, without any Rule, or Account to the Society, tho' professing the same Truth with them; and to be judged only by their own Light, or what they called so, and accountable only to the Spirit in themselves: tho' several among that Party were only against some Branches of the Discipline, already established by the Body of the Society, and not against the whole.

AND, during this Time of Silence, I clearly beheld the contrary Natures and Ends of these differing Spirits; the one Truth, the other Error; the one Light, the other Darknes; the one for Moral Virtue, and a holy pure Mind, and the other for a loose unbounded Liberty: and yet, that these last, as Creatures, did not see the Sophistry of the evil One, to whom themselves were Instruments, nor the Snare, but intended well, in their own View, and Way of conceiving Things.

AND, in proportion and degree, as these Distinctions were gradually made clear in my Understanding at that Time, the Load and Trouble I was under abated; and, at last, my Mind settled down again to its own Center in Peace, and became serene, as before; which, being fully sensible of, I was cheerful, and said to the Friend, we may now return into the House, for the Danger is entirely over. I knew thy Meaning before we came out of the other Room: and commend
your

ANNO 1691. your Care and Caution. With this he was greatly pleased; and so were the rest, when they came to know it.

Affizes at
Carlisle.

AFTER this I was at some other Meetings; but little Notice was taken of it by any of my Relations or Acquaintance, till the Time of the Affizes at *Carlisle*; where some Friends, being Prisoners in the County Goal, for Non-payment of Tithes, others attended the Affizes, as their Custom was, the better to obviate Occasion of Troubles, or Hurt, to any of the Society, and to minister Counsel, or other Help, as Need might be; and these went to a Meeting at *Scotby*, about two Miles from the City; and thither I went also.

DURING the Time of the Meeting, I found a great and unusual Load on my Spirit, and Hardness in my Heart; in so much that I could hardly breathe under the Oppression; nor could I say I had any Sense of the Comforts of the divine Presence there, but that the Heavens were as of thick Brass, and the Bars thereof as of strong Iron. But tho' I had no Enjoyment in myself, yet I was sensible the Presence and Goodness of the LORD was there, and many therein greatly comforted; and therefore did conclude my Condition of Mind was from some other Cause, and not relating to the State of the Meeting in general. And, after the Meeting was over, one of them asked me how I did; I answered, Indifferently. Then he, and some others, perceived my Spirit was oppressed, and sympathiz'd with me therein.

I COULD not, all this Time, perceive the particular Matter which thus affected me, (for I knew not of any Thing I had done or said to bring it upon myself) till that Evening, being returned to my Father's House, very solitary, silent, and inward, there came in one *Thomas Tod*, an Acquaintance of mine; who, after some Compliments of Civility, (for at that Time I had not quite declined the common Modes of Salutation) desired to speak with me apart; and then told me, that he had a Trial to come on next Day, concerning certain Houses of his in the Town of *Pemrith*, being the greatest Part of all he had in the World; that one of his Witnesses to his Deeds of Conveyance was dead; another of them gone into *Ireland*, and could not be had; but I, being the third, and having made the Writings, he hoped, through my Evidence and Credit, to gain his just Point against his unfair Adversary: and desired me to be in readiness in the Morning; for the Trial was like to come on very early.

Rom. x. 10.

Mat. x. 33.

As soon as he began this Relation, the Word of Life began likewise to work in me, in a very powerful Manner; and the holy Hammer of the LORD I sensibly felt, and saw to be lifted up upon that Hardness of Heart, which, for some Time, (as above) had been my State: and it began to be broken, softened, and dissolved; and the Sense of the Love of GOD, in some Degree, to be renewed: And then I saw plainly, that this was the hard Thing I had to go through; and that now was the Time of Trial, wherein I must take up the Cross of CHRIST; acknowledge his Doctrine fully in that Point; and openly, according to the Understanding given me; and to despise the Shame and Reproach, and other Sufferings, which I well knew would ensue quickly; or I must forsake the LORD for ever: For, denying his Doctrine, in the Sense I had now plainly seen it, would be a denying of himself before Men; and if I had then denied him, I could expect no less, but, according to his Word, to have been immediately, and for ever, denied of him, and left under that Hardness of Heart, and want of the Enjoyment of his divine Presence, wherewith I had been favoured before, and all the dreadful Consequences of a Beginning so woful.

BUT

ANNO
1691.

BUT, according to the Advances of the Word and Work of the LORD in me at that Time, my Heart inclined to him : And, as my Acquaintance was speaking, and by the Time he had fully done, I was furnished with a full Resolution to give him a plain and direct Answer ; which was on this Manner : “ I am concern’d it should fall out so ; (for I had a real Respect for him, and saw his Case to be very hard) I will appear, if it please GOD, and testify what I know in the Matter, and do what I can for you that Way ; but I cannot swear.”

THIS was so great a Surprize to him, both from the Nature of his Case, and Confidence he had of my ready Compliance, he having had no Occasion of any Suspicion of my present Condition till that Moment, that he broke into a Passion, and, with an Oath, or Curse, said, “ What, you are not a Quaker sure ! ”

BUT, tho’ I had made Confession to Truth so far, in that Point, and the divine Presence sensibly returned and advanced in me ; yet, upon this, I was again silent, till clear in my Understanding what to answer in Sincerity and Truth : For as no Body, before that Time, had called me a Quaker, so I had not assumed the Appellation ; which, being given in reproach, was not grateful ; tho’ the Thing, in its proper Sense, most delightful. Nor did I then see whether I had so much Unity with all their Tenets, as might justify me in owning the Name, (for in the Unity of divine Love and Life only I had known them) till the Power of that Life of him, who forbiddeth all Oaths and Swearing, arising yet clearer and fuller in me, opened my Understanding, cleared my Way, and enabled me thereto ; and then I said, “ I must confess the Truth, I am a Quaker.”

BUT, as this Confession brought me still nearer to the Son of GOD, his Love increasing yet more sensibly in me, so likewise it heightened the Perplexity and Disturbance of my Friend ; whose Case thereby became more desperate, in his own Opinion : Upon which, in an Increase of Heat, and Expressions therefrom, suiting so obvious a Disappointment, as it then appeared to him, he threatened to have me fined by the Court, and proceeded against with the utmost Rigour of the Law ; “ What ! must I lose my Estate by your groundless Notions and “ Whims ? ”

BUT the higher my Enemy arose, and raged in this well-meaning, but mistaken Man, who thus, without Design, became the Instrument of my Trial, the fuller and more powerful still was the Love of GOD ; whose Cause I had now espoused, through his own Aid, and the Power of an endless Life from him, made manifest in me : Upon which I replied, in that Calm of Mind, and Resignation to the Will of GOD, that the Life of the Son of GOD enables to, and teacheth, “ You may do what you think proper that Way ; but I cannot comply with your Request in this Matter, whatever be the Issue of it.” And then he departed under great Dissatisfaction, with all the Threats and Reproaches his enraged Passions could suggest to him, under a View of so great Loss.

IMMEDIATELY I retired into my Chamber ; for, perceiving my grand Enemy to be yet at work, to introduce a slavish Fear, and, by that Means, subject my Mind, and bring me again into Captivity and Bondage, I was willing to be alone, and free from all the Interruptions of Company ; that I might more fully experience the Arm of the LORD, and his divine Instructions and Council, in this great Concern and Exercise.

THE Enemy, (being a crafty and subtle Spirit) wrought upon my Passions,
K not

ANN O not fully subjected, and more artfully applied to my natural Reason, (my Under-
1691. standing not being fully illuminated) as his most suitable Instrument. He urged the Fine and Imprisonment, and the Hardships accompanying that Condition, and how little Help I could expect from my Father or Friends; who would be highly displeased with me, for so foolish and unaccountable a Resolution, as they would think it; and also the Scoffings, Mockings, Derision, Scorn, Contempt, Loss of Friends and Friendships in the World, with such other Inconveniences, Hardships, and ill Consequences, as the Enemy could invent and suggest.

DURING all which Time, from about Eight in the Evening till Midnight, the Eye of my Mind was fixed on the Love of GOD; which still remained sensible in me, and my Soul cleaving thereto in great Simplicity, Humility, and Trust therein, without any yielding to Satan, and his Reasonings on those Subjects, where Flesh and Blood, in its own Strength, is easily overcome by him. But, about Twelve at Night, the LORD put him to utter Silence, with all his Temptations, for that Season, and the Life of the Son of GOD alone remained in my Soul; and then, from a Sense of his wonderful Work and redeeming Arm, this Saying of the Apostle arose in me with Power, *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.*

AND then the Teachings of the LORD were plentiful and glorious; my Understanding further cleared, and his holy Law of Love and Life was settled in me; and I admitted into sweet Rest with the LORD my Saviour, and given up in perfect Resignation to his holy Will, in whatsoever might relate to this great Trial of my Faith and Obedience to the LORD.

IN the Morning I went up toward the Hall where the Judges sat, expecting to be called as a Witness in the Case before mentioned; but, before I reached the Place, I saw my said Acquaintance approaching me, with an Air in his Countenance denoting Friendship and Affection; and, when met, he said, "I can tell you good News; my Adversary has yielded the Cause; we are agreed to my Satisfaction."

UPON this I stood still in the Street; and, reviewing in my Mind the Work of the LORD in me the Night before, as already related, this Scripture came fresh into my Remembrance, in the Life of it, *It is God who worketh in you, both to will and to do of his good Pleasure*: For I was sensible it was the LORD's doing, and accounted it a great Mercy and Deliverance; tho' I was, by this Means, exposed to the View and Observation of all; the Pity of many, (as they judged of my Case) and the Scoffs and Censures of the baser and more ignorant sort, which was for CHRIST's Sake only; for none had any Immorality to charge me with.

THIS happening at the Time of the Assizes, and People from all Quarters there, I quickly became the common Subject of Discourse and Debate: For few could believe the Report, and many came to see; and, during the Assizes, would get together, talking and wondering; and, when they happened to see me afar off in the Streets, would come in Crowds to gaze. Some would take off their Hats, and pretend to show more than ordinary Complaisance, saluting me as at other Times; but I not making any Returns of that kind, some would flee, and giggle, and scoff, and grin, and run away in loud Laughter, saying, I was mad: Yet some others were struck with another Passion; they turned pale, looked sorrowful, and returned weeping: And one, who had been educated at
an

an University, to shew, at once, his Temper, Manners, and Learning, after he had gazed upon me a while, among the baser sort, he cried out, as if he had then been surprized with the Discovery of some new System, “ He knows not a *Genus* from a *Species* !” when there was not any Thing previous leading to such an Expression: Yet he was mistaken in that; for I knew very well that Dog is a *Genus*, and Cur, Bull-dog, and Blood-hound, are distinct *Species* of that *Genus*; and, at that Time, saw the Nature and Way of these Brute Animals too much resembled in that giddy Mob; tho’ I said very little to any of them, but gave them my Face to their fill of gazing. And some who, but a Day or two before, durst not have discovered a disobliging Look upon me, now insulted and triumphed; which put me in mind of a Saying of *Job*, *But now they, who are younger than I, have me in Derision; whose Fathers I would have disdained to have set with the Dogs of my Flock*: And likewise of some Expressions in that little *Piece* before inserted; [*Page* 18.] which I did not think, at the Time of writing it, would be so soon, if ever, fulfilled upon myself, *viz.* “ They gazed upon me; they said I was mad, distracted, and become a “ Fool; they lamented because my Freedom came.”

THE Fool’s pretended Pity and Instructions, who could not see and pity his own miserable Case, or knew what himself said, was hardest to bear: Yet all these Things did not provoke, or move me; for the Grace and Presence of the LORD was with me, and my full Strength and Preservation. My Heart was surrounded with a Rampart of invincible Patience, and my Soul filled with divine Love.

THIS Usage gave me a much clearer View of the low, mean, miserable, brutish State of many Men, and of the greatest Part of that Mob, than I ever had before, or could have imagined. But I was more civilly used by some Counsellors who came the Circuit from *London*, among whom I had some Business; especially ----- *Dormer*, who was afterwards a Judge: They were kind, familiar, and without a Scoff or taunting Grin.

THE Business of the Assizes being over, some of my Acquaintance, Gentlemen both of Town and Country, who wish’d me well, in their own Sense, thinking I had been deluded, as they usually call’d it, by the Quakers, consulted how to restore and reclaim me: And several Ways were proposed, especially by a Meeting and Consultation of some of the Clergy; who, they imagined, might solve those Doubts I might be under, and but yet wavering; supposing those Sentiments to be but lately embraced by me, and I not yet settled in them; tho’ I do not think any of them knew what the true Quakers, or their Principles, were.

THE Clergy generally shunn’d me, and I quickly observed a particular Enmity in them against me; tho’ I had no more Aversion to them, as Men, than to others.

BUT some of these others, (my Well-wishers abovesaid) supposing me melancholy, because reduced from my former Airs and Cheerfulness, to Silence and Gravity, got together in a Tavern, and my Father with them, intending to have me among them, to drink a hearty Glass; and try (in their Way) whether they could raise my Spirits into a more sociable Temper, and bring me off from such Thoughts.

WHILE they were contriving this Scheme, I was retired alone in my Chamber,

ANNO
1691.

ber, and favoured with a Sense of the good and Soul-nourishing Presence of the LORD; but, after some Time, a Concern came upon me, which gave me to expect something was in agitation concerning me; and, soon after, an Attorney at Law, of my Acquaintance, came from the Company to me, and mentioned certain Gentlemen who desired to see me at the Tavern.

I WAS not hasty to go, looking for the Countenance of the LORD therein, neither did I refuse; but my Father, and some others, being impatient to have me among them, came likewise to me. I arose from my Seat when they came in, but did not move my Hat to them as they to me: Upon which my Father fell a-weeping, and said, I did not use to behave so to him. I intreated him not to repent it as a Fault; for tho' I now thought fit to decline that Ceremony, it was not in Disobedience, or Disrespect to him or them; for I honoured him as much as ever, and desired he would please to think so, notwithstanding exterior Alteration.

BUT most of the rest kept up another Air, hoping to bring me into the same at the Tavern: But I, thro' Grace, saw their Intents, and was aware; and I had now Freedom in my Mind to go among them: And, when we came there, the Company all arose from their Seats, and seeming generally glad, put on Airs of Pleasantness.

IN feasting themselves again they placed me so as that I was in the Midst, environ'd by them, and then they put the Glass round; and, to relish it the more, they began a Health to King *William*. But the secret Presence of the LORD being with me, tho' hid from them, it affected them all in a Way they did not expect; for scarce had two of them drank, till their Countenances changed, and all were silenced. The Glass, nevertheless, went forward, till it came to me, and then I told them, I wish'd both the King and them well, and if I could drink to the Health of any at all, I should more especially to the King's, but should drink no Health any more; and so refused it: And the Glass never went round; for several of them fell a-weeping, and were much broken, and all of them silenced for a Time; which, when over, some of them said, they believed I intended well in what I did, and that every Man must be left to proceed in the Way which he thinks right in the Sight of God: And so we parted in solid Friendship. It was the secret Grace of GOD which wrought this; and to him, the LORD alone, did I impute it. And, the Company dispersing, I returned to my Chamber in divine Peace and true Tranquillity of Mind; with which I was favoured for many Days.

I HAD not, all this while, conversed with any Friend about their Principles, or read any of their Books; nor did any of them come near me for some Time; for my Father would not then allow them to come to his House: Yet some of them, not long after, sent me three small Books; which I took kindly, as well intended. But I was favoured of the LORD with something to give me Understanding and Support in time of Need, more excellent than Books; for that Book, which had been sealed as with seven Seals, was now, in Measure, opened by the powerful Voice of the Lion of the Royal Tribe, and by the holy Lamb of GOD; even the Book of the eternal Law of GOD; the Law of the Spirit of Life from the Father, by CHRIST the Son, Redeemer of the World, and my Delight was to read Day and Night therein: By which I profited more, in a short Time, in the Knowledge of GOD, and the Things of his holy Kingdom, than if I could have read and understood all the written and printed Books in the World.

I therefore declined reading these till a more proper Season; and then I looked into one of the Books aforesaid, a small Tract concerning Prayer: For it must be allowed, that the reading of good Books, especially the Holy Scriptures, the chief of all, and upon which the Truth of the rest depends, is highly profitable and commendable.

ANNO
1691.

SOMETIME after this Dr *Gilpin*, before mentioned, sent his Son, a Counsellor, under whom I had been initiated into the Study of the Law, and who was one of those at the Tavern aforesaid, and still retained a great Affection for me, to invite me to his House at *Scaleby-Castle*, and desired to see some of the Quakers Books, supposing I had been imposed upon by reading them; and I sent him, as I remember, all that I had.

SOON after I had parted with these Books, I observed a Cloud come over my Mind, and an unusual Concern; and therein the two Sacraments (commonly so termed) came afresh into my Remembrance, and divers Scriptures and Arguments, *pro* and *con*; and then I was apprehensive the Doctor was preparing something of that sort to discourse me upon; and I began to search out some Scriptures in defence of my own Sentiments on those Subjects: but as I proceeded a little in that Work, I became more uneasy and clouded; upon which I laid aside the Scripture, and sat still, looking towards the LORD for Counsel: For I considered the Doctor as a Man of great Learning, religious in his Way, an ancient Preacher and Writer too, famous in *Oliver's* Time, and a Throne among his Brethren; and that he might advance such Subtilties as I could not readily confute, nor would concede to, as knowing them erroneous, tho' I might not be suddenly furnished with Arguments to demonstrate their Fallacy; and so might receive Hurt.

AND then it was clear in my Understanding, that, as he was in his own Will and Strength, tho' with a good Intent, in his own Sense, searching the Letter, and depending upon that and his own Wisdom, Acquirements, and Subtilty, leaning to his own Spirit and Understanding, I must decline that Way, and trust in the Spirit of CHRIST, the divine Author of the Holy Scriptures. And as this Caution was presented in the Life and Virtue of Truth, I rested satisfied therein, and searched no farther on that Occasion. When I went to his House, he entered into a Discourse on those Subjects; and had such Passages of Scripture folded down as he purposed to use: And, when I observed it, I was confirmed that my Sight of him, in my own Chamber at *Carlisle*, and of his Work, some Days before, was right; and my Mind was strengthened thereby. But, before he began to move upon the Subject, he dismissed every other Person out of the Room; so that himself and I remained alone.

THE first Thing he said, was, in a calm Manner, to admonish me to be very cautious how I espoused the Errors of the Quakers; for he had heard, of late, and with Concern, that I had been among them, or seemed to incline that Way. I answered, that I had not been much among them; nor seen any of their Books, but those I had sent him; and knew not of any Errors they held. Yes, said he, they deny the Ordinances of CHRIST, the two Sacraments, Baptism and the Lord's Supper; and then open'd his Book, at one of his down-folded Leaves, where he read thus:

ANNO 1691. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, 1 Cor. i. 2.

1 Cor. xi. 23,
— 26.

AND, at another folded down Part, he read thus: *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread: and, when he had given Thanks, he brake it, and said, Take, eat; this is my Body, which is broken for you: This do in remembrance of me. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as you drink it, in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

UPON these Scriptures he raised this Argument, That tho' the *Corinthians*, at that Time, were sanctified in CHRIST, and called to be Saints, yet they still needed this Ordinance, and were to continue in it, according to the Apostle's Doctrine, till the Coming of CHRIST, at the End of the World: And he did not think the Quakers more holy or perfect Christians, than the *Corinthians* at that Time; and, consequently, that no State in this Life can render that Ordinance needless to them, or overgrow it.

1. Cor. ii. and
xv.

TO this I replied, That tho' some of those *Corinthians* had obeyed the Call of GOD, and were, at that Time, sanctified by Faith in CHRIST; yet others of them had not obeyed the Call, but were remaining in gross Sins and Pollutions: But as they had been Heathens, and convinced by the Ministry of that Apostle, as appears by the Beginning of the second and fifteenth Chapters of that Epistle, he had first of all preached to them CHRIST's Coming in the Flesh among the *Jews*; his Life, Miracles, Doctrine, Death for our Sins, and Resurrection from the dead, as saving Truths; but does not so much as mention this supposed Ordinance among them.

BUT, considering their weak and carnal State, and Incapacity then to reach the Knowledge of divine Mysteries, the Apostle had, in their Initiation into the Christian Religion, related to them the Sayings of CHRIST on that Subject; and they had been in the Practice, or rather Abuse of it, till the Time of the writing of that Epistle. Yet, if the Words of that Epistle, in that Place, be carefully and impartially observed, without Prepossession or Prejudice, and compared with other Scriptures, it will appear, that there is not any positive Command for it at all, much less is it made a standing Ordinance; but left to the Option and Discretion of his Disciples; to whom it was first mentioned how often they should do it, and, consequently, also how long they should continue it; as appears by the same Text now adduced, *viz. This do, as often as ye do it, in remembrance of me.*

Hist. of the
Council of
Trent, 336.

BUT, to set this Matter in a clearer Light, it is well known, that, at the Time of the Redemption of the *Jews* from their *Egyptian* Slavery, the Passover, with the Paschal Lamb, was instituted as a standing Ordinance, in Commemoration of it, until CHRIST, the Lamb of GOD, and Antitype of that Figure, should come: But as *Israel*, offending the LORD, was afterwards sent into Captivity, under the *Babylonians*, they could not, in that State, and under that Government, celebrate it in Form; and therefore they invented another Way to keep that great Deliverance in Memory, which was this:

THE Father, or Chief of the Family, at the proper Time of the Paschal Supper, took Bread, and blessed it, saying, “Blessed be thou, O LORD our God, “who gives us the Fruit of the Earth;” then dividing it among the Company, in like manner also he took the Cup, and, blessing it, said, “Blessed be thou, O “LORD, who gives us the Fruit of the Vine.” This they did in a solemn Manner, remembering their *Egyptian* Slavery and Deliverance; lamenting their present State; acknowledging their Sins, and the Justice of GOD in their Punishment; and Hopes of his Mercy, from his former kind Dealings, and gracious Promises.

ANN O
1691.

Goodw. Arr.
Tit. *Flesh*,
Lib. 3.

THE *Jews*, being thus initiated into this Practice, upon so solemn an Occasion as the LORD’s being pleased to remember them with Redemption a second Time, the succeeding Generations continued it, as incident to the Passover, until the LORD CHRIST, the Antitype, (as well of the Paschal Lamb, as of the Bread and Wine) did come; who, when he appeared, was declared by *John* the Baptist, to be *the Lamb of God which taketh away the Sin of the World*; and he declared himself to be *the Bread of Life, the living Bread which came down from Heaven*: proclaiming also, and that very emphatically, that *his Flesh is Meat indeed, and his Blood is Drink indeed*; that *except they ate his Flesh, and drank his Blood, they had no Life in them*. And all this was meant of the Spirit of CHRIST, and not of his Flesh; *it is the Spirit that quickeneth, the Flesh profiteth nothing*.

John i. 29.

John vi. 32,
— 35, 48, —
58.

Ver. 63.

THE Time drawing near, when the Lamb of GOD was to be slain, and offered as a Sacrifice, declaring the Mercy of GOD the Father, who sent him in Love to the whole World, he then said to his Disciples, *With Desire I have desired to eat this Passover with you before I suffer*: And, at the Time of it, as Father and Chief of his Flock and Family, he celebrated the Passover in Form, with this Difference only, that whereas the *Jews*, until that Time, in the Celebration of it, had looked back to the Type, and outward Deliverance from *Egypt*, the LORD now directs them to himself, as the Antitype of all Figures; and tells them, he would not any more eat thereof, (the Passover) until it should be fulfilled in the Kingdom of God; nor drink of the Fruit of the Vine, until that Day when he should drink it new with them in his Father’s Kingdom.

Lukexiii. 16.

Mat.xxvi. 29.

WHICH Eating and Drinking, in the Kingdom of GOD, cannot relate to material Bread and Wine; which can only be exhibited as Symbols of the outward Body of CHRIST, and the Blood of that holy Body; which, to be eat and drank in a natural Sense, profiteth nothing: but to the all-quickenings Virtue and Power of his Holy Spirit; which is all in all, and true feeding to the Commonwealth of the whole *Israel* of GOD. And therefore this Passover, or any Part or Relative to it, whether Bread, Wine, or any other Matter in it, could be of no further Use or Obligation to the Disciples of CHRIST, than till they should experience in themselves his divine and spiritual Appearance and Coming in them; and to be the same to their Souls, or Minds, which natural Food and Drink is to the Body; its Support, Strength, Nourishment, and Means of Duration: Which divine Coming of CHRIST, as such, can mean no other than his being made manifest in a spiritual Administration: for, as he is that eternal Spirit of essential Truth, and Word, Wisdom, and Power of GOD, it is not strictly proper to say of him, (in that Sense) that he shall come or go any where, but to be made manifest; for, as such, he ever was, is, and will be, omnipresent, and never absent from any Place or Time.

Johnxiv. 17.

John vii. 6.
Joh i. 1.

1 Cor. i. 24,
30.

HIS Coming then must intend his powerful Manifestation where he already is, and

1 Cor. xii. 7.

and

ANNO and not a loco-motive Coming from where he is, to any other Place where he was
1691. not before: *For the Heaven of Heavens cannot contain him*, 2 Chron. ii. 6.

SEEING then this was only the Passover, and the Terms of the Application of it to himself not institutive of any new Command or Ordinance, but a Liberty to do, or not do it, at Discretion, *this do ye, as oft as ye drink it, in remembrance of me*, laid no Obligation upon them to do it any more at all; it being ended by the Manifestation of its Antitype; and, in the Nature of the Thing, could be of no farther Obligation, or reasonable Use, when CHRIST himself was witnessed in them, to be that eternal, everlasting, never-failing, divine Substance.

Rom. ix. 3.
Gal. ii. 7.
1 Cor. ix. 19,
&c. and x. 33.

Acts xvi. 18,
&c. xvi. 3.
and xv. 2.
Gal. ii. 3. and
v. 2.

BUT the Apostle *Paul*, whose Concern for the *Jews*, and Zeal for the Conversion of the *Gentiles*, to whom, in an especial Manner, he was sent, engaged him to *become all Things to all Men, that by all Means he might gain some*, recommended to the *Corinthians* the Practice of the Passover, with the new Application of it to CHRIST, at the Time of their first believing in him by that Apostle's Ministry; that, being yet carnally minded, they might have an outward Communion, till the true Communion should be made known; which their State, at that Time, could not bear: As, in point of Prudence only, he practised some other legal Rites, at some Times; which, in his Doctrine, he condemned at other Times, where the State of the People were able to bear it.

1 Cor. xi. 21.
and iii. 1, 2, 3.

1 Cor. x. 15.

AND it is much more likely, considering the Nature and End of the Gospel, and its Excellency above the Law, and all legal and typical Rites, as Substances excel Shadows; that the Apostle, observing how much some of the *Corinthians* had abused the Passover in Practice, and their very carnal State under it, was rather, by that Epistle, endeavouring to supercede it, and bring them off to the living Substance; where he saith to such among them as were already sanctified, and to whom he inscribed his Epistle, *I speak as to wise Men, judge ye what I say: The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ? For we, being many, are one Bread and one Body; for we are all Partakers of that one Bread.*

IT is plain therefore, that the Communion of the sanctified and wise in *Corinth*, stood not in the Bread which perisheth, nor in the Wine of the Grape, which some of the *Corinthians* were carnally abusing, but in the quickening Spirit and Power of CHRIST, the true, living, life-giving, and life-preserving Bread; which daily comes from Heaven, into all the sanctified and saved of the LORD.

THIS is that Spirit that quickens and preserves to Life eternal; the Flesh profiteth nothing: and, since it is so, much less does any Symbol of the Flesh profit; but the divine Substance only. This is that Substance, of which the Apostle draws the Comparison; *we, being many, are one Bread*: For, as Wheat consists of many particular Grains, each containing a distinct Principle of Life after its kind, and all of the same Nature; which, being broken, and rightly prepared and ordered by the good Husbandman, become one Bread: even so is the Church of CHRIST; every Member, in his natural State, being alienated from the Life of GOD, thro' the Ignorance and Darknes that was in him, and separated also one from another, as without a proper Medium and Condition of Union; but, being ordered and prepared by the Father of Mercies, thro' CHRIST his eternal Word, they become one Body, and one Spirit, the CHURCH; which is his Body; the Fulness of him who filleth all in all.

ANNO
1691.

THE Substance of this was what I observed to the Doctor, tho' I have in this Place expatiated somewhat further upon the Subject, and generally applied the Scriptures; to which he made little other Reply, than by telling me, in a very calm and familiar Manner, that as he had always believed it to be an Ordinance of CHRIST, he had solemnly used it as such, and found Comfort in it.

TO which I returned, That I did not doubt but that he might have some Satisfaction in it, since he believed it a remaining Ordinance, and did it under that Apprehension. Whosoever in his Heart believes any thing to be a standing Duty in the Church of CHRIST, which ever had any Countenance in it by Practice, and performs it faithfully, according to his Belief and Understanding, may find a Satisfaction in it.

BUT since GOD, in Mercy, is pleased to afford the living Substance, without the Use of those Means which are supposed to lead to an End already attained, they can be no more a Duty to such; and that is the real Case among the true Quakers, who love and fear the LORD sincerely.

AS to the other Point, *viz.* Baptism, he said but little about it; for he knew very well, that, in Strictness, they were not so much as in the Form of Water Baptism. And I only asked him this Question, Whether he did believe it necessary to Salvation? He answered, That he did not think it absolutely necessary. Then, said I, we shall not need to say any more about it; and so the whole Matter ended, as to these Points.

THEN he said something concerning the Books I had sent him, speaking slightly of them; but thought that about Prayer, writ (I think) by *George Keith*, the best: And said, that seeing the Quakers pretended, that they did not know, before they went to Meetings, whether they should preach or pray, or what Way in either, and yet travelled in strange Places, How could they speak to the States of the People, or be joined with in Prayer?

TO this I answered, That such as went to a Meeting empty of all Things, and waited upon GOD, were filled with his Holy Spirit, who knows all States, at all Times and Places: And if the Preacher attend to him, as he ought, and delivers those Matters opened to him at the Time, the LORD both gives the Word, and makes the Application to every State, in every particular Person; which no Preacher or Instrument, of himself, is able to do.

AND, as to joining in Prayer, all right Prayer is by the Aid of the Spirit of CHRIST, the Mediator between GOD and Man; which, in that respect, is called the Spirit of Prayer and of Supplications; and, as such, is promised of the Father to the Church, and received by her: And her Unity in Prayer stands not so much in the Form of Words, tho' sound and pertinent, as in the Nature, Virtue, and Influence of the Holy Spirit of CHRIST, her holy Head, Life, Law-giver, and Comforter.

THE Doctor did not oppose this; but only said, I had given him better Satisfaction, in that Point, than he had found in the Book; and, afterwards, he was much more free and familiar with me than before, or than I expected; and so we parted in Friendship, and I returned in Peace and Gladness.

FROM henceforth I was easy as to every thing any of that sort could say.

M

And

ANNO
1691.

And divers Disputes I have had with many of them since, in other Parts of the World ; but never began any Controversy, being always on the defensive Side ; and rarely enter'd upon any Point in question, with any Sect, till I knew the divine Truth over all in my own Mind, and my Will subjected by it. And my next Care usually was, not to provoke my Opponent ; for, by keeping him calm, I had his own Understanding, and the Measure of Grace in him, for Truth, and my Point, against the Error he contended for ; and my chief Aim generally hath been, to gain upon Peoples Understandings, for their own Good. But when a Man is put into a Passion, he may be confounded, but not convinced : For Passion is as scorching Fire without Light ; it suspends the Understanding, and obstructs the Way to it, so that it cannot be gained upon, or informed : which ought to be the true Aim, in all Conferences and Reasoning in Matters of Religion ; else all will end in vain and unprofitable Jangling, contrary to the Nature of the Thing they reason about, and displease the holy One, and end in Trouble. But two or three Times, at most, in the Course of Life, and occasional Occurrences, in some low Cases, with meaner Opponents, in too hasty Engagements in my own Strength, and off my full Guard, my Mind hath been ruffled : And tho' I have gained the Point, by Force of Argument, from the Principle of Reason only, and not from the Principle of divine Truth ; yet have not had that Peace and Satisfaction of Mind which is to be found in the Virtue of Truth alone. And this has also taught me to be totally silent, and sometimes even insulted by Ignorants, as if I had nothing to say ; till the Power and Virtue of Truth hath arisen in my Mind, and then it hath never failed, by its own Light and Evidence, to support its own Cause, and justify me.

AFTER this I had divine Peace and Consolation in my Mind for some Time, and was mercifully favoured with the living Bread from above daily ; and I went constantly to Meetings of Friends, where, in a State of Silence, my Heart was frequently tendered and broken, by the divine Influence of the powerful Truth, to my unspeakable Satisfaction : A holy Pleasure and Enjoyment, which the World, or any thing therein, can never afford.

AND our Meetings in the North, in those Days, were frequently broken and melted in Silence, as well as under a powerful living Ministry, by the Word ; which gave me occasion sometimes to remember another Saying in my written Piece before mentioned [Page 18.] “ He gave me Joy which no Tongue can express, and Peace which passeth Understanding.” In the mean time my Father began a little to relent, and admit some Friends to come to my Chamber to see me ; and he was brought, by Degrees, into a pretty low State of Mind : And, one Day, as I was sitting by him, he read in a Book, intitled, *Clerk's Lives*, &c. (as I remember) when I observed his Tears to drop upon the Book ; but he did not know that I perceived it : and, after he had wiped his Face, he turned towards me, and said, “ I see there have been, in former Times, as great “ Fools as you, to leave their Friends and Preferments in the World, for their “ Opinions in Religion.”

BUT he did not remain long in this Condition ; for the Spirit of the World began to work another Way. Some of his Acquaintance, discoursing with him concerning me, (as I was, for a Time, frequently a Subject of common Conversation) one Day told him, “ We know your Son very well ; tho' young, he's “ no Fool : You know the Quakers are an opulent People, and their Principles “ lead them to refuse the Payment of Tythes to the Clergy ; which, together “ with other Oppositions they meet with from one or other, occasions many
“ Lay-

“ Law-suits, and much Business : And as they favour one another in all things,
 “ particularly in Trade and the like, you’ll see he’ll have as much Business soon
 “ as any Man in *England*; and will be well paid, without Question.”

ANNO
 1691.

THIS Temptation, being skilfully adapted, took immediately with him, and entered very deep, the ill Effects whereof quickly appeared : For he soon got from under that humble State of Mind and Tenderneſs he had, in ſome degree, experienced ; and tho’ his Countenance ſeem’d very open and chearful towards me, yet it was from that wrong Ground, and worldly View ; which greatly loaded and oppreſſed my Mind : For, as I clearly perceived the Practice of the Law, and to be frequently in the Suits and Conteſts of the World, would be inconſiſtent with divine Peace in my own Mind, expoſe me to many Temptations, and confine me ſo as that I could not follow the LORD in that Way wherein I underſtood he was leading me, and purpoſed to bring me forward ; that is, not only in Sanctification and Juſtification, for my own Salvation, but alſo in a publick Miniſtry of that holy and powerful Word of Life ; by which the LORD, of his own free Will and Grace, had called me ; and, to that End, I knew, was working in me Qualifications ſuited to his own Purpoſe thereby : And therefore my ſecret Concern was, how to get rid of that great and dangerous Obſtruction ; well knowing it would very much oppoſe my Father’s Views, heightened as aforeſaid, and I was loth to offend him ; but had no Concern, Proſpect, or Doubt then, as to a Way of living in the World. And, on the other hand, to offend the LORD by Neglect, or Diſobedience, was juſtly to forfeit his Mercy and Favour, and cancel the Seal of the Covenant of Life ; depending, on my Part, upon Perſeverance in moral Righteouſneſs, and a faithful future Obedience to his holy Calling : For, where the Word of GOD is given, and become a Law of Life, and an immediate Director, Diſobedience, in that Caſe, is of a higher Nature, and more immediately attended with the ſenſible and dreadful Condemnation of this immortal Law, thus miniſtered, than for the Neglect of any moral Command, mediately adminiſter’d to Mankind, whiſt yet in a natural and rational State only.

DUTY to the Almighty, and the Will and terrene Views of my natural Parent, becoming oppoſite, I remained not long in ſuſpenſe what to do : For as, through Grace, I had been enabled to take up the Croſs of CHRIST, in confeſſing his holy Name, in the Diſpenſation of GOD to his People at that Time ; ſo, by the ſame Grace, I was likewiſe enabled, to undergo the Diſpleaſure of my Father, to cloſe my Eyes from all worldly Views, and to ſtop my Ears, for ever, from hearkening to any Preferments there ; and, being furniſhed with a full Reſolution in my Mind to decline the Practice of the Law, tho’ the only Thing deſigned as a Means of Life, accordingly the next Perſons who came to employ me in Buſineſs of that kind, I reſuſed in my Father’s Preſence ; and told them, in his hearing, that I ſhould not undertake Buſineſs of that kind any more.

UPON this the Load went off my Mind ; but, from that Time, my Father’s Countenance was changed towards me, and his Behaviour quite another Thing ; often aſking me, with a ſupercilious Brow, how I expected to live in the World ? as if he had feared I ſhould have become a dead Charge upon him.

THIS Temptation being overcome, another quickly followed : The World had formed a falſe Notion in thoſe Days, that our Miniſters, like their Priests, were well paid by the Society for preaching, and generally grew rich by that Means ; they not knowing of any reaſonable Motive to ſuch an Undertaking,
 but

ANNO
1691.

but Lucre only : And some having told my Father, that such and such ministring Friends, whom he knew, went often abroad preaching, and as often brought home good Sums of Money ; and that his Son, being ingenious, would soon learn to preach among them, get Money, and become rich too : This seemed to take some hold, and he would, now and then, pass a Joke upon me about it ; but I being silent for some Years after, it afforded him no great Hopes of my living by it.

AND this I think proper to remember here, that tho' I had no more Dislike to Priests than to others, as Men, yet, when any of them and I happened to come into the same Company, or Place, they usually fell into some visible Disorder and Uneasiness, tho' I said nothing to occasion it ; which I took, therefore, to arise from a Prepossession, and general Prejudice and Enmity against Friends, supposing them Enemies to their Persons, as to their Errors. And particularly one of them coming, occasionally, into a Place where I was, all of a sudden, and in a confused Manner, without any Occasion given to lead to it, cried out, " You deny the Resurrection." I replied, that he had not heard me say any Thing on that Subject. Then said he, " The People you have joined yourself to deny it." I replied, I did not understand they denied the Resurrection ; and that CHRIST, Mat. xxiii. 31. to prove the Resurrection, adduced that Scripture, where it is written, *But as touching the Resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.* If then Abraham, Isaac, and Jacob, had attained the Resurrection from the dead, in CHRIST's Sense of the Resurrection, and yet the Bodies of those Saints then remained in the Earth, something else must be meant by the Resurrection of the dead than terrene Bodies. Exod. iii. 6.

THEN said the Priest, " I believe that *Abraham*, &c. did arise, not only to " a State of Righteousness in this Life, but also to a State of Glory in Heaven after his Death." Then said I, " Since he attained a first and second Resurrection, he " compleated that State, without the Resurrection of this earthly Body ; for " of a third Resurrection we read not, and, of a second, by Implication only." And so the Matter ended : And, from that Time, we became acquainted, and intimate, so long as I remained in the Country.

ANOTHER Time there came a Priest into the Company where I was, and I being silent, and the rest chearful, in their Way, he, being a wanton, airy Man, and a little in drink, observing me, cried out, in a scoffing Manner, " What have " we got here, one of the holy Brethren?" I returned upon him, " What ! art thou " a Teacher of the People, and scoffest at Holiness ? What canst thou teach, since " thou art void of a Qualification indispensibly necessary to that Work?" Upon which he became so uneasy, and downcast, that he could no longer stay in the Room, but went off troubled. And that Night, being from home, I lodged with another Priest (at his House) with whom I was acquainted, a sober religious Man ; where I was kindly entertained, and had no occasion of Offence, either by himself, or any of his Family.

AGAIN, having been concerned in writing a Settlement for a Gentleman, upon the Marriage of his Daughter, and at his House in the Country on that Occasion ; after the Ceremony was over, and Dinner upon the Table, the Priest said what they call the *Grace* ; wherein he gave Thanks for their Creation, Redemption, Sanctification, &c. to which I paid no Respect, keeping on my Hat all

all the Time, because it was a dead Form ; and that neither the Priest himself, nor any of his Company, seem'd to have any real Sense of what he said.

ANNO
1691.

As soon as Dinner was over, a Fidler began to play ; and up started the Priest, and, taking one of the young Women by the Hand, fell a-dancing very merrily : But I being in the Room, and under Heaviness, some others of the Company could not take all the Liberty the Occasion call'd for, in their Way ; and, expecting I would not stay long, forbore : Nor could the Priest make much of his Dance ; for the Load upon my Mind was to be left among them before I departed, and I only waited a proper Occasion, which was soon offered ; for the Priest's Dance going on heavily, he left it, and came to me, where I was sitting quiet, and would have had me dance with one of the young Women : Then I took the Opportunity to tell him, that I had observed his Grace, and what he had said before the Almighty and the Company so very lately, giving Thanks for his Creation, Redemption, Sanctification, &c. and so very quickly after, to fall into such Behaviour as did not consist with Sanctification and Redemption, denoted his very great Insensibility of the Import of his own Words.

THEN he clapp'd himself down on a Seat, and began to defend the Use and Innocence of Musick, (which, at that Time, was not the most offensive Part) and said that King *David* used Musick, yet was a Prophet, greatly beloved of GOD, and wrote the Psalms, own'd by CHRIST as of divine Authority.

I REPLIED, That *David* employed his Musick in holy Hymns and spiritual Songs to the LORD, according to the Dispensation then in being ; but that afterward, some airy Persons, such as the Priest himself, had invented unto themselves Instruments of Musick like unto *David's*, and used them in their profane Revelings, as he and his Company were then a-doing : And therefore a Prophet of GOD, by divine Authority and Direction, cried out, *Wo to them that chant to the Sound of the Viol, and invent to themselves Instruments of Musick, like David ;* and thou, being in that Practice, the Woe is upon thee also. Upon this I was very easy, and left him sitting silent, and the Company in some Surprise ; and, wishing them all well, I departed in Peace and great Tranquillity of Mind. Amos vi. 1, 5.

AFTER this I happened to fall into Company with a strict and rich Presbyterian, a great Formalist, at a Gentleman's House in the Country ; whose Daughter he had married, and they lived together in the same House : And I being young, and of few Words, he imagined I was not so much engaged in the Way of Friends, but that I might be brought off ; and, to shew his Good-will, he began with Reproaches against them, saying, they used to go naked into Churches, Markets, and other publick Places, pretending to be moved thereto by the Spirit of GOD ; which could not be true, since a Thing indecent in itself cannot be of GOD.

I ANSWERED, That whatever GOD had, at any Time heretofore, thought fit to command, in particular Cases, is consistent with him still ; and we read in the Holy Scripture, that the LORD commanded *Isaiah*, that great and evangelical Prophet, to go and loose the Sackcloth from off his Loyns ; and put off his Shoe from his Foot : and he did so, walking naked and barefoot. And the Lord said, *Like as my Servant Isaiah hath walked naked and barefoot three Years, for a Sign and Wonder upon Egypt, and upon Ethiopia, &c.* Now, tho' this Nakedness was to be a Sign of Shame unto the unhappy Subjects of the Judgments denounced, Isa. xx 2, &c.
it

ANNO
1691.

it was not inconsistent with the LORD to command the Sign; nor is Nakedness any Indecency in his Sight, since every Creature comes naked from his all-creating Hand: It follows then, that 'tis possible some of the Quakers, and rational religious Men too, as that Prophet was, might be commanded of GOD to such Actions, and to a good End also, *viz.* To rouse the People of this Nation out of their deep Lethargy and Self-security, into a Consideration of their various empty Forms of Religion, which they severally exercised, without the Life of Religion, (divine Love and Charity one toward another) too much a Stranger, at this Day, among all Sects and Names: And thou canst not therefore make appear, that those Quakers were not commanded of GOD, to do as they did in that Case.

IN the mean time, the Presbyterian having privately sent for an old Independent Teacher in the Neighbourhood, a great Adversary of Friends, he came in; and then a great Cloud of Darkness came over my Mind, and my Spirit became very heavy, and I was silent for some time; and the Gentleman of the House, being of the National Church, an honest sincere Man, and of a good Understanding, sitting close by me, I perceived he was likewise drawn into Silence, and sympathized with me in it. After a little Pause, the Presbyterian began, and said to the Independent, "Sir, I have had some Discourse with Mr *Story*, concerning some of the Quakers going naked, and he alledges the Example of "the Prophet *Isaiab* for it; what is your Opinion in that Case?" He answered, that the Prophet did not go naked, so as to put off all his Garments; but only his prophetic Robes: and then turned to some Pages of a large Book in *Folio*, the Author whereof had pretended to explain that, and many other Passages of the Holy Scriptures; and he read several of them: And, when he had done, he began to reproach *George Fox*, and said he called himself the Light within, saying, "I the Light within, Friends, I the Light within." Also, that a Quaker once brought a written Paper to him, and desired him to try it; to whom (said he) I answered, "Friend, every Work must be tried by Fire;" and so I put it into the Fire in his Presence.

Job xxxviii. 2. ALL this Time I sat silent, under the Load of that dark Spirit; and the Gentleman was silent likewise: But as my Mind was toward the LORD, at length his divine Presence opened in me, and his holy Fear came over me; and then I perceived that dark Power overthrown in the Foundation, and the Priest's Power bound and chained, and my Spirit at Liberty, and in Dominion: And then I said, with much Freedom and Authority, *Who is this that darkeneth Counsel by Words without Knowledge?* Thou saist, in opposition to the plain Text of Scripture, that *Isaiab* the Prophet did not go naked, but only put off his prophetic Robes. What Authority hast thou to say he had any such Robes? The Scripture imports quite another Thing: And as to thy Interpreter, he is as ignorant as thyself; and has left those Passages of Scripture, which he pretends to open and illustrate, perplexed and confounded, and darker than he found them, by advancing many and various Opinions about them, and determining nothing.

THEN, as to what he had said of *George Fox* and the other Friend, I appealed to the other two, whether he had dealt candidly and sincerely with them; for it could not, with any Truth, or Reason, be understood by such a Phrase, that *George Fox* (whom I never saw) call'd himself the Light within; but that People should *eye it*; that is, look towards the divine Light and Grace of CHRIST in their own Minds, and follow the Teachings and Leadings of it, and not look out to the Teachings of Men only.

AND

AND as to his Trial of the Paper, it imported a Levity and Derision inconsistent with his Pretences to a Christian Ministry ; for the Man might mean well and religiously, and there might be some very good Things in the Paper, which he had disdainfully destroyed : And then the other two blamed him for it. This, being very much unexpected, surpris'd him, and made him silent ; tho' he had, during the Time of my Silence, triumphed, as if I had not had any Thing to say ; or, being young, would not take upon me to oppose a Man of his Years, and Character for a Preacher.

ANNO
1691.

THEN Dinner coming upon the Table, the Preacher would not stay, but went into another Room ; for he must have crav'd a Blessing (as their Phrase is) if he had staid and dined : But Dinner being near over, he returned ; and, when we had dined, they put him upon giving Thanks ; but he refused, saying, “ It is not proper for me to give Thanks for what I have not received ; I did not eat :” And so, to evade his Grace, he lost his Dinner.

AFTER Dinner they fell again to discourse about Religion among themselves, (for my Mind was in great Peace, in a Sense of the divine Presence still remaining, and I was silent) in which the Independent said, That, according to his Experience, there was a great deal of Difference between the Performance of religious Exercises, as Prayer, &c. in one's own Strength, and by the Help of the Spirit ; for, without the Spirit, it was like rowing against Wind and Tide ; going more backward than forward. Then said the Episcopalian, “ I never like such as, in their Prayers to God, use Abundance of formal Words, and much Whining and Cant.” Now, this happening to be that Presbyterian's Practice, he took it as done on Purpose, and was much offended. The other averr'd he had no View to him in what he had said, but, in general, as a Thing he did not think decent in any : But I mediated a Peace, and reconciled them ; and so the Conversation ended.

MY eldest Brother, being Priest of the Parish, and likewise Dean of Connor, (afterward of Limerick) in Ireland, had one of the Scots Episcopal Priests for his Curate, (or Journeyman) who had been turned out at the Establishment of Presbytery as the National Way in Scotland : And this Priest being poor, my Father took him into his House for his better Accommodation ; which prov'd some occasional Exercise to me, we being so very different in our Sentiments in some Things relating to Religion. And, one Day, there being a Goose on the Table at Dinner, he, intending to disappoint me of a Part, whisper'd to me, so loud as that all about the Table heard him, “ This is a Tythe-goose ;” and then flew'd. I replied, “ Let him look to the Evil of that to whom it is Tythe ; but to me it is no Tythe, but a Goose only ; and, with my Father's Leave, I will take a Share.” And, after this, we had much Dispute about the Maintenance of the Ministers of CHRIST : I alledged, that when CHRIST sent out his Disciples to preach to the People, he said, *Freely ye have received, freely give* ; and did not allow them either Gold, Silver, nor Bras in their Purse, nor Scrip, nor two Coats, nor Shoes, nor Staffs, but to depend on divine Providence only for their Subsistence ; *eating such Things as should be set before them ; for the Workman is worthy of his Meat.*

Mat. x. 8, 9,
10.

To this he answered, That CHRIST and his Apostles received Money for preaching, otherwise where did they get the Money they had in the Bag ; for they were poor Men, and had nothing to give, or any other Way to procure Money. Upon this I asked him, Whence that Money came that CHRIST sent

Peter

ANNO
1691.

Peter to take out of the Mouth of the Fish? Had he not Command over all Things to have what he pleased? But you Priests, to justify yourselves in your Antichristian Practices, dare accuse CHRIST himself, and his Apostles, of your own Crimes. He and they preached not for Hire, not for filthy Lucre and Maintenance, but for the Help and Salvation of Men: And, as there is nothing needful to the Labourer in that Work, but the present Subsistence of Food and Raiment, with that they were to be content: And as to what Money they had, it arose from the superabounding Love of those who heard him and them, and believed; which they did not hoard up, and detain to their own Use only; but also gave to the Poor, as they had Occasion: so far were they from sitting down in Corners, and forcing Maintenance, even to Luxury, from those who did not receive them, as you Priests do at this Day: By which it appears you are none of his, but rather like *Judas* the Traitor, who carried the Bag, loved Money better than him, and was a Thief. At this he became a little ashamed, and, in an abject Manner, said, "What I have for my Preaching is but a small Matter:" As if the diminutive Pay and Poverty should excuse the Error; and so it ended.

AT another Time my Father had a-mind to discourse me on that Subject; and, after he had mov'd it, I desired Leave to ask him a Question before I entered the Dispute with him: He granted it; and then I asked him, "If it were not for his Reputation among Men, and the Law of the Land, would he himself pay any Tythe?" Upon this he was silent a little, and then replied, with an Oath, That if it were not for the Laws he would pay no more Tythe than myself. Then said I, There is no Need of any further Dispute: And it ended thus; for he never offered any Argument about it.

MY Delight was continually in the Truth, and I desired no Company but of Friends, and frequented Meetings on all Occasions; where my Heart was frequently tendered by the Truth, and it often reached and affected others by me, and sometimes very much: so that I became very dear to Friends, and they to me: And as that Tendernefs was, in its Nature, an involuntary Ministry, being an Operation of the Spirit without Words, I found, for some Time, great Satisfaction and Safety in it.

AND, desiring to see Friends in some other Places, I went a short Journey with *Andrew Taylor*, a powerful and able Minister in his Day, of an affable and chearful Temper, and one of my particular Friends: And, on the 20th Day of the twelfth Month, 1691, we went from *Heather-side*, in *Kirkclinton*, in *Cumberland*, and that Night lodged at *Joseph Epon's*, two Miles beyond *Alston*; and thence, next Day, to *John Moor's* at *Welgill*; on the 22d, to *Thomas Williamson's*; on the 23d, to *Francis Shield's*, at *Walkmill*; on the 24th, to *Archibald Gillespy's*, at *Steel*; on the 25th, to *John Hunter's* of *Benfieldside*; having Meetings at several of these Places.

Alston.
Welgill.
Walkmill.
Steel.
Benfieldside.

Newcastle.

Shields.
1692.
Sunderland.

FROM thence we went, on the 27th, to *Newcastle*, and lodged at *Jeremiah Hunter's*, being at their Meeting next Day; and, on the 29th we went to *Caleb Tenent's*, at *Shields*, and had a Meeting there: And, on the 1st Day of the first Month, a Meeting being appointed at *Sunderland*, we intended to have cross'd the River *Tyne* at *Shields*, in order to be there; but *Caleb Tenent* and we entering the Ferry-boat with our Horses, and the Wind very high, they were frightened with the Fluttering of the Sails, at our putting off from the Key; so that *Caleb's* Mare, being strong and sprightly, jumped over board, and carried him
along

along with her, as he strove to stop her by the Bridle, and they went both under the Water, for it was deep; but, as good Providence would have it, the Mare came up with her Head towards the Shore, and near it, and he came up behind her at so little Distance, and with such Presence of Mind, that he laid hold on her Tail, and got on Shore, without any other Hurt than the Surprize and wetting his Cloaths.

ANNO
1692.

THE Meeting being appointed at *Sunderland*, to begin about the Middle of the Day, and we now obliged, by reason of the high Wind, to go round by *Newcastle*, it was put off till the Evening; which prov'd a very comfortable Time of the Enjoyment of the good Presence of the LORD; with which my Mind and Heart being plentifully furnished, it mov'd by its own divine Force, greatly tendered me, and bathed me in a Flood of Tears, from divine melting Love, and had the like Effect over the Meeting; and this happened in time of Silence: After which *Robert Wardell*, a ministering Friend, at whose House we lodged, spoke some Sentences; by which, I perceived, he thought I should have uttered some Words, by way of publick Ministry, at that Time. But I did not apprehend my Time was then come for that Service; and it had the same Effect, and, peradventure, more than if I had uttered Words: For it was a Ministration of the WORD, by a more immediate Operation, and a great Mystery.

AFTER the Meeting many Friends came to me, and expressed so much Love and Respect as gave me occasion to consider what could be the Reason of it; for they were all Strangers to me, and I to them: and, being but a Child in the Knowledge of the invisible Operation of the Word of Truth, and its Effects, by Instruments, in a Way of Silence and Sympathy, I had looked at its Effects only in myself for my own Strength and Consolation, and yet could not but observe, that at the same Instant as Truth broke in upon me in an eminent Manner, (with which, in other Places, I had been often favoured before) it affected the living Part of the Meeting the same Way, at the same Time: And it is clear to my Understanding, by Experience, that there is a Communication of divine Love through the one Spirit, and that unspeakable, among the sanctified in CHRIST, at this Day, as well as in Time past; and that in a State of holy Silence, as the Members of CHRIST fit together in their heavenly Places in him.

THE next Day we were at a Meeting at *Shotton*, from whence we went to *Anthony Robinson's*, at *Hawthorn*; and, next Day, had a Meeting at *Durham*, and lodged at *William Highbington's*; thence to *Auckland*, and so on to *Robert Corney's*, at *Stockton*; thence to *Yarm*, and back to *Stockton*; in all which Places we had Meetings: From thence to *Darlington*, at *Robert Trueman's*; and, on the 10th of the same Month, to *William Pickering's*, at *Raby*; thence to *Cuthberton*; thence to *Henry Winer's*, at *Bowes*; at all which Places we also had Meetings, and the LORD was with us. And yet, for some Days after that Meeting at *Sunderland*, my Mind was very low, and not so sensible of the same Degree of the divine Presence as some time before; and a Question possessed my Mind, Whether I ought not to have uttered some Words in that Meeting? But, by degrees, I attained my former Tranquillity.

Shotton.
Hawthorn.
Durham.
Auckland.
Stockton.
Yarm.
Darlington.
Raby.
Cuthberton.
Bowes.

ON the 12th we went to *Francis Blackeland's*, at the Height of *Winder* by *Sedberg*; next Day to *Side*, at *John Atkinson's*; next Day to *Richard Harrison's*, at *Dent*; next Day to *Dent* Meeting at *Anthony Mason's*: On the 16th we went from *Richard Harrison's* to *John Dickinson's*, at *Beckhouses*, and to the Meeting at *Grayrig*; next Day to *Girsgarth*, at *Thomas Wilson's*; and so to *Crook*, at *John Thompson's*;

Sedberg.
Side.
Dent.
Beckhouses
Grayrig.
Crook.

ANNO 1692. *Thompson's*; and, on the 18th, to *Thomas Lower's*, at *Marshgrange*; and, the next Day, to *Broughton Tower*, at *Roger Sawrey's*; and, the next Day, to *Swarthmore*; and, on the 22d, to *Hawkside Meeting*; having likewise had several other Meetings in the Way: and, on the 23d, we went to *John Bank's*, at *Rogersgill*; and, the next Day, to the Meeting at *Pardshaw*: After which we went to the House of *Margaret Fawcet*, an ancient Widow, having an Estate of six or seven Pounds *per annum*, out of which she entertained all Travelling Friends coming that Way, besides her own Family, and had always Plenty; and so desirous was she to entertain all, that she was commonly call'd *The covetous Widow of Cumberland*; and was a Woman truly honourable in the Truth during her Time.

Eaglesfield. *ON* the 25th, we went to *Eaglesfield*; and then to *Jonathan Bell's*, at *Hundwath-hill*; and so to *Cockermouth*, and *Broughton*, at *Jonathan Bowman's*; and thence to *Alanby*, at *Elizabeth Dickinson's*; and, on the 27th, to *Holm-Cultram*; and so to *Longnewton* and *Bowstead*; having Meetings all along: But I had no other publick Ministry in this Journey, than being frequently much tendered in the several Meetings, to my great Satisfaction, and the Comfort of many who wish'd me well for the Truth's Sake, and desired my Prosperity therein. And, this Journey being finished, I went home to my Father's House in the Evening; and, having taken much Cold, so that I was hoarse, I spoke with Difficulty when I went into the House; yet, thro' a very sensible Operation of the divine Truth, and the healing Virtue thereof, under which I sat in Silence for about half an Hour, I was perfectly healed; by which I was for ever confirmed in the Belief of the Miracles of CHRIST recorded in Holy Scripture.

AFTER this I remained at my Father's House, tho' under many inward Loads and Burdens in the Family, not one Soul of them having any Sense of Truth; and, keeping constantly to Meetings, and living near the divine Truth, I was thereby preserved from the attending Evils and Temptations, till the LORD opened a Way for another Journey; which was as followeth:

Newcastle. *ON* the 19th Day of the eleventh Month, 1692, I went from my Father's Shields. House in *Cumberland*, and that Night lodged at *George Marshe's*, at *Healy-Hall*, not far from *Newcastle upon Tyne*, where I met with *John Bowstead*, by Appointment, the next Day; and, on the 22d, we went to *Shields*; and back, the Day following to *Newcastle*; and were, on the 24th, at *Benfieldside*; and, on the next Day, at *Hexham*; and, on the 26th, again at *Benfieldside*; and back to *Newcastle*, on the 27th; having Meetings at these several Places: and, on the 30th, we set forward from thence for *Scotland*, by way of *Morpeth*, *Horsley*, *Framlington*, *Whittingham*, and *Wooler-Haugh*; and, next Day, we came to *Kelfo*, in *Scotland*.

Edinburgh. *ON* the 2d of the twelfth Month we arrived at *Edinburgh*, and were at the Quarterly Meeting there on the same Day; which being ended, we met with *Thomas Rudd*, who had, some Days before, come from *England* by way of *Glasgow*, and had been several Times through the City and Colleges of *Edinburgh*, crying, *Wo to the sandy Foundation*, with some other Words of the like Import. And the next Morning, being about to depart the City homewards, *John Bowstead* and I went with him to take Leave of *William Miller*, at the King's Gardens, and his Family; where we had been but a short Time, till the Concern returned upon *Thomas Rudd*, to go again thro' the City; and, after great Exercise and Travel in Spirit, he became willing, and went: And the most of his Message was in these Words, *Ho! all People; O all be warned this Day, to fear before the Lord, the mighty God of Heaven and of Earth; and every one turn from the Evil*

ANNO
1692.

Evil of your Ways. He had a Voice suited to the Measure of his Words, with an innocent Boldness in his Countenance, frequently lifting his Right hand towards Heaven as he passed along, which was with a slow and grave Pace. *John Bowstead* and I, tho' we had a good Will to the Cause, and personal Love to our Friend, sufficient to have engaged us with him in any Service warranted by any Degree of the like Concern and Call, and to go with him thro' the City; yet we were not willing to hazard our Lives, or Liberty, as Intruders into his Concerns, not finding any Thing from the LORD so to do: We therefore went to our Friend *Bartholomew Gibson's*, where we lodged, to wait the Issue of our Friend's Undertaking; where we had not sat down, till it pleased the LORD to give us a more evident Fellow-feeling of our Friend's Concern, in great Brokenness of Heart, in which we were constrained to go up into the City after him, where we found him delivering his Message to a great Multitude of People; some of whom had thrust him down into a low Shop in the High-street; from whence, ever as he attempted to move, the Rabble push'd him back: Nevertheless the Power of the LORD was over the Multitude, both in him, and in us; so that all Fear of them was removed from us by the protecting Arm of the LORD, who is ever near to deliver such as act in his Council, in the Time of greatest Danger.

IN the mean time *John Bowstead*, being a bold able-bodied Man, press'd thro' the Crowd, and, taking *Thomas Rudd* by the Arm, advanced him into the Street; where some of the Multitude pointed at a Stone, by the Cross, where he might stand a little above the People, which he did; and *John Bowstead* and I stood between him and the People, and they were then a little quiet, expecting, as we supposed by the Rumours moving in the City, to have heard some Judgment denounced, or Prophecy declared; but *Thomas* having only some short Warnings for them, some of them mocked, others threw a Pack of old Cards among us, with some scoffing Words: Yet others among them were put upon a more serious Consideration, What could engage us thus to appear in a Place of so imminent Danger? Others whispering, said, "This is he who went through London with a Message, and shortly after there was an Earthquake there." And, by several Circumstances, we perceived it became a general Amusement to the Inhabitants of all Ranks; and many, as well of the greater as lesser Quality, would gladly have known the Result of the Matter.

FROM the Cross we went down the High-Street and *Canongate*, till we came to the Tolbooth, over against which stood several Companies of Soldiers, drawn up in Order in the Street; to whom *Thomas Rudd* spake some Words, by way of Warning, as before; and I did not observe that any of them offered the least Opposition, either by Word, Deed, or Gesture: But as we were passing by them, intending to go to our Lodgings, there came a certain Civil Officer from *Charles Charteris*, Chief Bailie (or Alderman) of the City, to summon *Thomas Rudd* before him. This Officer making known his Message in a very civil Manner, *Thomas* went with him into the City: But I told the Officer, that he did not need to lay hold on *Thomas Rudd* as a Prisoner, for he would go along without it; so *John Bowstead*, and the Officer and I went before, and *Thomas Rudd* followed after, till we came before the Bailie; who examined *Thomas* about such Things as he thought fit to object against him, concerning his going through the City, but would not suffer us to be present to hear his Examination; and, in a short Time, he was committed to the Tolbooth of the City, and put among such as they accounted Traitors and Rebels against the Government.

John Bowstead and I staid a little before the Prison Door, the good Presence
of

ANNO of the LORD remaining with us, and bearing up our Spirits over all, in Times
1692. of most apparent Danger, we called to the Turnkey to admit us into the Prison to see our Friend, and accompany him in his Imprisonment; which he readily and courteously did: And no sooner were we entered, than a Multitude of Prisoners, and their Friends who were with them, came to see us in the large Common Hall of the Prison, where they gazed upon us with seeming Wonder; for the Episcopal Party, at that Time, were under Dissatisfaction, because of the Suppression of their Clergy; and others also were not satisfied with the Government upon other Scores; which had excited several, of divers sorts, to offensive Behaviour: So that the Prison, which is large, was very full.

AFTER a while the Jailor took us into an Apartment made of Deal, called the *Quakers High-Room*, made by Friends in Time of greater Persecution, for their own Convenience: There we staid till the Evening, where several Friends came to us. And *Thomas Rudd*, being concerned in Prayer at Supper, the People in the Prison rush'd towards the Place, and were attentive; some of them afterwards expressing their Satisfaction, to hear us crave a Blessing (as they phrase it) at our Meat; by which, I suppose, they had been misinformed, that we were such as would not call on the Name of the LORD, nor crave his Blessing on such Occasions.

THAT Night *John Bowstead* and I went to our Lodgings, and, in the Morning, returned; and, understanding that the Bailie aforesaid was keeping a Court near the Prison, being emboldened by the Presence of the LORD, we went into the Court to him, with a Friend or two of the Town with us, and there staid till his Business was over: And, as he came to the Foot of the Stairs, we began to expostulate the Matter with him; and *John Bowstead* told him, it would be a great Reflection upon the Presbyterians in *Scotland*, who so lately themselves had been hardly used, as they said, by the Episcopalians, so soon to begin to persecute us, for no other Cause but discharging our Duty to GOD, in such Manner as we were persuaded in our Consciences the LORD required at our Hands.

THE Bailie replied, That he had not imprison'd our Friend maliciously, but out of Kindness to protect him from the Rabble; which, said he, when they are moved, are not easily suppress'd, but will commit Outrages of dangerous Consequence, notwithstanding any Power we have over them, when fully enraged: and, said he, I am willing to set your Friend at Liberty, provided he will depart the City without any more Disturbance: And accordingly went into a private Office, whence he had committed *Thomas Rudd*, and sent for him from the Prison; and, after some fruitless Endeavours to extort a Promise from him to depart the City, and come no more in the Streets as before, he gave Orders for his Release. Then we went again to the Prison-house, to pay the Victualler of the same for some Bread and Drink which we had used in the Prison; and there we met with one *John Kerr*, an Episcopal Priest, who had been lately Incumbent at *Roxburgh*, and outed at the Revolution. He had been, the Night before, with *Thomas Rudd* alone; who, having been in Prayer, this *John Kerr* had been so much affected thereby, that he promised, of his own Accord, that if he was released from his Imprisonment, he would come to our Meeting the next Time it should be held; yet he neglected it, tho' he was released according to his own Wish. Thus the LORD is gracious in giving Men their Desires in Times of Distress; yet they are apt to forget their Duty, his Mercies, and their own Promises, when they come where they think themselves less obnoxious to Judgment, or the Cruelty of their Adversaries.

As we were in the Prison-house together in Silence, we were much broken in the good Presence of the LORD; and *John Bowstead* being concerned in Prayer, several of the Prisoners, and their Visitants, came up, in a rude Manner, to hear and gaze; but the Virtue of Truth affecting them, they uncovered, kneeled down, and revered that divine Power and Presence that was with us; tho' I think themselves did not know the Cause of their Subjection.

AFTER this, a Discourse happened between the said *John Kerr* and a Friend, who was a Citizen, concerning Freedom from Sin in this Life; which *John Kerr* asserted could not be; and brought this Passage out of the Epistle to the *Romans*, which he thought proved it, *viz. For the Good that I would, I do not; but the Evil which I would not, that I do*; and divers Parts of the same Chapter throughout. I, being at the other End of the Table, and hearing them, and observing where the Priest erred, a Concern came upon me to take up the Argument, and to endeavour to inform him better; and I said, "That the Apostle, in that Epistle, in the first Place proved, that both *Jews* and *Gentiles* were under Sin, the former as well as the latter, notwithstanding the Law and Ordinances of GOD delivered to them, which they had not kept: and that both had Redemption through Faith in the LORD CHRIST; by whom they were made free from Sin, even in this Life, (which the Law could not effect) as appears by these Words; *Knowing that Christ being raised from the dead, dieth no more, Death hath no more Dominion over him. For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto Sin; but alive unto God through Jesus Christ our Lord, &c.* The Apostle here, taking the Comparison from the Certainty of the Death and Resurrection of CHRIST, infers likewise as great Certainty of their being, in this Life, through him, raised unto Newness of Life; which he corroborates in the 18th Verse of the same Chapter, saying, *Being then made free from Sin, ye became the Servants of Righteousness: And, in the 22d Verse, confirms it further; But now, being made free from Sin, and become Servants to God, ye have your Fruits unto Holiness, and the End everlasting Life*: Where it is apparent, that the Apostle makes the Service of GOD and Sin inconsistent, and altogether incompatible: But, resuming the same Doctrine, under another Similitude, in the seventh Chapter, he there personates the State of the *Jews*, and of himself, whilst only under the Law, and without the Knowledge of CHRIST, and not that State that he (or the Adult in the Church) was in, as an Apostle and Christian, at the Time of writing that Epistle; which States are so different, that 'tis impossible the Apostle could be in both in so short a Time, as between writing Part of the seventh Chapter, and the Beginning of the eighth, which might be less than half an Hour; for, in the 24th Verse of the 7th Chapter, summing up all the Weaknesses under the Law in a few Words, he cries out, *O wretched Man that I am, who shall deliver me from the Body of this Death!* And immediately answers his own Question, *I thank God, through Jesus Christ our Lord*; and then continues to assert the Christian Freedom, and saith, *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit: For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death, &c.*

"THUS it appears that the Apostle *Paul* was not under the Body of Sin and Death, at the Time when he wrote that Epistle; but was only recounting the various States, both of himself and others, under the Law of *Moses*, and after the Law of Life and Liberty from Sin was come by the Son of GOD,

ANNO
1692.

Rom. vii. 19

Rom. viii. 2.

Rom. vi. 9,
10, 11.

Rom. vi. 18.
Ver. 22.

Rom. vii.

Rom. vii. 24.

Ver. 25.

Chap. viii. 1,
2.

ANNO “ and fulfilled by him in this Apostle, as also in the Adult in the Congregation
1692. “ of CHRIST.”

UPON this the said *John Kerr* freely acknowledged, before the Company, that he had all along mistaken that Scripture, and that we understood it right.

HAVING paid for our Bread and Drink, and returned the Bed and Bedding to the Friend that had brought the same, (in Expectation that *Thomas Rudd's* Imprisonment should have been longer than it was suffered to be, through the good and well-ordering Hand of the LORD) and departed out at the Prison Door, no sooner were we in the Street than *Thomas* began again to speak to the People; but *John Borestead* and I, finding no Concern that way for a short Time, at first were not forward to go with him, but went into a Friend's Shop; where we had not been long till the Power of the LORD came upon us; and then we went into the Street, where we found *Thomas Rudd* preaching among the People; who were more solid than before, concluding, no doubt, that the Magistrates had found no Fault in him, having so soon released him: But there was a secret Power over them, which they knew not.

WE went down the High-Street, near to the *Canongate*; and, upon an Out-stair, within the Gate, *Thomas Rudd* stood up and preached to the People, and, after him, *John Borestead*; upon which the Multitude became so still as if we had been in a Meeting of Friends; and many Persons of the greater Rank, of both Sexes, leaned out at the Windows, and heard the Sound of the Truth: In the mean time I had been a while separated from the rest by a Coach, and disputing in *Canongate* with a young Man who had asked me some Questions, which I answered; and we parted in Friendship.

THUS the whole Multitude being, as it were, chained by the mighty and invisible Power of Truth, and our Spirits over them, and at Liberty by the same, to his Glory and our great Consolation, we went to our Lodgings; where we had been but a short Time, till a Messenger came from the Countess of *Kincairn*, to invite *Thomas Rudd* to her Lodgings, in order to have some Discourse with him concerning his Message, and to know whether he had denounced any Judgment against the City; for the Adversary, by his Emissaries, had invented and spread a Rumour, that *Thomas Rudd* had prophesied that in seven Days the City should be destroyed.

IN the Afternoon we went to the Countess, and *Thomas Ballentyne* with us, a Friend who had been through the Streets with *Thomas Rudd* before we came to Town, and continued with us during the whole Time. This Countess was an ancient Woman, and of a grave and serious Deportment: She was kind and courteous to us, entertained us with Respect, and acknowledged several Doctrines of Truth, so far as we had occasion to discourse her. She also acknowledged a Sense of the great Provocations that City had given the LORD to bring severe Judgments upon it; and told *Thomas Rudd* she heard he had spoken against the Presbyterian Church, of which she was: To which he answered, that he was concerned by the LORD to cry, *Wo against the sandy Foundation*; and if the Presbyterians were concerned there, they would do well to look to it.

FROM thence we went to the Lady *Collington's* Lodgings, who, in the Time of *Thomas Rudd's* Imprisonment, had sent to him to know if he wanted any Thing; and had likewise sent her Maid to invite him to her House after he was at Liberty.

She

She entertained us respectfully, and discoursed Matters that occurred seriously ; but in the mean time came in a Priest, and one Dr *Sibbald*, a Physician ; with whom we had some Dispute : The Matter in controversy with the Doctor was Baptism ; we made short Work with him, but the Particulars, not exactly remember'd, are therefore omitted.

ANNO
1692.

BUT the Priest, being a young Man, and a little too forward to engage in Matters he did not understand ; and the Controversy with him being concerning the Ministry, I cited a Passage out of the first Epistle of *John*, viz. *But the Anointing which ye have received of him abideth in you ; and ye need not that any Man teach you : But as the same Anointing teacheth you of all Things, and is Truth, and is no Lie ; and even as it hath taught you, ye shall abide in him :* And asked the Priest what this Anointing was, and how the same taught ? To which he was silent, not without blushing in the Presence of the Lady, (who was an ancient grave Woman) and several younger, her Kinswomen.

1 John ii 27.

THEN I questioned the Priest further about his Call to the Ministry, and by what Authority he took upon him that Office ? To which he answered, “ There is an External Call, and an Internal Call.” The External I passed over, and asked him what his Internal Call was, and by what ? He replied, “ That it was “ by the Light of God's Grace, which was in him.”

I RETURNED, “ Take heed how thou ascribest so much Power to the Light “ within, lest thou be reputed a Quaker.” Upon this he desisted to prosecute his Argument any farther, and dropp'd the Defence of his internal Call ; but betook himself to railing Accusations ; and, speaking to *Thomas Rudd*, said, “ We “ have Ministers here already, sufficient to instruct the People, and need not “ you to make such Disturbance in the City.” No, answered one of the young Ladies, (so she was stiled among them) it was not they that made the Disturbance, it was your Hearers ; meaning, that the unruly People were, for the most Part, of the same Profession with this Priest. A Pause of Silence coming over us, and Truth over all, *Thomas Rudd* said some few Things to the old Lady, and *John Bowstead* to the Priest and Doctor, and then we departed in Peace with the LORD, and in Favour and Respect with most of our Auditory, which were many more than I have mentioned in particular.

HAVING finished our Concerns at *Edinburgh*, we went into a Ferry-boat at *Leith*, on the 6th Day of the same Month, and arrived at *Kinghorn*, and next Day to *Couper* ; thro' which *Thomas Rudd* went with the same Message as at *Edinburgh*, and *John Bowstead* and I went with him. The People came forth as Bees from a shaken Hive ; so that the Streets were quickly filled. We went thro' the Town unmolested, and came back near the Place where we began. Then came two of the Bailie's Officers in Red Cloathing, and summoned *Thomas Rudd* to appear before him, which he did : And the Bailie enquired by what Authority, or Power, he preached unto that People ? *Thomas* answered, By the Authority of the Word of GOD, nigh, in his Heart, by which a Necessity was laid upon him ; as it is written, *Out of the Abundance of the Heart the Mouth speaketh, and a good Man, out of the good Treasure of his Heart, bringeth forth good Things.*

THE Bailie, being a moderate Man, and trembling a little whilst he examined *Thomas Rudd*, tho' in the Presence of many of the People, did not detain him long, but dismissed him, without the least Rebuke or Scurrility ; after which, and

ANNO
1692.

a short Exhortation to the People by *John Bowstead*, and some few Words to them by myself, (being the first I had ever uttered in a publick Manner) we departed thence. The two Officers, and a Multitude of the Inhabitants, very lovingly conducting us out of Town to a green Hill a little without, directing us the Way we enquired after, with great Respect. And when we were about a Quarter of a Mile gone from them, the tender Love of Truth being much manifested in us, we were constrained thereby to look back, when we saw the Multitude still standing on the Hill looking after us, and that Love flowed towards them as from an open Fountain: In the Sense whereof we were tendered and broken, and yearned towards them, as a young Man towards his Beloved, when he takes his Journey from her for a Season. *There will be a tender People there in Time.*

Dundee.

WE went to *Dundee* the same Day, where *Thomas Rudd* likewise preached thro' the Streets, *John Bowstead* and I going along with him. No Incivility was there offered to us, save only that a Soldier took *Thomas Rudd* by the Arm, and bid him be silent; but *Thomas Rudd* not regarding him, he offered no further Violence. Being come quite thro' the Town in that Service, the LORD dropped his Peace upon us, and we went on in great Joy and Comfort in his good Presence, being lovingly directed on our Way by one of the Inhabitants. *The Fields of Dundee are not yet full ripe, but in due Time there may be a plentiful Harvest.*

Broughty.

THE Concern came upon us again in the Way as we went from *Dundee*; and at *Broughty*, a Village along the River Side, below the Town, *Thomas Rudd* delivered his Message (the same as before) to a small People. They opened not a Mouth, (as I remember) but stood as if they had been amazed at the Sound of Truth, which came with good Authority and Power.

Moneyfeath.

A LITTLE farther East, at a Place called *Moneyfeath*, near an old Bridge and a Water Corn-mill, *Thomas Rudd* was concerned to cry aloud, as we passed by two or three Houses there, to warn the Inhabitants to turn from the Evil of their Ways; and immediately came forth a Company of idle People, (who had been at a Wedding) with Musick and Revelling; and they being in the Height of their Pleasure, little was effected upon them; but some of them seemed surpris'd with Fear of some personal Danger.

Aberbroth-
wick.

THAT Evening we went to *Aberbrothwick*; where we felt a War in our Spirits, against a foul, dead, dull, senseless Spirit reigning there. We laid, as it were, under it all Night, and, in the Morning, went thro' the Town; *Thomas Rudd* warning the People as at other Places. They offered us no Violence, only some mocked, others gazed; and the whole (being generally Episcopal) had little Desire to know Truth.

Montrose.

ON the 8th Day of the same Month we went to *Montrose*; where we found ourselves engaged of the LORD to alarm that Place also, and to make War against the Spirit that ruled there: And having on our Armour of the Love of Truth to all Souls, we went into the Streets, *Thomas Rudd* warning the People, as before. *There is much of the Seed of Ishmael there, and some also of Isaac, tho' oppressed and much under at present; the Lord God of Israel hasten the Time of his Redemption.* By that Time we were fully through the Town, and returned to the Market-place, there was a Multitude of People gathered about us; who, in the main, were indifferent sober, only some of the younger sort threw

Dirt

Dirt on *Thomas Rudd's* Hat, as we went along the Street; but he, going into a Friend's House to wash himself, *John Bowstead* preached to the People; who heard him with Attention, and departed peaceably.

ANNO
1692.

A LITTLE after, on the same Day, the Friends in that Place being come together, we had a Meeting with them; and so departed in Peace. And, on the 9th Day of the same Month, as we were on the Way to *Kirktown-Hill*, where *David Falconer* lived, *Thomas Rudd* went to a House on the West-side of the River from *Kirktown-Hill*; where lived a Widow, who had several Daughters then at home with her. The Message was as at other Places; and the Fountain of eternal Life was largely opened towards them; and we found Respect from them in a good degree, according to their Way of expressing it.

THE same Day we went to *Urie*, to the Widow *Barclay's*; and, the next Morning, were concerned to visit several Villages in the Neighbourhood; as *Fetteress*, *Dunnoter*, and *Stonehaven*: And after *Thomas Rudd* had delivered his Message in the Streets of the *Upper Kirktown* of *Fetteress*, *John Bowstead* preached in the Grave-yard to a People buried in Ignorance; who seemed to have no Sense of GOD at all, but only what they dreamed in their publick Form. We understood the Priest of the Place was, all the Time, looking out at a Window towards us; but did not offer the least Opposition, tho' such as they account Wolves in Sheep's Cloathing were even in the Midst of his Flock.

Urie.
Fetteress.
Dunnoter.
Stonehaven.

AFTER we had gone through the Streets of *Stonehaven*, we came into the Market-place, where *John Bowstead* had a very good Time in preaching to the People; and some Soldiers, at first, attempting to pull him down, were hindered by others. *The People there, tho', in the main, afar off, yet some of them are drawing near the Streams of the free Fountain; which, in the Days of Thrift, basting upon that Nation, may satisfy their fainting Souls.*

ON the 11th Day of that Month we went to *Aberdeen*; and, on the 12th, being the first Day of the Week, we were concerned in the Streets, as at other Places; and a Military Sergeant, with a File of Musketeers, came against us in the Market-place, in a furious Manner, clubbing their Muskets over our Heads, as if they would have knocked us down, pretending Orders from the Officer in Chief to put us out of the Town: But we, standing in the Power of the LORD, were not afraid, but demanded of the Sergeant, by what Authority he, being a Military Officer, offered to hinder us to do our Duty: At which he, with his Fellows, withdrew, as one conscious of his Error. *Thomas Rudd* then continuing his Message through the Market-place, *John Bowstead* was, a little after, concerned to proclaim the Spring and Dawning of the Day of GOD's glorious Power to be near at hand upon the Inhabitants of that Place, and the Country adjacent: And so, after a good time in the Streets, we retired to our Lodgings.

Aberdeen.

ON the 14th Day of the same Month, *Thomas Rudd* went back towards *Kirktown-Hill*; and in his Way, (as he told us) at a Place called *Benham-Kirktown*, he met with a Priest, who had taken upon him to report to the People, in those Parts, after we had passed through to *Aberdeen*, that we were Jesuits in Disguise: But when *Thomas Rudd* went among them, and to the Place where the Priest lived, to deliver his Message in publick, the cowardly Hireling, like one ashamed of his Slanders, shrunk into his House; not having the least Objection against what *Thomas Rudd* there delivered, notwithstanding his backbiting Insinuations aforesaid.

ANNO
1692.
Inverury. IN the mean time, viz. on the 18th Day, *John Bowstead* and I went northward to *Inverury*, where we had a good Meeting among Friends; *Robert Gerard*, a sober young Man, a Friend of *Aberdeen*, then accompanying us.

Kilmuck.
Inverness. ON the 19th, being the First Day of the Week, we went to the Meeting at *Kilmuck*; where, about the Middle of the same, *Thomas Rudd* came again to us: And from thence we went to *Letbenty*, to our Friend *Robert Burnet's*; onwards towards *Inverness*, which is about 60 Miles North of *Aberdeen*; and no Friend there: nor had any Friend travelled that Way for about 14 Years before.

Elgin. ON the 21st of the Month we went from *Letbenty* to *Ligetsden*, *Strathbogie*, *Keith*, and *Castle Gordon*, where we lodged; and the next Day we went to *Elgin* in *Murray*.

As we came near *Elgin*, the Word of the LORD began secretly to work in us; and, when we came to the Town, we went to an Inn to refresh ourselves; where we had not drank, till *Thomas Rudd* became concerned, as at other Places, to go through the Streets with the same Message as before; and *John Bowstead* and I, having a Fellow-feeling of our Friend's Concern, went into the Streets with him. Once we went through the whole Town; and as we came by the Guard, in the Middle of a Street, where was part of a Regiment of Dragoons, the Officers, stirred up by the Presbyterian Magistrates, stopped us; and, asking us some Questions, called us Jesuits in Disguise: adding, that if we did not instantly retire to our Quarters and refresh ourselves, (for so much Liberty they would seem to allow us) and so depart the Town, a Drum should be sent after us: But *John Bowstead*, being bold at that Time, answered, That he would hope for better Evidence from them of that Christianity they professed, than to offer to drown the Voice of such as were sent of GOD, to warn People to turn from Evil, with the Noise of Drums: But some cried out, "They deserve to be hang'd;" and others had other hard Speeches against us. But, in the mean time, we went on with our Concern by the Guard again; and, at about 40 Yards Distance from that Place, *Thomas Rudd* spake some Words to the People, (by way of Testimony) who were very numerous, and more quiet than could have been expected, considering the Encouragement they had from the Example of the Soldiers and Magistrates.

AND, after *Thomas Rudd* had done, *John Bowstead* began to speak to the Multitude, and forthwith came several Soldiers from the Guard, by Orders from their Officers, and took us all into Custody, and imprison'd us in the Guard-house among the Soldiers; where we, for a short Time, were mocked and scoffed at by them: But they, seeing our Patience and innocent Behaviour, soon began to draw near us, and excuse themselves, saying, They did not imprison us of their own Accord, as having any Thing against us, or what we were concerned in; but, being commanded by their Officers, they could not but obey: And the Corporal of the Guard seemed much concerned at our Imprisonment, and sorry for us; for, said he, I have seen Multitudes of your Friends in *Ireland* at their publick Meetings without Interruption, and never knew of any Ill they did; and why might not you have had Liberty to do that which you think your Duty here? But our Officers cannot help it; for they are put upon it by the Presbyterian Magistrates. Some of the Soldiers became so kind, that they sent for Ale for us, tho' we requested them to forbear it; yet, seeing the reality of their Kindness, in their Way, we tasted a little of their Drink; which pleased them.

ANNO
1692.

IN a short Time after, the Power of the LORD began to increase in us, and we opened several Truths of the Gospel among the Soldiers, as the LORD opened them in us, and gave us Utterance : And they standing, with their Backs towards the Door, in the mean time came the Officers, and some of the Magistrates, as also the Lord of the Town ; who, when they heard what we were upon, they were more earnest to put us out of the Guard, than before they were to imprison us therein : But we, finding that the LORD had wrought our Liberty, and ourselves being above them in our Spirits, and that Power that wrought in them, we were not hasty to go out ; but remained discoursing those Things which were upon us, till the Officers came behind us, and, in a Manner, forced us out before them.

THEN I called Lieutenant *Drummond* aside, he being the chief Officer present, and gave him to understand that the Civil Magistrate had imposed upon him ; for it did not belong to the Military Officer, but to the Civil, to intermeddle with Matters of that Import. Howbeit, we parted with them in Kindness ; but withal they commanded, that we should depart the Town, and speak no more to the People ; and would have had us promise so to do, as Conditions of our Liberty, before they absolutely released us. *John Bowstead* answered, that if we could have gone through the Town in Peace with the LORD, without doing his Command to the People, we should not have been their Prisoners ; and therefore could not make any Bargain with them : Nevertheless, through the secret over-ruling Power of the LORD, they set us at Liberty. All Praise and Renown be given to the Name of our GOD, who liveth for ever. *Amen.*

BUT we were not above 50 Yards from the Guard, till *Thomas Rudd* found again ; and so we went towards the East Gate ; and, before we came to the Market-place, *John Bowstead* preached to the People.

FROM thence we went towards the West Gate, (*Thomas Rudd* proclaiming his Message) and, in the Way, a Presbyterian Priest fell in with us ; and walking behind *John Bowstead*, put a young Man upon moving some Dispute with him : And *Robert Gerard* and I, being a little behind them, observed the Priest, and his Design, and went up to him to wait his Proposal to *John Bowstead* ; but, in a short Time, he asked me by what Authority *Thomas Rudd* went through the Town with that Message ? I answered, that his Question was not proper to me, since the Man himself was present ; but said I, “ Thou thyself seems to be a “ Teacher, by what Authority dost thou preach ? ”

“ WE (said the Priest) have an External Call, and an Internal Call.” “ Where “ there is a Call, said I, there must be a Voice to give that Call : This Call, “ thou sayest, is within ; what therefore is this in thee which calls thee to that “ Office ? ” Upon this the Priest demurred a little, and began to tremble, (for the binding Power of the LORD was coming over him) but at length said, “ It “ is by the Light of GOD’s Grace.” “ Why then, said I, dost thou oppose us “ for preaching the Power and Virtue of that Light, which, by thy own Affir- “ tion, is able to qualify for the Gospel Ministry ? But withal, do not thou belie “ the Grace of GOD, in saying it hath called thee unto that Office, when, in “ truth, it hath not : And beware how thou pretends to preach the Light, as “ the Foundation of thy Ministry, lest thou bring thyself under the Denominati- “ on of a Quaker.” Thus, by virtue of that Light, I extorted a Testimony to the same, from him who came to oppose it, and the Work of it in us.

ANNO
1692.

THE Priest being under this Circumstance, *John Bowstead* cried aloud to the People, saying, *Observe the Confusion of your Babylonish Teacher*; and then opened several of their Errors: But the Priest's Familiars, seeing him out of Countenance, and in Confusion, would gladly have had him out of the Crowd in which we were inviron'd; and some were observed to weep: Others, being affronted at their Priest's Confusion, threw Dirt in my Face, which reflected back on his; upon which he seemed to smile, expecting, 'tis like, to be rescued from the just Hand of Truth, by the Power and Industry of the Stoners and Bedirters among his Hearers, from whom he alledged his Outward Call. Then said *John Bowstead*, "Art thou a Minister, pretending a Call by the Light of GOD's Grace, " which teaches to deny all Ungodliness, and yet canst laugh at Wickedness; " and see also the Fruits of thy Teaching among thy Hearers, who thus offer " Violence to Strangers?" Upon which a Party, from the Outside of the Crowd, in a Body, press'd into the Middle of them, where we were, and so drove the Priest quite out to the other Side; and away he ran. Then *John Bowstead* cried aloud after him, *The Hireling runs, because he is a Hireling*; and, after some Exhortation to the People, we went towards our Inn, *Thomas Rudd* proclaiming his Message.

No more Violence was offered to us, save only that a Soldier threw a Piece of hard Earth from the Guard-house among us, which fell upon *Robert Gerard's* Shoulder, but did not hurt him much. The Rage of Satan being over-ruled by the blessed Power of GOD, (to whom be Praise and Glory for evermore) the Inhabitants of *Elgin* became very calm; and we, finding the Concern to cease in us, went to our Quarters: But the Concern returning on *Thomas Rudd*, and reaching me likewise, we went out together towards the West Gate; where he delivered his Message, without any Opposition from any Person, by Word or Deed: So we returned to the Inn, to our Companions; and, after Refreshment, we departed in the justifying Presence and Peace of the LORD, and went forward that Evening to *Forrefts*: The whole Time spent in *Elgin*, as aforesaid, being about three Hours.

Forrefts.

AT *Forrefts* we lodged at an Inn kept by *Bailie Scot*; who, together with his Wife and Family, entertained us with friendly Respect. The next Morning, being the 24th, we went through this Town, (*Thomas Rudd* doing his Message, as at other Times) but no Violence was offered by any: And that Day one *William Falconer*, a Relation of *David Falconer*, came to see us. He was an Episcopal Priest, and had been displaced, some time before, by the Presbyterians: He was a comely Person, and of an affable Temper; and I asked him why they had turned him out? He replied, That it was for the original Sin of Episcopacy. They objected nothing against his Morals; and, for the Maintenance of his Family, he would have conformed: but, his Father having been a Bishop, they would not trust him, lest Episcopacy should have become hereditary in him: But more of him hereafter.

Old Nairn.

THE same Day we went forward to *Old Nairn*, where we were concerned; and, *Thomas Rudd* warning them to turn from their evil Ways unto the LORD, they gave us full Demonstration there was need of it, by throwing Dirt and Trash at us, and using bloody Speeches: But the LORD preserved us from their Evil, by his blessed Truth, the greatest Good; unto whom, for the Riches of his Power, be Honour everlasting. Amen.

Nairn.

FROM *Old Nairn* we went to *Nairn*, where part of a Regiment of Dragoons

goons were quartered; and *Thomas Rudd* delivering his Message, as at other Places, many of them followed us through the Streets very soberly; one of whom, (a Corporal as I remember) so soon as he had seriously observed us, and heard the Message, held up his Hand, and, stretching it towards the People, gave strict Orders that neither Soldiers, nor others, should in any ways molest or interrupt us; which accordingly was observed, for all were very peaceable towards us. And as soon as *Thomas Rudd* had done, a Multitude of Soldiers and Town's People followed us to the Door of our Inn; and there being Out-stairs, ascending to an Upper-room, *John Bowstead* stood upon the same, and preached a considerable Time to them; they generally behaving with friendly Gravity, with Tears gushing into several Eyes; and the Testimony of Truth went freely and openly towards them. And tho' the LORD had not hitherto opened my Mouth in a Testimony (so as to be termed a Minister) of Words, yet my Heart was full of the Word of Life; and the Love thereof went towards the People, as it were, unrestrained; as it had done towards many others of that Nation, in that Visit.

ANNO
1692.

AFTER Refreshment at the Inn, we went that Evening to *Inverness*; where some of the People, taking us for *Dutchmen*, came to enquire after News, Martial Affairs being then much in agitation between the *French* and Confederates; but, finding what we were, their Expectation failed. Inverness.

THE next Morning, being the Seventh Day of the Week, *Thomas Rudd* walked through the Streets alone, very early; and, afterwards, we went all up together into the Market-place, where there were many Highlanders in their usual Dress, and armed; who, together with the other People, flocking about us, *John Bowstead* preached unto them; and the Testimony of Truth had a fluent Passage. They were respectful above Expectation; and when any Boys, or other Particulars, moved the least Incivility or light Behaviour towards us, others were forward to correct and reprehend them: And whenever we went out of our Inn into the Streets, on any Occasion, the People flocked after us.

ON the same Day, in the Afternoon, divers young Men, of the better Rank, (as they are accounted) came to discourse us upon several Points of Religion; to whom, in the main, through the Truth, we gave Satisfaction; only one *John Stewart*, a Presbyterian, abruptly darted in a Question, about the Almighty's decreeing some Men and Angels to eternal Damnation: And I, being most concerned, at that Time, in Discourse, declined that Subject, till other Matters, more suitable for the Auditory, were fully discussed; and then I told him, "That it was more proper and necessary for him to make his own Calling and Election sure, than to be too curious about Questions of so mysterious Import: and withall, that he ought not to wrest the Scriptures, which were, in the main, designed to remove these Conceits of the *Jews*, that they were the only chosen of GOD, by Covenant with *Abram* and the Fathers, and thro' the Mediation of *Moses* at Mount *Sinai*; by which they slighted CHRIST, the elect Seed of GOD, and the Gospel of Salvation offered unto themselves, and the Work of the same, at that Time, taking place among the *Gentiles*: Those Scriptures in the Epistle to the *Romans*, then adduced, having no Relation at all to the Decree of any particular Man, or Order of Men, as such, or Angel, or Order of Angels, to Destruction from Eternity; for that could never comport with the unchangeable and glorious Attribute of divine Goodness, essential to the Almighty:" with some other Matter suiting that Point. And the young Man, being frustrated of his Expectation, went away in a fullen Rancour; not like one on the Right-hand, if such a Decree

R

had

ANNO
1692.

had been ; but the LORD preserved us in the Spirit of Meekness and Charity. This gave me occasion to observe, how hard it is for such as are prepossessed with Antichristian Notions and Conceits, to embrace the Truth, or apply themselves to Virtue ; and how the Enemy of their Souls rages in their own Hearts, when any Thing appears to discover his Deceit in any Measure ; how, through Envy, (moving the same in them) does he blind their Eye, and keep them in the dark, to their utter Destruction : For no sooner can one offer to resist that Notion of Predestination, as they hold it, or form an Argument against it, how clearly, calmly, rationally, and truly soever, but they generally fly up like *fiery Serpents*, ready, thro' Rage, if it were in their Power, to set the very Course of Nature on Fire, kindling it with the Fire of Hell.

ON the Seventh Day, at Night, we remained under some Exercise of Mind ; and, the next Morning, went into the Market-place, in the Crossings of several Streets ; and there, first *Thomas Rudd*, and then *John Bowstead*, preached a considerable Time to the People, who were generally to come that Way to their several sorts of Worship ; and many of them staid, and heard with grave Attention ; and are a People of an *English* Demeanour and Aspect. In convenient Time we retired to our Lodging ; and, in an Upper-room, had a Meeting among ourselves, and some few more : And our Landlady, not having been able to move out of her Chamber for many Weeks before, came up to us, and staid during the Meeting ; to her great Refreshment and Satisfaction, as she openly declared soon after. Glory be to the LORD, who is ever ready to do good to all who faithfully wait on him for his pure Grace, and the Virtue of it ; which is able to refresh both Soul and Body, when it pleases him to move by the same in his poor Creatures.

OUR Meeting being over, which happened before others came from their several Worships, we were concerned to go to the Steeple-house ; but as we were going down the Street, one of the Civil Officers, being at the Door, went in, but suddenly returned, and placed a Hand on each Side of the same ; and when *Thomas Rudd*, who was foremost, attempted to enter, the Officer hindered him : Then *Thomas Rudd* offered some Arguments to induce him to admit us, but could not prevail, saying, he could not dispute with us, but there we must not come ; but gave us no hard Words, nor shewed any Passion in his Gesture : They were Episcopalians, Presbytery not having overspread all the North at that Time.

WE walked to and again in the Street ; and many People came to us, and several would have had us go to the Presbyterian Meeting, which was a little below in the same Street ; but, having no Concern that Way, we took little notice of them : But the Episcopalians, soon after, coming from their Worship, and very numerous, *Thomas Rudd* moved into the Street before them, with his Arms spread abroad, as if to embrace them, and spake to this Effect, “ That some of the Apostles of CHRIST, coming to a certain Place, where other Worship than what they then preached was exercised, had the Privilege, after such Worship was over, to preach to and exhort the People ; and why might not we have the same among Professors of Christianity ? ” And then went on with other Matter. The People generally staid, tho' the Priest used some ineffectual Means to make them depart from us ; knowing that if the Truth, and the blessed Work of it, once affected their Hearts, his Gain, Power, and Glory, would soon fail, vanish, and be lost.

THE People were extreme quiet and attentive ; and the Priest, seeing their In-

Inclinations and Resolutions to stay, went away, with some few attending him, without offering any Discourse to us, or Objection against what was delivered. ANNO 1692.

By the Time *Thomas Rudd* had done, the Presbyterians came from their Meeting, and were, for the most part, to pass along the same Street; and, whether they were so inclined or not, they could not but stay; for the whole Street was blocked up by the Crowd: And when *Thomas Rudd* had done, *John Bowstead* spake to them, in good Authority, but not very long; and, towards the End, exposed the Priest, and Design of his Ministry, to the People; which, being as a Trade for Maintenance, would never profit them: And, having cleared their Minds of their Concern for that Time, we went to our Inn without any Molestation.

AND having dined in a large Upper-room, several Military Officers, viz. Lieutenant *Levingston*, Lieutenant *Alexander Frazer*, Ensign *Cunningham*, &c. who kept Garrison there, desiring a little of our Company, came to see us. At their Entrance into the Room they saluted us in their Manner, uncovering and bowing, saying, "Your Servants, Gentlemen:" And, the Presence of the LORD being over us, *Thomas Rudd* answered, "Not our Servants, but Servants of GOD, and "Fellow-servants one of another for the LORD's Sake." Then they made an Apology, saying it was their Way of expressing their Respect; which we perceiving to be without mocking, little more was said on either Side, but all drawn, in an Instant, into profound Silence, by the invisible Power of GOD; and, in a short Space, the Room was full of People, and all sober, like a Meeting of Friends: and *Thomas Rudd* spoke to them concerning true Silence, and the Worship of GOD in Spirit, in the Silence of all Flesh, and the Imaginations and Desires thereof; with some other Things of that Import.

AFTER *Thomas Rudd* had done, *John Bowstead* preached to them; and then *Thomas Rudd* prayed; and, after him, *John Bowstead* prayed: and so the Meeting ended, all departing in a grave and serious Frame of Mind: And the Officers took Leave of us in a friendly Manner, and the Company departed, without any Objection to what was said.

THE next Morning, being the Second Day of the Week, as we were about to depart towards *Chanery*, on the other Side of *Murray Firth*, the said Officers came again to discourse with us, and take their Leave; and as Matters of Truth and Religion were opened to us, which was not sparingly, we opened to them, and they seemed troubled to part with us, and took us by the Hands, praying that the LORD might be with us and prosper us. About the First Hour that Afternoon we arrived at *Chanery*, but found no farther Concern on that Side; and after a little Refreshment, we crossed the River, and that Night lodged at *Nairn*. Chanery.

BUT that Night *Thomas Rudd* became concerned to return to *Inverness*, to speak to the Priest; and in the Morning he and *John Bowstead* went to that Place, where *Thomas Rudd* (as they said) warned the Priest not to deceive that People any longer; with some other Matters of religious Import. The Priest was indifferently patient; but his Clerk used some light and indecent Expressions, pretending to argue several Points with them: But their Business was not to dispute, at that Time, but to deliver a Message; which having done they were clear. But the People flocked about them, as before, with Expressions of Gladness at their Return. Inverness.

ANNO
1692.

Rev. xvi. 17,
19.

IN the mean time *Robert Gerard* and I went to *Forrefts*, where we had appointed to stay till they should return to us; and finding a Concern come upon me, I went to the House of *William Falconer*, (the Priest before-mentioned) and *Robert Gerard* with me; and there was one that was Steward to a Nobleman with him, and some others besides his own Family. He seemed to receive us with Respect; nevertheless in a short Time there appeared a Cloud of Darknes: But I sat quiet and inward a little, and the Truth arose as a Standard against it, and the opposing Darknes vanished, and Truth reigned in me alone; and then I began to speak concerning the many Divisions in the pretended Christian World, happening upon the pouring forth of the seventh Phial by the Angel of GOD, mentioned in the Book of the *Revelation of John*: That the pretended Christian Church, with all her various false Notions, Opinions, and Doctrines, is that *Babylon*: That her three great Divisions are the Papacy, the Prelacy, and the Presbytery, with their several Subdivisions and Confusions; who, being departed from the Spirit of CHRIST, the Prince of Peace, into the Spirit of Envy and Persecution, were now, and from the Time of that Phial, warring and destroying each other, contrary both to the Nature and End of that Religion they profess, which is Love. I was answered, "That the Bishop of *Rome*, under Pretence of being the Successor of *Peter*, and, as such, infallible, hath usurped a Dictatorship over the Christian World, in Matters of Religion; and imposed a Multitude of Antichristian Errors, by unreasonable Force, upon Mankind: But GOD, having committed his whole Will unto Writing in the Holy Scriptures, and, in the Course of his Providence, preserved them unto us, we have our whole Duty declared therein, as our Rule and Guide in Matters of Religion; so that we are not to expect the Manifestations of the Spirit, as in Times past, that Dispensation being now ceased."

Jer. xxiii. 28,
— 32.

I REPLIED, "That what he said of the Bishop of *Rome* was true; and that the Scriptures are the most excellent Books extant; which were given, from time to time, by the Word of the LORD, which is the Spirit of CHRIST: but Men may read and speak the Truths contained in the Scriptures one to another, and the Readers and Speakers remain still ignorant of the Word of the LORD, and of the Things themselves intended to be signified by the Words; and, not being sent of GOD, (as the Scriptures send no Man) cannot profit the Hearers, but are themselves Transgressors in so doing, unless they were sent by the Influence, Power, and Virtue of the same Word that did dictate the Matters of the Scriptures unto the holy Penmen thereof; as appears by the 23d Chapter of the Prophecy of *Jeremiah*: And then I called for a Bible and read; *The Prophet that hath a Dream, let him tell a Dream; and he that hath my Word, let him speak my Word faithfully: What is the Chaff to the Wheat, saith the Lord? Is not my Word like a Fire, saith the Lord; and like a Hammer that breaketh the Rock in Pieces? Therefore, behold, I am against the Prophets, saith the Lord, that steal my Words, every one from his Neighbour. Behold I am against the Prophets, saith the Lord, that use their Tongues, and say, He saith: Yet I sent them not, nor commanded them; therefore they shall not profit this People at all, saith the Lord.* So that it is contrary to the declared Mind of GOD, that any should use his Words to others, as his Ministers, who are not sent by himself so to do; for tho' they have been his Words unto others, those who use them without his Command, are charged by him as Thieves; especially such as make Merchandize of them to the People.

As to the Dispensation of the Spirit being now ceased, I am sorry to hear it is so; for I can shew thee to whom it is so ceased, but not to the Church of CHRIST:
Then

Then I turned to the 3d Chapter of the Prophecy of *Micah*, and read; *Hear, I pray you, O Heads of Jacob, and ye Princes of the House of Israel, is it not for you to know Judgment? Who hate the Good, and love the Evil; who pluck off their Skin from off them, and their Flesh from off their Bones; who also eat the Flesh of my People, and flea their Skin from off them; and they break their Bones, and chop them in Pieces as for the Pot, and as Flesh within the Cauldron. Then shall they cry unto the Lord, but he will not hear them; he will even hide his Face from them at that Time, as they have behaved themselves ill in their Doings.*

ANNO
1692.
Micah iii. 1,
— 4.

HERE it appears, that for the Ignorance, Cruelty, and Injustice of the Princes, or Heads of the People, the LORD would not hear or regard them: As again, in the 9th Verse, the LORD resumes his Charge against the great Men in that Day; *They abhorred Judgment, and perverted all Equity: They built up Zion with Blood, and Jerusalem with Iniquity: The Heads of that People judged for Reward, their Priests taught for Hire, and their Prophets divined for Money; yet they pretended to lean upon the Lord, and say, Is not the Lord among us? No Evil can come upon us.* But the LORD was not to be mocked by such; his just Judgments were denounced against them; *Therefore shall Zion, for your Sakes, be plowed as a Field, and Jerusalem shall become Heaps; and the Mountain of the House, as the high Places of the Forest.* This was fulfilled upon them, and remains over them, as a Monument of the Justice of GOD, unto this Day. The Charge of the LORD, and his Judgments against the Prophets, I left to the last, *viz. They made the People err; they bit with their Teeth, and (yet) cried Peace; and he that put not into their Mouths, they even prepared War against him: Therefore Night shall be unto you, that ye shall not have a Vision; and it shall be dark unto you, that ye shall not divine; and the Son shall go down over the Prophets, and the Day shall be dark over them. Then shall the Secrs be ashamed, and the Diviners confounded; yea, they shall all cover their Lips, for there is no Answer of God.*

Micah iii. 9,
— 12.

Micah iii. 5,
— 7.

NOW as to these Scriptures, said I, Like Sin, like Judgment. All these three Divisions of the pretended Christian Church, falling into the Sins of the old Heathens, are become hateful, and hating one another; and, through that Hatred, have persecuted and destroyed each other, when and where ever they have had Power: And all these, in their Turns, (having deceived and subjected the temporal Powers) have persecuted and destroyed the Church of CHRIST among them. *They have hated the Good, and loved the Evil:* They have exercised such Cruelties upon the Innocent and Just, as are here figuratively termed *plucking off their Skin and their Flesh, and the breaking of their Bones*, and the like. The Priests of every Form have fleeced the People and the Church of CHRIST, which they have not fed; they have made Laws, by their own Power, against them, and thereby made War against such as would not gratify their Covetousness; they have worried them, as with their Teeth, and yet cried up the Peace of the Gospel in Words; they have built and propagated their several Sects and Parties with the Blood of others, and of the Saints of GOD; and have filled their Sanctuaries with Evil-doing and Fraud: Their *Heads*, who lord over them, *have exercised their Offices for Gain and Pay, their Priests teach for Hire, their Prophets divine for Money;* yet they pretend *the Lord is with them* in their various and opposite Ways, and that *no Evil can come upon them.* And yet, tho' the Day of the Gospel of CHRIST be dawned upon his Church, and the Sun of Righteousness arisen, and shining in her, yet the Night of Apostacy, and Mist of thick Darkness and Ignorance is over these: *They have no Vision of God; they cannot divine; the Sun is set unto them, and the Day is dark over them:* For the Light thereof they despise and hate, because they are Evil-doers, and to them *there is no Answer of God,*

Rom. i. 29,—
31.

Micah iii. 8.

ANNO 1692. who is that Spirit, and speaks no more unto them, but by the Letter, which killeth, and of which they make a *Trade* and *Gain*.

Micah iii. 8. BUT the Church of CHRIST here speaketh another Language ; she bears another, a true Testimony to the true GOD : *But truly I am full of Power, by the Spirit of the Lord, and of Judgment, and of Might, to declare unto Jacob his Transgressions, and unto Israel his Sin.*

John xiv. 23. HERE it is apparent from whom the Spirit of the LORD is departed, and to whom he is not now revealed, and in whom he does not reside ; that is, *Mystery-Babylon*, with all her Divisions, Subdivisions, and Members, every where, and under whatsoever Name : But GOD is with his People still, as in former Times, according to the Promise of the Son ; *If a Man love me, he will keep my Words ; and my Father will love him, and we will come unto him, and make our Abode with him."*

THE Auditory heard what was said with Patience, and none made any Answer but the Priest ; and all that he said was (and that a little pleasantly) " Such " as you, going about with such Chapters, may do much Mischief." To whom I replied, " That in as much as he was then silenced by the temporal Powers that then were, he would do well never to look after that Employment any more, or think to enrich himself thereby ; and the rather, since he had a competent Estate independent of it ; which the LORD would bless to him and his Family, if he disclaimed that ungodly Practice of preaching for Hire, and was silent in the Things of GOD till the LORD should send him, if it might please him so to do." The Priest's Wife seemed well pleased with what I said to him, and he made no Reply : And so, a little after, we departed in Peace, and in Friendship with them, and went to our Inn.

Elgin. Fochabers. Keith. SOON after came *Thomas Rudd* and *John Bowstead* back to us from *Inverness* ; and, the next Morning, being the 1st Day of the First Month, we went to *Elgin* ; and thence to *Fochabers*, (or *Castle-Gordon*) and there we lodged ; and, in the Morning, *Thomas Rudd* and *John Bowstead* went through the Streets, *Thomas Rudd* delivering his Message, as at other Places ; and from thence we went to *Keith*, where he did likewise.

Kintore. Kilmuck. ON the 2d Day of the First Month, we came to *Kintore* ; where, in our Road towards *Inverness*, we had seen one *John Gellie* ; of whom take this Account : He was a Priest's Son, (by *Mary*, Sister of *Andrew Jeffrey*, of *Kingswells*, an eminent Friend) and had been convinced of Truth some Years ; and had behaved as becomes Truth, so far as could be observed by his Neighbours : And *Aaron Atkinson*, (a young Man belonging to the Border Meeting in *Cumberland*, who had lately come forth with a Testimony to Truth) being at *Kilmuck* Meeting, to which *John Gellie* belong'd, had some Expressions in his Testimony there, by way of Prophecy, That the LORD would raise up some one Person in those Parts, who should be instrumental in the Hand of the LORD to bear a more eminent Testimony for him and his glorious Truth, than many who had lived there before ; and at the same Time this *John Gellie* was much affected and broken : And, sometime after, in the same Meeting, he was so concerned, that he cried aloud under the Weight of his Exercise ; and, after the Meeting was over, could not be at rest till he called in the most ancient and solid Friends, and others coming in also, he had what they called a dreadful Testimony, against the

the Payers of Tythes, and all Collusion, Equivocation, and under-hand Dealings in the same; with which Friends then present were generally satisfied.

ANNO
1692.

BUT there being some particular Persons belonging to the Meeting, whom he thought guilty in that respect, he took upon him, in his own Will and Zeal, and not in the Council of GOD, to speak to them concerning the same; and they, not regarding what he said, so much as he expected, or desired, he took such Offence that he separated himself from the Meeting, calling those Friends *Apostates*, and many other opprobrious and reproachful Names; and did some Hurt among the Weak for a Time. But the wise and just GOD was pleased to manifest him, and so the Weak escaped the Snare: For, in a short Time, he began to utter ridiculous and false Prophecies; and, among others, that, at such a Time, his Mother should die: In consequence of which she, a poor weak Woman, took her Bed at the Time predicted by her Son, and several Persons attended to see the Event; and, at the supposed Hour of her Departure, the pretended Prophet laid his Hand on her Breast, and said, "Come up Soul;" and so drawing his Finger all along up to her Throat, "Now, said he, 'tis departing;" upon which the silly Woman cried out, "Good LORD, receive my Spirit:" Nevertheless it continued in her; for she did not die, but rose up, asham'd to have been subjected to such vain Imaginations.

AFTER this he took a short Pipe with Tobacco, and, going thro' the Streets of *Kintore*, cried out, "This is the Ram's Horn that was sounded when the Walls of *Jericho* fell down to the Ground;" with several other senseless Practices, by which he appeared to be grossly deceived by the Adversary.

WHEN we went to his Mother's House, he was not within, but quickly came to us, and seemed to receive us in Friendship; but, in a short Space, he began to utter his Enthusiastick Notions, which grieved us: For he affirm'd, that his Soul was removed out of the Place where formerly it resided, and that GOD occupied the Place where it had been; and from thenceforth it was not he that actuated the Body, (for he had ceased from all Action for ever) but it was GOD that acted in it. And he brought this Scripture to prove it, *It is not you that speak, but the Spirit of your Father which speaketh in you.* Mat. x. 20. This is the true *Ranter*.

THEN I ask'd him, Who it was that prophesied of his Mother's Death, within a limited Time, and which proved false? And does not the Scripture say, that *by this shall we know the Prophecy that it is of God, if it comes to pass; if not, it is not of God.* Then he began to equivocate, saying, "But what Mother did I mean?" for he would have pretended some sort of mystical Mother. Then I told him his Actions had demonstrated what Mother he intended, when his natural Mother took her Bed, according to his Prophecy; and he laid his Hand on her Breast, and said, "Come up Soul." Then he fell into a Rage, and went out of the Room, saying, "Will you reason against GOD? But now, said he, I am reasoning with Brute Beasts."

WE followed him into another Room, where there happened to be *Andrew Jeffrey*, who had made him manifest to some very weak Persons, who had almost been led away after him, because of the Testimony he had borne before in the Meeting, ere the Adversary got Advantage and betray'd him. And as soon as he saw *Andrew*, he left us again; for he had entertain'd great Displeasure against him: But seeing him in a spiritual Distraction, we prevailed on him to return and sit

ANNO 1692. fit with us, and, after a short Silence, *John Bowstead* began to speak ; and tho' he used but a few Words, and with Gentleness, yet he could not bear them, but was going out, tho' by Persuasion he staid, and then *Andrew* kneeled down to Prayer ; which, so soon as *John Gellie* observed, he arose from his Seat in great Fury, and stood over *Andrew* as he was praying, and cried with a fierce and furious Voice, " O GOD, seal down the cursed Spirit, that would come up in thy " Presence, to offer an unclean Thing ; roar out of *Zion*, destroy the Ac- " cursed." But a Friend held *John Gellie* off, and *Andrew* continued till he had finished what was upon him ; yet afterwards *John Gellie* seemed more quiet, and endured to be admonished with more Patience.

THE Occasion of his Overthrow, as I take it, was thus : He was really made Use of in the Hand of the LORD, at that Time, in a Testimony against the Payment of Tythes, and other Enormities ; but not keeping close with that Light and Power which then moved in him, the Adversary transformed himself, into the Likeness of that Light, and deceived him, getting Possession thereby of the Will and Affections of the Creature, willing and affecting to have divine Power in himself, and Dominion, and to be Wisdom and Knowledge to others, and, as Satan, to usurp the Place of CHRIST. This Will in the Creature, (being violently mov'd against that which the Power of Truth had been manifested against) meeting with Opposition, he instantly concludes, that this Opposition is against GOD ; and, being immediately hurried, thro' Jealousy and a false Zeal, into Revenge and Resentment, against that which he supposes is the Enemy of GOD ; and still thinking he is acting under the same Power that first moved in him, and never able to see that he is under the Power of the transform'd Enemy, he remains furious and envious against all who will not obey his Dictates as the Commands of GOD ; and, losing all Charity, he treats them as the Enemies of GOD, and of his Truth.

AFTER this *John Gellie* began to write against Friends, still holding his Pretences for Truth ; alledging that one of our own Prophets (meaning *Aaron Atkinson*) had foretold us of the great and wonderful Reformation to be wrought by him ; and therefore his Name was changed to *John Israel*, and he would go forth and reform the Nations ; not considering that which *Aaron Atkinson* then spake in the Meeting, had Reference to the Power of the divine Light of CHRIST, which then moved, and not to *John Gellie* ; who, thro' Luciferian Pride, would have usurped the Glory to himself : and therefore was left to himself, to act in the Will of Satan, that he might be made manifest : For the LORD will not give his Glory to another, nor the Praise of his Work to the Instrument of it ; that no Flesh may glory in his Presence.

THIS I have related as an Instance of the Goodness and Justice of GOD : Of his Goodness, in raising an Instrument to testify against those Things amiss among his People, that they might be reformed ; of his Justice, in breaking the Rod of Correction, when it began to rob the LORD of his Glory, and usurp Dominion over his Heritage : From which satanick Practice the LORD preserve all that call upon his holy Name every where.

ON the 4th Day of the First Month we came back to *Urie*, where we had a Meeting among Friends ; (as in divers other Places) from whence *Thomas Rudd* went back to *Aberdeen*, and *John Bowstead* and I went on to *Edinburgh* : But as we were by the Ferry, in order to our Passage to *Leith*, there came an inward Concern upon us, and we observed several Persons, who were to be Passengers with

ANNO
1692.

with us in the same Vessel: And, as we were putting off from the Shore, some Discourse was moved by way of Opposition to us in Matters of Religion. He that managed against us we found, by his Way of reasoning, was a Priest; who, finding us very sharp upon him, and how little Impression his Reasonings and Imaginations made upon us, he fell into so great a Rage, that he commanded us to be silent, and the Skipper to put us on Shore, for we were not far from it. "Thou art under a Mistake, said I; thou art not now domineering over a few poor Parish-people, who dare not speak the Truth; we are not to be silenced by thee, nor put out of the Vessel by any, since we have agreed for our Passage, and are already in Possession." This being said with the Authority of Justice, neither he, nor any other, said any more of turning us out; but the Contest was renewed in Matters of Religion: And, after some Observations on the several Ways of Worship in the World, I fell upon some Reflections on such as shifted from one Form to another, and would hang the Cloak on either Shoulder for Advantage and Honour among Men. This proved (tho' an Arrow at adventure) to hit the Mark; after which the rude and boisterous Spirit of the Man became more humble, and we came over him by the Truth; who is always near to guide and strengthen such as wait on him for Strength and Direction: To his Glory be all Things.

AND as there came a Calm over this evil Spirit, there came a Calm likewise upon the Water; so that we were a considerable Time upon it, and had much Discourse of religious Consequence: And all in the Boat were quiet and nearer us than at first; and the Priest himself began to commend Love, and grew very kind to us; and, when we came on Shore, he took us by the Hand very lovingly, wishing us well; and we likewise parted with all the rest in Friendship.

AFTER this, as we were going up the High-Street of *Edinburgh*, towards our Meeting near the *West-Port*, we saw the Priest again; and, enquiring of a Friend who he was, he told us his Name was *James English*, who had once been a Presbyterian Minister, and had also show'd some Love for Truth and Friends, and had read our Books; but Persecution rising hot, in King *Charles's* Reign, by the Episcopalians against the Presbyterians, he had thereupon transformed himself into the Likeness of an Episcopalian; and now, when Presbytery had again prevailed, he had changed the Cloak again to the other Shoulder, having a Kirk without the *West-Port* of *Edinburgh*, not far from the Place of our Meeting; where, in those Days, Change in Government did not alter Mens Behaviour towards us, but we were rudely pelted with Stones and Dirt, and otherwise abused in our Meetings, and in our Passage along the Streets to and from the same, by a miserable wretched Rabble, through the Connivance of the Magistrates of every Notion and Profession; who perverted and misapplied, or wilfully neglected their Offices.

OBSERVE then a twofold Transforming: A Transformation of the Adversary into the Likeness of an Angel (or Messenger) of Light and Truth inwardly; and of his Ministers into the Likeness of the Ministers of Truth outwardly. And as Satan will transform every Way, to save his Kingdom in Man, till, by the Stroke of the Judgment of the Almighty, he be destroyed in all who believe in GOD, and in JESUS CHRIST the Son of GOD, and obey and keep his Commandments; so will those Priests of Antichrist, of every Form and Notion, turn every Way to save and support their worldly Power, Pomp, Grandeur, and unjust Maintenance, till the Sword of the Mouth of the LORD rescue his People, Servants, and Children from under them, and, by the Breath of his Mouth, they

ANNO 1692. be swept into the Ditch: *For they, the blind Shepherds of Mount Esau, have troubled Jacob, and led and drove the Stranger out of the Way; therefore is the Hand of the most high God against them, and the Day of Mourning is near upon their Dwellings.* Amen.

Linlithgow. ON the 13th we went to *Linlithgow*; and, that Evening, had a Meeting among Friends there: On the 15th we went to *Hamilton*, and had another there; Glasgow. and, on the 18th, to *Glasgow*; and, on the 19th, being the First Day of the Week, we had a Meeting with Friends: But the Presbyterian Provost, (or Mayor) notwithstanding the Establishment of Liberty of Conscience in Matters of Religion, sent three of his Under Officers to disperse the Meeting; but the Power of the LORD being over them, they were over-awed thereby for some Time, till one of them, more hardened than the rest, laid hold on one of the Friends belonging to the City, and haled him out of the Meeting-house; and then the other two, by his Example, laid Hands on other Friends, and took several more out; and, at length, they laid hold on *Hugh Wood*, (Gardener to the Duke of *Hamilton*, a grave and religious Man) who they forced towards the Door; but, suddenly turning, he twisted himself out of their Hands, and sat down where he was before: And then several other Friends came in again, and so the Meeting continued; and, through the good Presence of the LORD, who never fails his People in the needful Time, we were much comforted and strengthened against all their Disturbance: But, when they saw they could not prevail that Way, they used Threats, saying, "It is just upon the Stroke of Twelve, and the Kirks are ready to break loose; and, if you be not gone before the Rabble come, they will tear you in Pieces, and we shall not be able to hinder them." Then said *John Bowstead*, "Do your Kirks consist of Rabble, that they will come with such Violence so soon as the Clock or Dial affigns the Hour?"

BUT the LORD was pleased to afford his blessed Presence to us, and thereby to continue our Meeting till their Kirks were broken loose, and their Rabble came, but were chained by the invisible Power of the glorious GOD: For they had no Power to hurt us; for some were on our Side, tho' others against us. Then the Meeting went to Prayer along with *John Bowstead*, and one of these disturbing Officers attempted to stop his Mouth with his Hand several Times; but, being over-awed by a Power of which he was ignorant, he could not.

WHEN Prayer was ended, we went through a narrow Lane filled with the Rabble, and then through a great Multitude of People in the Street, without any Harm; so good was the LORD to us, in preserving us from the Cruelty of that self-righteous and persecuting Generation: Yet a better Disposition appeared in many among them, which was obvious by their Countenances and Behaviour.

Hamilton. THAT Afternoon we went back to *Hamilton*, where we found *Thomas Rudd*, (come after us from *Aberdeen*) who had been through the Streets with his usual Message the same Day; and (as we were told by some we met in the Way, who were not Friends) the People had abused him very much.

A LITTLE after we came to Town the Concern returned upon him; and, reaching us, with several of the Friends there, we went all into the Streets, two by two, (each two at a little Distance from the other) and *Thomas Rudd* proclaimed the same Warning as before; upon which a Multitude of People issued into the Streets, and were indifferent sober, till *James Fairy*, the Town Officer, came

in a barbarous furious Manner, and laid hold on *Thomas Rudd*, commanding him to go to his Quarters, otherwise to the Tolbooth, their Prison-house : And the Rudeness of this Man, in the Presence of the Multitude, so encouraged the baser sort, that they fell upon us, and inhumanly abused us ; but especially *Thomas Rudd*. The most active in this shameful Work were mostly of that furious Sect of Presbyterians, call'd *Cameronians* ; and, among others, there were *Robert Scott*, a Town-Officer, and *John* and *Charles Telford*, Sons of *William Telford*, Deacon of the Presbyterian Church at *Hamilton*. But *Thomas Rudd*, not having fully delivered his Message, (which he always continued every where till the People were quieted) went again down the High-Street : Upon which the Officer put him in Prison ; and *John Bowstead*, *Hugh Wood*, *James Miller* and I, went with him, with Design to accompany him in his Imprisonment ; but the Rabble furiously pushed *John Bowstead* from the Door down the Stairs, pulled off his Hat, and trampled it under Foot ; and some of them, fixing their Hands in his Hair, dragged, beat, and abused him, till several, touched with Compassion, cried out, *Murder* ; and some young Men, of a more noble Disposition, particularly one *Thomas Kirkbarns*, rescued him from them.

AN
1691

Also they dragged *James Miller*, one of their Neighbours, back from the Prison-door ; and, throwing him upon the Ground, beat, abused him, and brake his Nose, thereby shedding his Blood : Also they pushed, haled, tossed, and abused *Hugh Wood* very much ; which was the more inhuman, he being an ancient Man, a Neighbour, and had not said any Thing to provoke them, unless to persuade them to Moderation. Also some of them pushed me from the Prison-door to the Foot of the Stone Stairs (which were on the Out-side) with great Fury, and bruised my Left-side against the Stones, tho' I had said nothing to them.

In the mean time *John Bowstead* called for the Chief Magistrate, that if he had any Thing to object against us, we were willing to answer him ; whereupon came *David Marshall*, Eldest Bailie, and desired us to go into his House, which was over against the Prison, till the Rabble dispersed : But he did not make any Use of his Authority, as a Magistrate, to disperse and appease them ; so far from it, that he suffered one of his own Servants to be active in this Work : The others, who threw Dirt and Stones at us, calling us Dogs, and other reproachful Names, were generally the Wives, Sons, Daughters, and Servants of the Magistrates, Merchants, and Manufacturers. Thus ended their *Sabbath-day's* Work ; tho' one of their Pretences for using us thus, was, That we had broke the *Sabbath* by going through the Town in that Manner. Whether we, who were there on the LORD's Account, to warn them to turn from Evil, or they who thus abused us on that Day, which they call the *Sabbath*, did more break the *Sabbath*, let their Actions and ours demonstrate : And whether Magistrates, countenancing Evil, and taking part with it in Evil-doers, be not false to the Trust reposed in them, Perverters of the good End of their Appointment, and guilty of all the Evil they ought and might restrain, or punish, we leave to the LORD to determine in his own Time and Way, by his unerring Justice, against that and such a Magistracy.

THE next Morning *Thomas Rudd* and *John Bowstead* were concerned to go through the same Town again, where they met with like Entertainment ; some of the Rabble taking off *Thomas Rudd's* Hat, dashed his Eyes, Face, and Head over with Dirt taken out of the stinking Kennels ; and having thus deformed him, they cried out, " He looks like a Devil ! " Then *Thomas Rudd*, going in to the House of *James Lyddell*, a Friend, washed himself ; and, going down the

Street

ANNO
1692.

Street again with the same Message, they renewed their Cruelty as before ; particularly one *Robert Hamilton*, and his two Sisters, *Anne* and *Rebecca*, gave threatening Speeches ; the latter saying, “ She could find in her Heart to kill *Thomas Rudd* with her own Hands. And this *Robert Hamilton*, when I desired to reason with him, why he, a Professor of Christianity, which teaches Love even to Enemies, would so much abuse us who were their Friends, and come, in Christian Love, to visit them, and encourage others also in the same Work, peevishly turned from me, saying, “ He would not converse with the Devil.”

AND, *Thomas Rudd* going down another Street, the Rabble attempted to put him into an open Well ; but being prevented by some, more humane than the rest, they tore his Hair from his Head, and beat him, and also the rest of our Friends accompanying him, with great Severity, and dragged them into the Market-place ; where they might have done more Mischief, but that *Thomas Edgar*, a young Man of commendable Deportment, with some other sober and well-minded Persons, of the Episcopal Way, (I suppose) cried out, “ Shame on such “ Actions ;” and used some Endeavours to restrain them. Thus we see the LORD, either immediately or instrumentally, or both, is ready to deliver from Cruelty, and to bear up the Minds of his Servants, acting in his Will, under the same : To him be Dominion and Glory for ever and ever.

THE same Day *John Bowstead* and I went to a Meeting at *Sbatton-Hill*, which had been appointed before, leaving *Thomas Rudd* at *Hamilton*, from whence he purposed to go for *Ireland* ; but that Day he went through the Town again, and the Inhabitants became more sober ; and, the next Morning, he visited them in the like Manner, and they were all still, and came not out any more to molest him : And then, finding his Concern in that Place to be at an End, he departed in Peace.

BUT, before I departed that Town, I wrote a few Lines to the above-named *Robert Hamilton*, in this Manner :

Robert Hamilton,

“ I UNDERSTAND thou art a Person professing Christianity, which is the
“ highest Excellency named among the Children of Men ; but how far thou
“ art short of that Life of Love, inseparable from every true Christian, thy De-
“ portment to my Friends, the Servants of the Most High, and also to myself,
“ in the Streets of *Hamilton*, does sufficiently demonstrate.”

AND I wrote also to the Inhabitants, who had abused us as aforesaid, in these Words, from the Mind of the LORD, viz.

To the Presbyterians at the Town of Hamilton.

20th of the First Month, 1692.

“ HOW long will you do wickedly ? How long will you stone and abuse
“ the Servants of the Most High, who are sent to you for Peace and Re-
“ conciliation ? How long will you trample under Foot the Blood of the Ever-
“ lasting Covenant, and adore your own Inventions ? How long shall the Woo-
“ ings of the Highest be despised ? Shall eternal Judgment terminate your
“ Wickedness ? Or will you escape by Obedience to the Gospel of Peace ?

“ ANGER

“ ANGER remains in the Bosom of Fools; and do your Actions bespeak
 “ you wife? Has the LORD left you to the Counsel of your own Will; or is
 “ there yet Hopes of Redemption for you?

ANNO
 1692.

“ SURELY the LORD is displeased with your Doings, because you hate the
 “ Counsel of his LOVE. How far distant is Persecution from the everlasting
 “ Gospel of Peace? And how evident Demonstration you gave, last Night
 “ and this Morning, that the Prince of the Power of the Air, *Apollyon* the De-
 “ stroyer, who reigns in the Hearts of the Children of Disobedience, also rules
 “ and rages in your Hearts, I leave with you to consider; that if yet there re-
 “ mains any Place of Repentance, you may lay hold of it, and escape the un-
 “ speakable Misery that is hastening upon all the Workers of Iniquity, how well
 “ soever covered with a Mask of Profession.

I am, through CHRIST,

A Lover of the Souls of all,

whose Day of Visitation is not already over,

THO. STORY.

ON the 21st of the First Month, *John Bowstead* and I went from *Sbatton-*
Hill to *Bankend*, to the House of our Friend *John Kennedy*; and, on the 22d, we
 went to *Drumlanrig*, where we had a Meeting among a few Friends, in the
 House of *James Wood*, Gardener to the Duke of *Queensberry*; and, on the 24th,
 we went home to our several Habitations; *John Bowstead* to his Family, at *Eglin-*
by, in *Cumberland*; and I, to my Father's House, at *Justice-Town*, in the same
 County, being safely conducted and preserved through all Dangers by the Arm
 of the LORD; whose Name is becoming dreadful among the Nations: Unto
 him be the Honour and Glory of all his great Works and Goodness, for ever-
 more. *Amen.*

Drumlanrig.

ABOUT this Time some of the Parishioners of *Scaleby*, in *Cumberland*, were
 convinced of Truth; and *Nathaniel Bowey*, being Priest incumbent there, wrote
 a Letter to them, containing several Invectives, false Accusations, and Reproaches
 against Friends, and the divine Light we profess; as likewise heterodox Opinions,
 and false Doctrines; which I answered: But neither the Letter nor Answer were
 printed.

AND the Time of the County Meeting for *Cumberland* being come, *John*
Banks, that good, old, and valiant Soldier and Warrior for Truth on Earth, of-
 fered his Service as a Representative from the County to the Yearly Meeting at
London, then approaching; and the Meeting thought fit to name me for the o-
 ther, tho' I did not deem myself qualified for that Charge: But the Meeting in-
 sisting upon it, by Persuasions I yielded; and the rather, since I was to go with
 a Companion so experienced and able in that Service: And we set forward on the
 11th Day of the Third Month, 1693; and, by several Stages and Meetings,
 went to *Waltham-Abbey* on the 23d; and, on the 28th, to the House of our
 Friend *George Barr*, in *Berry-Street*, in *Edmonton*; where we had the Satisfac-
 tion to meet with our eminent and honourable Friend *William Penn*, which was the
 first Time I saw him; and with whom, at that Time, I contracted so near a
 Friendship, in the Life of Truth, and tendering Love thereof in many Tears,
 as never wore out till his Dying-day; and in which his Memory still lives, as a
 sweet Odour in my Mind, as a faithful Servant of the LORD, a Man of GOD

1693.
Waltham-
Abbey.
Edmonton.

ANN O indeed in his Time, and of whom I shall have occasion to make further mention in the Sequel.

London.

ON the 4th Day of the Fourth Month we arrived at *London*; and the LORD gave his Church and People, there assembled from all Parts of the Nation, and from *Scotland, Ireland, &c.* many comfortable Seasons of his divine Life-giving Presence, to our great Edification, Confirmation, and Rejoicing; where I became nearly acquainted with divers of the most eminent Elders of that Day, both in the City and Country, to my great Satisfaction, and to theirs also; for mutual Love and Esteem was not a-wanting, but adorned our Conversation, as in the most early and primitive Times.

AND, in a particular Manner, I became nearly united, in the divine Love and Life of Truth, with my much esteemed Friend *Thomas Wilson*, then of *Cumberland*, and afterwards of *Ireland*; who was to me the most able and powerful Minister of the Word of Life in the Age; and whom I had seen but thrice before; once in *Cumberland*, before he went the first Time to *America* in the Service of the Gospel; the second Time, at a County Meeting in *Cumberland*, the same Day he and *James Dickinson* came into that County, in their Return from *America* through part of *Scotland*, a little before the said Yearly Meeting at *London*; and, the third Time, at that Meeting: And *James Dickinson*, his usual Companion, being engaged another Way, he accepted of my Company in visiting the West. We set forward from *London* on the 24th Day of the Fourth Month, and that Day had a Meeting at *Uxbridge*; and, on the 26th, at *Wickham*; and so by *Oxford*, where we had a comfortable open Meeting; for tho' many of the Collegians were there, who used to be rude in an extraordinary Manner, yet, the invisible Power of the Word of Life being over them at that Time, they were quiet under the Testimony thereof, in the authoritative Ministry of *Thomas Wilson*; whose Voice was as Thunder from the Clouds, and with Words penetrating as Lightening, saying, "It is the Pride, Luxury, and Whoredoms of the Priests now, as in the Days of *Eli* the High-Priest, which deprives them of the open Vision of Heaven:" Upon which many of them were struck with Amazement and Surprise, and their Eyes were filled with Tears; so that several of the elder sort retired, but in a decent Manner, as if to hide the Effect of Truth; which, if they had staid, could not have been concealed: but, above all the rest, a young Man, a very comely Youth, who, by his Appearance and Behaviour, seemed to be the Son of some Noble Person, was most deeply affected.

Cownallius.

ON the 28th, we went to *Cownallius*, to the House of our Friend *Gyles Fettyplace*, a Gentleman of a considerable Estate, who had embraced the Truth in early Days; whose Company, together with his Family, we had, next Day, at a Meeting at *Cirencester*; and from thence, on the 30th, we went by *Cuckerton, Tedbury, Didmartin*, and *Sedbury*, to *Bristol*.

Cirencester
Bristol.

HERE we staid till the 2d of the Fifth Month, where the LORD gave us glorious Times, in the sensible Enjoyment of his divine and soul-melting Presence, to our general and mutual Consolation: For, in those Days, Friends were near the LORD, and one another in him; and the Canopy of his Love was over us, and we rejoiced together therein, but with holy Fear, and with Trembling; and had often occasion to say, concerning the Way of the LORD, as of old, and with respect to his noble Servant, That he *maketh his Angels Spirits, and his Ministers*

Psal. civ. 4.
Heb. i. 7.

a Flame of Fire: For so he was indeed, in an eminent Manner, to the Churches where he came in this Visit, as generally elsewhere at other Times.

ANNO
1693.

ON the 2d of the Fifth Month we had a Meeting at *Frenchay*; and, that Evening, returned to *Bristol*: And, on the 5th, we had one at *Poffet*, in *Somersetshire*; and, the same Day, returned to *Bristol*, where we remained till the 12th, having other Meetings there: And thence went to the Meeting at *Belton*; and, that Night, were at the House of our Friend *Richard Vicbris*, at *Chue*; where we were kindly entertained. He was a Gentleman of a considerable Estate, and had, at that Time, a numerous and hopeful Family of Children; and they were a Family of Love indeed among themselves, and to Friends in general: They loved, and were beloved.

Frenchay.
Poffet.
Belton.
Chue.

THE next Day we returned to *Bristol*, to the Meetings there; and, on the 15th, went to *Bath*, and were at their Meeting; and, from thence, by *Phillips-Norton* to *Warminster*; where the LORD favoured us with his divine Presence, and the Gospel was preached by my Companion there, in the Demonstration of the Wisdom and Power of the Word of Life, to the Admiration of many, who were not of our Communion, and to the Consolation and Edification of the Gathered of the Father.

Bath.
Warminster.

ON the 17th, we went by *Bratton*, to *Thomas Beaven's*, at *Melksham*; and, on the 18th, to *Caln*; where we had a large and glorious Meeting with Friends: And, many Strangers being there, they were much satisfied, in a general Way, with what they heard: And one among them particularly, thinking himself a competent Judge of Doctrine, and, coming with a Design to carp, was disappointed; for he confessed he could not find Fault with one Word; but, said he, *he exposed the Errors of our Sect to the Auditory*.

Melksham.
Caln.

THE next Day we went by *Chippenham* and *Slattenford*, to *Marshfield*; and, on the 19th, returned to *Bristol*, where we staid till the 24th, and then had a Meeting at *Thornbury*, in *Gloucestershire*; and, on the 26th, at *Rofs*, in *Herefordshire*; and, on the 27th, at *Hereford*; on the 28th, at *Leominster*; and, on the 29th, at *Bromyard*.

Marshfield.
Thornbury.
Rofs.
Hereford.
Leominster.
Bromyard.

ON the 1st of the Sixth Month, we were at the Meeting at *Worcester*; and, next Day, we went, by *Bendley*, *Sturbridge*, *Newin*, *Newport*, *Nantwich*, *Middlewich*, *Northwich*, and *Warrington*, to *Sanky*, where we had a Meeting; and, on the 6th, to our ancient and honourable Friend *John Haddock's*, at *Coppull*; and so, through *Preston*, *Garstang*, *Lancaster*, and *Kendal*, to *Penrith*; from which my tender and fatherly Companion went towards *Hartly-Hall*, and I returned to my Father's House, at *Justice-Town*.

Worcester.
Sanky.
Coppull.
Penrith.

NOW, as to my own Condition and Circumstances in this Journey, in a general Way. Before this Time, I was favoured with the Knowledge and Enjoyment of the Life of Truth; I had delighted therein above all Things, and thereby was reduced to a State of Silence; not willing to interrupt the sweet and divine Pleasure of his Presence, by any needless and unprofitable Talk upon mean and trifling Subjects, which I observed many were ensnared in; I was still so preserved as in a State of Childhood in the Truth, without the least Apprehension of any Censure: For tho' I usually sat with my Companion in the Meetings, and was constantly much broken and tendered with an Efflux, from time to time, of many Tears, not of Sorrow, (which I had known long before) but of Joy and Satisfaction

ANNO 1693. tisfaction unspeakable; I never considered what any might think concerning me, as to the Cause of my Weeping, or of any Expectation they might have of my Appearance in a publick Ministry, often, if not always, accompanied with such Indications in the Beginning of that Concern.

AND tho' I knew the LORD had called, and begun such a Work in me, yet I had never met with any thing so great a Cross to my natural Disposition, as appearing in publick: And, if I might have continued to enjoy the good Presence of the LORD any other Way, or on any other Terms, I had never submitted to it: But those divine Wages I could not live without; the Countenance of the LORD was become my All, and too dear to part with; and therefore, at length, I yielded, without any Manner of human Considerations or Views.

BUT it is not to be forgot, that from the last Time of our leaving *Bristol*, every Stage we journeyed northward, my Mind became darker and darker, and the Thoughts of returning to my Father's House became loathsome and burdensome to me, and even intolerable; and, before I got thither, I was greatly clouded, as if a thick Fog of Darkn^es came over my Mind; and then I mourned, looking back to Times past, recounting every Step, and the several Views and Openings of the Things of GOD and his Coun^sel, which I had seen and enjoy'd in the several Meetings in this Journey; and how the LORD, who is a Spirit, exhibits the Matters and Things of his Kingdom in the pure Mind, which is spiritual, and impresses it with a Necessity of uttering them; qualifying and assisting the Instrument, which he chooses, to bring them forth in an apt and intelligible Manner, for the Information, Help, and Consolation of those that hear and believe; whether in Doctrⁱne, Exposition of the Holy Scriptures, Reproof, Instruction in Morals, or whatsoever tends to the Convincement of Unbelievers, Confirmation of the Unstable, Edification of the Church and Body of CHRIST, and perfecting the Sanctified in him.

AND, being fully convinced I had fallen short of my Duty, by neglecting to utter the first Sentences which had been impress'd upon my Mind in several Meetings, not thinking them of sufficient Weight and Importance for publick Service; and now plainly perceiving, that thro' want of Obedience in that which was first required, I had been precluded from any further Progress, the whole depending upon the due Order and Connection of the Parts: And, in consequence of my Disobedience, having been deprived of all Sense of the divine Presence for many Days, and destitute of all Comfort, save a little secret Hope, that the LORD might mercifully return, I resolved, that if it might so please him, I would then obey: And, deeply mourning for some Weeks, till all Hope was near vanishing, the Heavens became as Brass, and shut up as with Bars of Iron; and nothing remained but a bare Remembrance of former Enjoyments and Things, where the true Idea was wanting; which nothing can give, restore, or continue, but the divine essential Truth himself, by his own Presence and Power.

BUT notwithstanding all this, when the LORD did again unexpectedly appear, as divine Love and Light in my Heart and Mind, and new Matter presented in my Understanding, I found that State so comfortable and pleasing, that I thought nothing could be added to my Enjoyment by uttering it in Words, while in that Condition; and so let the proper Time of moving therewith slip over: And, the Duty being a-new neglected, I again fell short of a Settlement in the divine Presence; and, when that was withdrawn, Condemnation only remained, as due to my fresh Disobedience and Neglect; and then I was surrounded again with black Horror and Despair, as if that had been the last Call of the LORD, and latest Offer of Terms
of

of divine Peace and Salvation; and my Soul mourned again unspeakably: And then I understood the Language of the Apostle *Paul*, when he said, *Wo is unto me if I preach not the Gospel.*

ANNO

1693.

1 Cor. ix. 16.

AND while I was in this Condition, my beloved and much esteemed Friend, the aforesaid *Thomas Willen*, imparted to me his Intention of visiting the Churches in *Ireland*, desiring my Company; but, having so thick a Cloud over my Mind, and little Love then appearing in me, either to him or any other Particular, or to Mankind in general, I did not think myself worthy, or in a Condition for such an Undertaking: And besides, I was at that Time unprovided with Money, and other Necessaries, for the Voyage, and for so long a Journey; and the latter I made Use of as an Excuse for the former; and so declined it.

BUT though this Cloud remained over me for a Time, laying me under a Necessity to stand still, to see what the LORD would please to do; yet his never-failing Goodness and Mercy did not finally leave me, but remained as withdrawn behind the thick Vail, hid from me only for a Season; for, in another Meeting, in *Kirklington* in *Cumberland*, on a First Day, some Weeks after, the LORD returned in Peace and Reconciliation, and his divine Countenance shined again upon me; whereby I was enabled to resolve, that if the LORD moved any Thing then, as in Times past, I would obey.

SOON after that Resolution was firmly settled in my Mind, sprang therein these Words, *It is a good Day unto all those who obey the Voice of the Lord*; and as they settled in my Mind, with the Presence of the LORD remaining, I stood up and uttered them in his Fear, with a Voice just so audible as that the Meeting generally heard: And no sooner were the Words uttered, than my Soul was increased in Joy unspeakable, which was followed with an Efflux of a Flood of Tears from that Root; and the Meeting, in general, was immediately affected the same Way, as a Seal of the Work of the LORD thus brought forth in me; and all were silent under the Canopy of the divine Presence for some time: At length *John Bowstead*, (before mentioned) having had a particular Concern to come to that Meeting, (about eight Miles from his House at *Eglinby*) stood up in Testimony to the Truth of what I had uttered, making it the Substance of what he said, to general Edification; and, as a Father, taking the Weak by the Hand, and helping forward in that Exercise, in which I had been long waited for, and expected by Friends in general, in those Parts: And the LORD favoured us with the Enjoyment of his divine Presence that Day.

AFTER the Meeting was over I returned to my Father's House, restored to a Sense of the remaining Goodness of the LORD; and thence forward, from time to time, appeared with a few Words in Meetings, as the LORD made way, and gave Matter, Strength, and Utterance; but was not forward to visit any other Meeting, till I began to be a little shut up there; and then I waited on the LORD, to know the Drawings of his Love to some other Places, in which I was favoured through his divine Goodness; and yet did not make haste, but was kept under a slow, gentle, and gradual Progress.

BUT now a Temptation of another kind began to interrupt me; for, having had a Reputation, in that Country, of an Understanding at least equal to my Education and Years, when my Acquaintance, and others, heard of my Appearance in a publick Ministry, they expected something more from me than from some others, of whom they had not conceived the like Opinion; and I, knowing

ANNO 1693. the Way of Truth with me was not in the Wisdom and Multiplicity of Words, but in his own Virtue and Simplicity, and in a few Sentences only, was not willing (of myself) to yield up my own imaginary Honour on that Account, and be expos'd as a Fool, in their Way of judging; which affected me so as that I became backward to appear when such were present, and sometimes neglected the proper Times of the Movings of the LORD in this Calling: by which I retarded my Growth therein, and was in Danger of greater Loss that Way: But the LORD is just and merciful; and tho' he charged it as a Failure, yet, by degrees, he helped me forward, tho' it was a long Time before I got over it; for it laid sometimes as a Block in my Way for many Years after, remaining the unmov'd Cause of many a heavy Load; which none knew, or could ease me of but the LORD alone: and, if he had not extended Mercy, I had yet been undone for ever.

AFTER this, my Uneasiness in my Father's House increasing, I took an Occasion, one Morning, to remind him of the Change of his Countenance and Behaviour towards me, and of the many Hints and oblique Intimations he had thought fit to give, concerning my Way of living in the World, (as if I were like to be chargeable to him) in some other Way than by the Practice of the Law, into which I had been initiated; having altogether declined it, as noted before in this Relation.

AND I told him, That he could not charge me with any Act of Disobedience to him from my Childhood, (nor did he, or my Mother, or any Schoolmaster, ever correct me with the Rod, or had any Cause) or with the Neglect of any Duty, save now, at last, my embracing the Truth of GOD, as my only Way to Salvation; in which Case he had no Right to command or hinder, but rather to consider his own Ways and State, and how far just and pleasing in the Sight of GOD; to whom I must answer for myself, where he could not for me: And then added, That I intended to leave his House in a short Time, and make him easy on that Account.

THIS touched my dear Father so near, that he could not bear it, but wept abundantly; confessing that I had ever been a dutiful Child to him, and had never disobliged him, save in that Thing only; nor did he begrudge any Thing in his Power to do for me; but as he had brought me up to the Law so far, (which was laid aside) he thought it might have been a Way of living in the World, both plentiful and reputable, but could not now see any reasonable Means of a competent Subsistence, with that Reputation which my Circumstances required after that Appearance I had begun to make among Mankind, before I espoused those Principles I seemed now too much attached to: However, he made me this Proposal, as the best he could then think of, *viz.* That I should manage his Estate to the best Advantage I could, and take all the Incomes to myself, save a reputable Subsistence to himself, and my Mother-in-law, his Wife.

TO this I returned him my dutiful Acknowledgement, but told him, It was now too late; I was fixed in another Resolution, under a View of a different Nature, and could not subject myself to such a Confinement, if he would, on such Terms, give me his whole Estate for ever: but withal assured him, that I did not leave him under any Discontent, or Repentment of any Behaviour he had used towards me, which he had Right to do, according to his Views and Meaning; but that I had an Inducement for my Departure, which, probably, he could not rightly apprehend, or believe, if I should declare it; which was no other,

in

in my own concealed Mind, than more perfect Liberty to serve the LORD, and his People, in the Way of the Calling of GOD, which was gradually increasing, at that Time, upon me; and I was now grown a little stronger in the Ministry, and more experienced in the Exercise of the Gift of GOD therein.

ANNO
1694.

NOT long after this *Aaron Atkinson* acquainted me with his Concern to visit Friends in some South and West Parts of *England*; and as we had, from the Time of my joining with Friends, been very intimate and near in the Truth and Love of it, I was also willing to travel the same Way; but he, being ready sooner than I could be, went before up to *London*, where he staid for me. And, on the 22d of the Eleventh Month, 1694, I took Leave of my Father, and his Family, and set forward for *London*, taking some Meetings by the Way, as they happened of Course to fall out; for I did not think proper to appoint any, my Thoughts of my own Ministry being very low; yet the LORD favoured me with his Goodness and encouraging Presence, and made Way for me every where; and gave me several open and comfortable Times with Friends in my Journey, tho' altogether a Stranger as to outward Acquaintance with any one; but the most satisfactory was at *Leicester*. It was a hard Frost, and snowed every Day, more or less during most of my Journey, with a high Wind for some Days at first; so that the Lanes and High-ways were generally block'd up by the driven Snow, and few Travellers upon the Road; for it was very bad and dangerous travelling, and I was sometimes alone riding long Stages: And when I came to *Leicester*, having been directed to the House of honest *John Brookes*, he was the first Person that came to the Door, and looking upon me as I sat on Horseback, gave me a kind Invitation to alight; which I did, and was received with Gravity and Kindness.

Leicester.

IT was their Meeting-day, the 30th of the Eleventh Month, in the Afternoon; and, being favoured with the divine Presence, as my only Stay, I had little to say to the Family in Conversation, but was much in Silence; in which I perceived I had good Unity with them, for the Son of Peace was there.

AND, after some Refreshment, we went into the Meeting-house, where the Meeting was small; and we sat in Silence a considerable Time before I found my Mind fully qualified to appear in publick; but being freely open'd at length in the Word of Life, the Meeting was generally reached and tendered thereby to a great Degree, which was likewise renewed in Prayer: This had its right Effect upon the Friends, so that they were affectionately kind and loving after the Meeting; and most of them spent the Evening with me, and we were no Strangers one to another any more, but one in the blessed Truth, tho' we had never seen the Faces of each other before; and from thence forward were near in Friendship, becoming outwardly acquainted also, on After-occasions, from that Beginning, in which we had a certain Evidence of the Spirits of each other, as the best and most sure Foundation of a lasting and unchangeable Friendship.

THE next Day I went forward by *Northampton*, *Newport-Pagnell*, &c. and, on the 2d Day of the Twelfth Month, arrived at *London*; where, at that Time, was a great Body of good Friends, well established in the Truth, and many Meetings, and a good Number of great and able Ministers of the Gospel among them; as *William Penn*, *George Whitehead*, *Samuel Waldenfield*, *William Bingley*, *John Vaughan*, *John Field*, *Francis Stamper*, *John Bowater*, *James Park*, and many others of the younger sort.

London.

AND

ANNO
1694.

AND, considering the many Talents of the Ministers, their Improvements thereof, Experience, Discerning, and other Attainments in the Truth, in their several Degrees; their Parts and Qualifications as Men; as also the like Qualifications of Friends there in general; together with the Politeness, Knowledge, and Understanding of the People in that Place, I was kept very low in my Mind and circumspect; having no Courage of my own to appear in publick among them: But the LORD, knowing me altogether, my Weakness, Integrity, Simplicity, and good Meaning, supported my Mind under all these Considerations. And *Aaron Atkinson*, my intended Companion, having been in the City sometime before, and observing him acceptable in his Ministry among them, gave me an Occasion of reasoning, that I might also, probably, go through the Meetings without Offence; which was the full Amount of my Expectation or Desire there: And that which added much to my Encouragement was, the fatherly Care and Behaviour of the Ministers in general, but especially of that great Minister of the Gospel, and faithful Servant of CHRIST, *William Penn*; who abounded in Wisdom, Discretion, Prudence, Love, and Tenderneſs of Affection, with all Sincerity, above most in this Generation; and indeed I never knew his Equal: nor were Friends, in general, a-wanting to me in an open and tender Friendship.

Wandsworth.
Kingston.
Guildford.
Alton.
Basingstoke.
Whitchurch.
Andover.
Lower-Wal-
lop.
Salisbury.
Fording-
Bridge.
Ringwood.
Pool.
Cuse.

IN this City we remained, in the Service of Truth and Friends, according to our several Measures and Attainments, (for *Aaron*, as he had been much longer convinced of Truth than me, and in the Ministry some Years before I yielded thereto, he seemed by so much the better grown, stronger, experienced, and preferable) until the 30th Day of the Twelfth Month; and that Day we had a Meeting at *Wandsworth*; the next Day at *Kingston*; on the 15th, at *Guildford*; on the 16th, at *Alton*; on the 19th, at *Basingstoke*; on the 20th, at *Whitchurch*; next Day, at *Andover*; next, at *Lower-Wallop*; and at *Salisbury*, on the 23d; on the 25th, at *Fording-Bridge*; next Day, at *Ringwood*; and, on the 27th, at *Pool*; where we staid till the 1st Day of the First Month, and then proceeded to *Cuse*.

Pool.
Weymouth.
Sherburn.
Marnhill.
Blandford.
Bruton.
Hallitro.
Bristol.
Belton.
Chue.
Claverham.
Wells.
Grinton.
Summerton.
Gregory-
Stoke.
Taunton.
Wyvelcomb.
Collompton.
Tiverton.
Exeter.

ON the 2d Day of the First Month we returned to *Pool*; and thence, on the 4th, to *Weymouth*, the LORD preserving us, and favouring us with his good Presence; and the Aid of his divine Grace gave us many acceptable Times among his People; and our Journey and Service was thereby made easy and comfortable, both to us and them: And being thus encouraged, we proceeded farther, viz. on the 7th of the Month, to *Sherburn*; on the 8th, to *Marnhill*; on the 10th, to *Blandford*, and back to *Marnhill*; on the 11th, to *Bruton*; and so by *Hallitro*, to *Bristol* on the 12th; and, on the 13th, to *Belton* and *Chue*, and so back to *Bristol*; and, on the 19th, to *Belton* and *Chue* again; on the 20th, to *Claverham*; and so by *Wrinton*, on the 21st, to *Wells*; from whence, by *Glassenbury* and *Street*, to *Grinton*, on the 22d; and, on the 24th, to *Summerton*; and then, by *Longsutton*, to *Gregory-Stoke*, on the 25th; and, on the 26th, to *Taunton*; and, next Day, to *Wyvelcomb*; to *Collompton*, on the 28th; and, on the 29th, to *Tiverton*; and, on the 30th, to *Exeter*, the LORD still favouring us with his Goodness, by which we were preserved and carried on in the Work and Service whereunto we were called by his Grace; which was ever with us, to the sole Praise of the great Giver, who alone is worthy now and for ever.

Totnefs.
Plymouth.
Rowle.
Liscard.
Melton.
Trygongieve.
Landwithen.
Kellington.

ON the 1st of the Second Month we were at *Totnefs*; on the 2d, at *Plymouth*; on the 4th, at *Rowle*; and thence by *Bodway*, on the 5th, to *Liscard*; on the 6th, at *Melton*; and, on the 7th, at *Trygongieve*; and, on the 9th, at *Landwithen*; on the 10th again at *Liscard*; on the 11th, at *Kellington*; and, on the 12th,

12th, back to *Plymouth*; and, next Day, to *Kings-Bridge*; and so by *Totnes* and *Exeter* to *Ufcoln*; and, on the 14th, to *Spiceland*; and, on the 15th, to *Collompton*; and, on the 16th, at *Wellington*; and, on the 17th, by *Taunton*, to *Michael-Creech*; and so, by *Grinton*, to *Street*, on the 18th; and, on the 19th, at *Glaſſenbury*; and thence to *Puddymore*; and, on the 21st, again to *Glaſſenbury*; and from thence, the next Day, to *Bristol*; where, lodging at our ancient and honourable Friend *Richard Snead*'s, one Morning the Canopy of the divine Prefence came over us in the Family, and brought us all into right Silence for a Time; and then the holy Spirit of Prayer and Supplication came upon us: And, whilst we were in that Exercise, *William Penn*, who ever loved the Truth in the meanest, came into the Room, and joined with us; and, after him, that ancient, able, and eminent Friend, and Minister of the LORD JESUS, *Roger Had-dock*, who joined in the same likewise; and some others following them, all coming to see us, were favoured with the same Visitation and good Prefence of the LORD our GOD, and the Enjoyment of him together in the Beloved, to our great and mutual Refreshment, Edification, and Consolation.

ANNO
1695.
Kings Bridge.
Ufcoln.
Spiceland.
Collompton.
Wellington.
Michael-
Creech.
Street.
Glaſſenbury.
Puddymore.
Bristol.

THIS good Season being over for the Time, we had sweet and agreeable Unity and Conversation together; which proved a great Strength and Encouragement to my Companion and me, to be thus favoured in the Sight of those Elders; who, by their free and fatherly (or rather brotherly) Behaviour towards us then, and from that Time forward, declared a firm and settled Friendship in the Truth, which never waxed old or decayed.

ON the 26th, we were at the Meeting at *Marshfield*; and, on the 27th, at *Melksham*; and, on the 29th, at *Warminster*; and, on the 30th, back to *Melksham*.

Marshfield.
Melksham.
Warminster.

ON the 1st of the Third Month, we were at *Caln*; on the 2d, at *Bradford*; on the 3d, at *Broomham-House*; and, on the 4th, back to *Melksham*; on the 5th, at *Semington*, and back to *Melksham*; on the 6th, at *Marlborough*, and, the same Day to *Newbury*; on the 7th, to *Reading*; and, on the 8th, to *London*.

Caln.
Bradford.
Broomham-
House.
Semington.
Marlborough
Newbury.
Reading.

IN this Journey, though we were not without Temptations and Exercises of divers kinds, yet the LORD was near to preserve us; and, through his divine Grace, gave us many open, comfortable, and edifying Times, in the Assemblies of his People, and in divers Families, as also in Conversation; for the Fear of the LORD was over us, and we did not delight in vain and unprofitable Talk, but were kept solid; but not cast down, or unconvertible.

AT *London* we lodged with our very good Friend *Peter Briggins*, in *Bartholomew-Cloſe*, and there we parted; *Aaron* went back into *Cumberland*, and I remained in the City, and entered into Business there for my necessary Subsistence; for my Father had not bestowed any thing upon me at parting.

London.

THE first Thing I did was to sell my Mare, which I had rid in my late Journey, for which I got about seven Pounds, and with it I put myself into some better Cloathing; for what I had was much wore out with riding: And Friends in *London*, knowing my Intention of settling there, (at least for some time) and that I desired to be employed in Conveyancing, drawing of Settlements, and other publick Writings of all sorts, as Occasion might offer; which was a Business I was acquainted with, and also the least confining of any I could think of, and was fitted for; several of them were so kind as to give notice of it in some Month-

ANNO ly Meetings in the City, and on other Occasions ; and recommended me to
1695. such Friends as might have any Thing to be done in that Way : And *William Penn*, in a particular Manner, was liberal in his Recommendations, and shewed himself a warm Friend in promoting my Interest.

THIS succeeded so well, by the Blessing of GOD, that, in a short Time, I had more Business than I could do by myself ; so that I often employed Assistants : And as I was rather under than over in my Demands for what Business I did, so my Pay was good and sure, and I soon came into a reputable and plentiful Way of living ; for which I was truly thankful to the LORD, who thus provided for me in a Way I had not foreseen ; but had fully trusted in the LORD, that I should not want, tho' without any particular Prospect how I should be supplied when I left my Father's House, to follow the LORD more fully, and enjoy his divine Peace, than I found I could do there.

REMAINING sometime in the City, Friends employed me to record all the foreign Sufferings, until then lying in the Manner they had been sent, from all Parts, to the Chamber there ; for which they allowed me a Gratuity : And, after that, put all the Deeds and Writings belonging to the Quarterly Meeting of *London* into my Hands, to peruse and consider ; and in divers of them I found Mistakes, which were rectified : And I made a general Index and Abstract of them in a Folio Book of Royal Paper, whereby the Purport of any Deed, and what Set of Trustees the Title of any Meeting-house or Burying-ground was in, at any Time, might be found in a Quarter of an Hour ; for which also I had a Consideration.

I KEPT close to Meetings and to Business, in their proper Vicissitudes ; the Countenance of the LORD was with me, and my Business increased daily to my Satisfaction ; so that I had several Offers of Clerks, with competent Sums of Money, both from the North, and in *London* : But considering that, as tending to too deep an Engagement in the Affairs of Life, at that Time ; and a Confinement not consisting with the Liberty requisite in the Ministry, as I was then stated, or with my secret Views that Way, I declined every Proposal of that kind, and did my Business with the Help of such Writing Clerks as I could employ on any Emergency, without further Engagement.

ABOUT this Time *George Keith*, that infamous and contentious Apostate from the Truth of GOD, once made known to him, made great Disturbances in and about *London*, as he had done before in divers Parts of *America* ; endeavouring to impose some unprofitable, hurtful, and false Notions of his own and others upon Friends, contending fiercely about them ; and had also obtained some Regard from envious and prejudiced Persons of divers Sects and Societies.

AND, as I was going one Day to attend the Lord Chief Justice, in order to have a Fine passed upon an Estate offered in Mortgage for Security of a Sum of Money, there came to me, upon the Pavement near the Office, a Man well dressed, and of grave Behaviour, desiring to have some Conversation with me ; in which I could not gratify him then, being instantly engaged in the Business I went about ; but when I had finished it, and was come out from the Office, I found him waiting ; and, advancing towards me, he began to discourse about *George Keith*, saying, “ That we (meaning the Body of Friends) had missed our Way in con-
“ tending with him as we did ; for he, being a Man of Learning and Knowledge,
“ might

“ might have been very serviceable to our Society, in helping us over some Mistakes we laboured under.”

ANNO
1695.

I REPLIED, “ That we were not under any Mistake about the Christian Faith or Religion, or any Part of it; and did not want Instructions from *George Keith*, or any other like unto him, we being taught of the LORD, and by such as he raises, qualifies, and sends in his own Name and Power; and these we know, own, and receive, in the same Love in which they are sent.”

THEN he moved one of *George Keith*’s Notions and Subjects of Debate, by way of Question; “ Whether we believe, that JESUS CHRIST is now in Heaven, in the same Body in which he suffered on the Cross on Earth?” I replied, “ That we believe all that the Holy Scriptures relate concerning the LORD and his Body; that he ascended, until a Cloud received him out of the Sight of the Witnesses who saw him ascend; but as to the Identity, or Sameness, of his Body, or the Mode of its Existence now in Heaven, as I do not remember that to be revealed in the Holy Scriptures, ’tis a little too presumptuous, I think, in *George Keith*, or any other, to take upon him to define or meddle with it; being a Mystery of which he hath no Knowledge or Idea, nor could he transfer the true Notion of it to the Understanding or Apprehension of any other Person, if he had any such Thing himself: Therefore all he pretends to on that Subject, can be no other than an unprofitable Dream of his own Head, on a Subject undeterminable by any Mortal, tending only to Strife and Envy, as fully appears by his Exercise therein, and its evil Fruits of Division and Separation; and, if persisted in, would remain so to the End of the World; and is to be declined as a Snare and Temptation of the Adversary, for Mischief and Destruction.”

THEN he urged, “ That the Body of CHRIST in Heaven must be a real Body; and, if so, then material, and circumscribed, as all such Bodies are, yet wonderfully glorified.” I replied, “ This is like Satan disputing about the Body of *Moses*: These Words *wonderfully glorified*, exhibit nothing to the Understanding; tho’ I do not intend to enter into a Disquisition concerning Bodies material, or immaterial; glorified, or not glorified; circumscriptive, or not so: But I remember what the Apostle *Paul* hath writ concerning the LORD JESUS in this Point, *viz. In that he ascended, what is that but that he also first descended into the lower Parts of the Earth? He that descended is the same also that ascended up far above all Heavens, that he might fill all Things*: If then he filleth all Things, how, and by what is he circumscribed?”

Jude 9.

Eph. iv. 9, 10.

TO this he answered, “ That his filling all Things, was spoken of him as he is GOD omnipresent, and not as Man; who is, as such, not omnipresent, that being an Attribute of the divine Nature only.”

I RETURNED to this, “ That it could not be spoken of CHRIST as he is GOD, because he who is omnipresent, is so from all Eternity, and at all Times, and cannot properly be said to ascend or descend into any Place; for that would imply his Absence from those Places to which he was said to ascend or descend; which, in the Notion of it, would oppose the essential and necessary Attribute of his Divinity, and confound the rational Consideration of it: So that the Apostle’s Assertion here, I think, must refer to CHRIST in some other Way than as he is the Word of GOD.”

“ THEN,

ANNO
1696.

“ THEN, said he, these are secret and intricate Things, hard to be understood or defined; so that it may be proper to decline any farther Procedure thereon at this Time.” “ That I grant, said I, and it was not of my moving; nor did I engage in this Discourse with any other View, but to demonstrate to thee how little Good can be reaped, or expected, by Contests on the Subject, or by any of *George Keith's* Notions, or of any others about it.” And so we parted in a friendly Manner, after he had made himself known to me under the Character of Doctor *English*; a *Scotsman* by Nation, and a Physician by Profession.

IN this same Year I was concerned, in the Love of Truth, to visit the Meetings, in a general Way, in the North of *England*, and likewise in *Scotland*; and, in discharge of that Duty, set forward from *London*, on the 6th or 7th of the Fifth Month, accompanied by *Henry Atkinson*; who was, at that Time, a very tender and hopeful young Man, but had not appeared in a publick Ministry; though Truth was working in him towards it.

Watford.

WE went by *Watford*; where I made a Visit to the Countess of *Carlisle*, (intending to have seen the Earl, but he was gone to *London*) and she received me in her Closet with Respect, none being present but *Helen Fairley*, who had been her Gentlewoman; but having been lately convinced, another was then in her Place. The Countess asked me divers Questions concerning the Way of Truth as professed by us; of the Sacraments, commonly so called; of Women's Preaching; of our Marriages; and of the Grace of God, &c. To all which I answered in much Plainness, and, I believe, to her Satisfaction, *viz.*

“ As to the two Sacraments; the National Church owns, That a Sacrament is an outward and visible Sign of an inward and spiritual Grace; and, if it is a Sign, it cannot be the Thing signified. That Grace, of which those Symbols are called Signs, hath appeared, and doth appear, unto all Men; as well where those Signs are used, as where they are not used or heard of: So that there can be no Advantage in the Use of such Signs, but in that Grace which, thro' CHRIST, is given of the Father unto all Men, being a divine active Principle and Power, illuminating, instructing and guiding the Minds of all that believe therein, into all Truth necessary for the Salvation of the Soul. And the great God, Creator of Heaven and Earth, King of Kings, and Lord of Lords, is no Respector of Persons in his Dispensations of Grace to the Children of Men; but gives more or less as it pleaseth him, but to every one that which is sufficient; and hath no Regard or Disregard therein to those Distinctions, formed and imposed by Mortals, one upon another, in this World: So that High and Low, Rich and Poor, Noble and Ignoble, have all Grace sufficient for their Salvation, if they believe therein and obey; as it is written, *By Grace are ye saved, through Faith, and that not of yourselves, it is the Gift of God*: Yet you who are great in this World are in most Danger, because of the Cares, Riches, Pleasures, Honours, and Glory of it: for as the Most High regardeth none of these Things, but considers you only as others of Mankind, these high Stations and Circumstances delude your Hearts by their glittering Delights, and betray you into a Forgetfulness of God your Creator, and a Neglect of the Gift of his Grace which is in you, tho' the LORD is not a-wanting to you in his kind and merciful Admonitions and Reproofs in your own Minds.

“ AND though you are sometimes brought thereby into inward and deep Considerations of your Ways, your latter End, and a future State, as others are;

“ yet

“ yet you are under the greater Disadvantages thro’ the Eminence of your Stations and Circumstances in the World, being thereby placed out of the Reach of the Conversation and Information of the true and sincere Ministers of the LORD JESUS; who, as they love you truly, thro’ his Grace, would deal plainly, yet discreetly and respectfully with you, for the Sake and Redemption of your precious Souls, without any Flattery, or mean mercenary End, or other terrene View.

ANNO
1696.

“ BUT it is lamentable to see and consider, that when the Grace of GOD, as it is the divine Light of his Presence through the LORD JESUS CHRIST, let-
“ teth you see yourselves, and the Errors of your Ways; and brings Remorse over you, and a secret Humiliation and Sadness into your Minds, appearing
“ sometimes in your Aspects and Behaviour; when none of your Pastimes, Enjoyments, or Diversions have any Relish, or afford any Satisfaction at all:
“ Then (instead of the Counsel and Help of such as have known this Word of Reproof, and walked in the Path of Life eternal, to direct you in the Way
“ which leads to the Kingdom of GOD, and to that eternal and unspeakable
“ Glory, the beatifick Vision of his Countenance, which never ends, as all this
“ World, and the Glory and Pleasures of it do, even in a Moment, and are
“ known no more) you have two sorts of Men in particular near you, by whose
“ Ignorance, Self-views and Flattery, you are in more Danger of everlasting
“ Ruin than those in lower Stations: For, in the Times of Humiliation, when
“ you are fittest for the Teachings of GOD, (as it is written, *The Humble he will teach, and the Meek he will guide in Judgment*) then your Priests say you are
“ melancholly; a Ball, or other unchristian-like Diversion must be promoted,
“ and your Physicians must give Physick to your Bodies; when, alas! the Sickness is in the Soul, and they know it not, and can never be cured, but by the
“ Physician of Value, the High Priest of GOD, and Saviour of the Soul; who
“ first slays in it the vain and sinful Life of the World, in which all the Evils
“ thereof do dwell, and then breathes into it Life eternal, the Life of JESUS
“ the Son of GOD, who never fell.

“ AND, as to Women’s Preaching, it ought to be impartially observed, that
“ the Difference of Sexes consists altogether in various Modifications of Body
“ and organical Distinctions, and not in any Diversity of Faculties in the human
“ Soul; the intellectual Powers being alike common to Male and Female, and
“ the Nature of the Mind the same in both, and consequently susceptible of the
“ like and same Impressions and Impulses: And accordingly the Almighty, pointing at the Dispensation of the Gospel by Joel the Prophet, saith, *I will pour out*
“ *my Spirit upon all Flesh, and your Sons and your Daughters shall prophecy.* Again, *Upon the Servants and upon the Handmaids, in those Days, will I pour out*
“ *my Spirit:* And by the Word *prophecy* is understood, by all Interpreters, preaching the Gospel. And this Prophecy took place in the Church of CHRIST at
“ the Coming of the Holy Ghost (or CHRIST in Spirit) at Jerusalem, at the
“ Time of Pentecost; where, if no Woman spake, (though we have no express
“ Account that any did) the Apostle Peter did not apply that Text properly and
“ without Exception; which we are not to suppose.

Joel ii. 28, 29.

Acts ii. 16—
18.

“ AND though the Apostle Paul takes some Exceptions, and that with Sharpness, against some Women as to that Exercise in the Church, yet not against
“ all; for himself declares how Women, using that Exercise, ought to be circumstanced; and recommends *Phebe* as a Minister of the Church which was at
“ *Cenchrea*: And *Philiph* had four Daughters, all Preachers: And *Priscilla*, as well

ANNO 1696. “ as *Aquila* her Husband, was a Preacher in the Days of the Apostles ; and she, “ as well as he, instructed *Apollo* further in the Way of CHRIST, tho’ he had “ been a Preacher before. I conclude therefore, with Truth, that Women both “ may and ought to preach, under the Gospel Dispensation, when the Spirit of “ the LORD is upon them, and thereunto called, and qualified thereby ; and “ many such we have now among us, very acceptable in their Ministry : So that “ we know by Experience, that they are sent of GOD, according to the various “ Degrees of their Gifts, as well as the Men, and receive them accordingly in “ the LORD.”

Albans.
Hartford.

SHE heard what I said with Candour and Patience, and I took Leave of her with great Satisfaction in my Mind. And, this Visit being over, I returned to the House of our Friend *Alice Hays* ; where I related the Passage, with other Circumstances here omitted, to several Friends there at that Time, which well affected them ; and we were all favoured with the divine Presence on the Occasion, and had a very comfortable Time together in Prayer : after which we departed thence towards *Albans*, where we had appointed a Meeting that Afternoon ; after which we went to *Hartford*.

THE next Day, being the 9th of the Month, we had a Meeting there ; which at first was very hard and shut up, but ended well, in a weighty Sense of the divine Presence.

Hare Street.

THAT Evening we went to *John Etteridge’s*, at *Hare-Street* ; where we lodged, and next Day had a Meeting near that Place ; which, at first, was drowsy, hard, and dry, but, after a while, became as a little River, overflowing its Banks, to the Comfort and Refreshment of the Friends and us, and to the Honour of the Name of the LORD ; of whom alone is the Power, which he dispenseth when and where he pleaseth. That Evening we returned to the same Lodging ; and, the next Morning, there came a Concern upon our Minds, and *John Etteridge*, being much spent in a Consumption, uttered a few Sentences, concerning a Day coming on apace, wherein the LORD would gather many, as from the four Winds, a numberless Number, to sit down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of GOD, in divine Rest and Peace ; and, after Prayer, we departed, greatly comforted ; as also were the Friends in the Family.

Baldock.

THAT Day we had a Meeting at *Baldock* ; which, for a while, was small, poor, and dry, but, in the End a little better.

Stilton.
Wentsford.
Nottingham.
Mansfield.
Balbur-Hall.

THE 12th, being the First Day of the Week, we were at *Cambridge* ; where came two Priests, several young Collegians, and some other People ; they were sober, and the Meeting was peaceable : From thence we went, by *Huntington*, to *Stilton* ; thence to *Wentsford* ; and so on to *Nottingham* ; and, on the 15th, fell in with the Meeting at *Mansfield*, which was small and poor ; and, that Evening, went to *Balbur-Hall*, and lodged with Sir *John Rhodes*, Baronet ; who, being convinced of Truth very young, embraced the same under the Cross ; forsaking all the Honour of this World, and the Friendship of it, for that Honour which is of GOD only, and the Friendship and Fellowship of the faithful and sanctified in CHRIST ; of whom he is beloved and honoured in the Truth as worthy.

Sheffield.
Burton.
Leeds.

THENCE we went to *Sheffield* ; and so to *Burton*, to *Francis Harrison’s*, where we lodged ; thence through *Leeds*, and, by several Stages, into *Cumberland* ; and

ON

on the 5th of the Sixth Month, being the Fourth of the Week, we were at the Border Meeting.

ANNO
1696.

ON the 7th Day of the Sixth Month we began our Journey into *Scotland*; and, next Day, arrived at *Kelfo*; where, the Day after, being the First of the Week, we were at a Meeting in the Forenoon, and another after, to our Satisfaction; on the 11th, we were at the Meeting at *Edinburgh*; and, next Day, crossed the Firth, in order for the North; and that Night, lodged at *Couper*, in *Fife-shire*; where we could get neither Grass, Hay, nor Straw, for our Horses, but only Thistles, for which we paid 1 s. 9 d.

Kelfo.

Couper.

ON the 13th we lodged at our Friend *William Napier* of *Tayck's*, near *Mon-trose*; and, (willing to hasten to the farthest Part of our Journey before the Winter came on) on the 14th, at Widow *Barclay's*, at *Urie*; and were, next Day, at a Seventh Day's Meeting, at *Aberdeen*, which went from Family to Family by Turns.

Tayck.

Urie.

Aberdeen.

THE Day following, being the First of the Week, we went to a Six Weeks Meeting at *Woodland*, (about nine Miles) which was large, but not very comfortable; but having another Meeting that Afternoon at *John Forbes's*, we were favoured of the LORD with some more divine Refreshment in his Presence; and there we remained that Night and the next Day; and, the Day following, we had a pretty comfortable Meeting with a few Friends at *Inverury*; and, in the Evening, we went to *Kilmuck*; and, next Day, had a small Meeting there; after which I was very well and easy, and that Evening went to *Aberdeen*; where we had a Meeting, next Day, to Satisfaction; and, the same Evening, had another there.

Woodland.

Inverury.

Kilmuck.

Aberdeen.

THE next Day we had an Evening-meeting in the said Town, at the House of our ancient and eminent Friend *Andrew Jeffrey*; where the LORD favoured us with his Life-giving Presence to a good Degree, several Persons of Note in the World being there, especially of the Female Sex, but *incognito*. They behaved very solidly, and I had an open Time among them, through the Grace of GOD, especially in Prayer, to the Praise of the great Giver of every good and perfect Gift; who is worthy now and for ever.

ON the 22d of the Sixth Month we had another Meeting there, which was very open and tender; and, after it was over, we visited Friends in their Families in a general way; and, the next Day, being the First of the Week, we had two more good and open Meetings in the Fore and Afternoon; and there I took publick Leave of Friends in those Parts, Town and Country: but, next Morning, before we departed, the generality of the ancient Friends came to see us; and, being together in *John Hall's* House, where we lodged, the Power of the LORD came upon us, and we were greatly comforted together therein; and, at that Time, my Companion spake a few Words, seasoned with Grace, to general Satisfaction; and then I had also a few Sentences, concerning the Bond of our Unity and Communion, which is the Spirit and Love of CHRIST; and then had a tender Season in Prayer; after which *Andrew Jeffrey* likewise prayed; and so the Meeting concluded, to our mutual Consolation: and, in the remaining Sense of the Love of our heavenly Father, we parted, and that Afternoon went to *Urie*.

Urie.

HERE we staid till the 26th, and then had a Meeting, which was heavy for some time, but ended in a more lively State; for which we were thankful: and, the

ANNO 1696. the next Morning we had a Meeting in the Family ; where we were much comforted together, in the Springings in of the Love of our heavenly Father ; and greatly were we satisfied to find his divine Presence so near them, not only then, but also on the Sixth and Seventh Days following ; for they have a Meeting every Morning among themselves.

Montrose. ON the 29th, we went back to *William Napier's* ; and, the next Day, being the First of the Week, we were at the Meeting at *Montrose*, Fore and Afternoon : In the latter several People came in, and I said many Things to them appertaining to Salvation ; but they did not seem to be weary or heavy laden, or fit for the Cross of CHRIST, nor sensible of any Want.

THE next Morning we went from *Tayck*, where we had lodged, and our Friend *William Napier* conducted us several Miles, and was very kind, and that Night we lodged at *Kennoway*.

Kinghorn. THE next Morning, being the 1st Day of the Seventh Month, we went to *Kinghorn*, in order to pass over to *Leith* ; where we found a Ferry-boat ready to put off from the Shore, in which were several Passengers, and, among the rest, an Episcopal Priest : And, as soon as he perceived what we were, he fell into a Rage, and endeavoured to keep us out of the Vessel, and disappoint us of our Passage ; which he seemed more bold in, under the Countenance of a young Gentleman in the Boat ; who, by his Appearance, seem'd to be the Priest's Patron, or Benefactor : But I soon gave him to understand we were not to be imposed upon in that Point ; and, insisting on our Passage, required the Boatman to take in our Horses, and we stepped in after them ; and then his Spirit fell when he saw our Resolution and Management, and that the Gentleman did not oppose us : And the Priest becoming more calm, so did the Wind, which had retarded our Passage.

AND, after a while, perceiving the Spirit of the Man to be overcome and quieted, I spake to him concerning his Passions, and Enmity against us without any Cause ; putting him in mind how inconsistent such a Behaviour is with Christianity, of which I supposed him to be a Professor, if not a professed Teacher ; and that Religion requires all the Professors of it to be kind to Strangers : And that though he was equally a Stranger to us, as we to him, yet since we were Strangers in his native Country, that Character belonged more properly to us.

THIS calm Reasoning with him, in the Grace of GOD, had so good an Effect, that he confessed his Fault, and desired it might be passed by ; which was freely granted : And then, as we stood together by the Side of the Vessel, he became very kind and familiar, and told me he was, by Profession, an Episcopal Minister, but displaced, and deprived of his Living by the Presbyterians at the Revolution.

THEN I informed him, that I had been of the same Profession of Religion ; that my nearest Relations were so still, and my elder Brother a Dean of the Episcopal Church ; the Manner of my own Education ; my leaving the Profession of the Law, as not consisting with the Calling of GOD in the Concern I was then about ; and yet, casting myself on his Providence, I wanted nothing.

AFTER which I advised him, that since, in the Course of Providence, he was divested of his Bread, in the Way he had chosen for himself, he had best now to lean upon the Arm of the LORD for his Subsistence, in a Way which might be shewn

shewn him, in some honest Employment, in case he should look no more back to his former Course or Dependence: And all I said he heard with Temper; and said, he believed I wished him well therein.

ANNO
1696.

THEN the young Gentleman said, a little pleasantly, "He himself had a mind to dispute with me on the Subject of Baptism." "Then, said I, before we begin the Dispute, answer me one Question; How many Baptisms are there in Use in the Christian Religion?" He answered, "There are three." "Then I told him he would make but a poor Hand in the Dispute, that had miss'd it so far in the Entrance; for whereas the Apostle Paul saith, *There is one Lord, one Faith, and one Baptism*, thou sayest there are three Baptisms; and, since thou opposhest the Apostle, thou art not fit to be disputed with about Religion." And, not being in earnest in what he had proposed, he only smiled, and dropped his Pretension.

THEN he address'd himself to the Passengers, and said, concerning Friends, "They are a People who give no Honour to any, nor seek any, and yet are honoured of all; being admitted into the Company and Friendship of Men of all Stations and Degrees without Offence, because they make their plain Behaviour an Incident of their Religion, and Badge of their Profession: And their Principles leading them to Peace with all sorts, and against Wars and Fighting, whilst other Professors destroy one another, and thereby lessen their Numbers, this People are still increasing, by propagating their Kind and their Principles." This he spake pleasantly; and, not seeing Need to reply, or make any Observation upon it, I let it pass; and so all that looked like Contest ceased, and they continued very sociable till we went on Shore; and, when we were landed, they invited us to drink a Glass of Wine with them, but that we excused, and, parting with them in Friendship, went forward to *Edinburgh*.

WE rested at *Edinburgh* the remaining Part of that Day; and, on the next, we had a peaceable, tender, and comfortable Meeting with Friends; on the Sixth and Seventh of the Week we visited Friends at their Houses; and, on the First Day following, were at their Fore and Afternoon Meetings; and, though some Rudeness appeared in a few of the baser sort of the People, yet the LORD'S Power was over all in us, and many of the better sort were very sober and attentive. We met with no Rudeness in the Streets, save from one big-bodied stern Man; who, falling in with me and my Companion, looked furiously on us as we passed by, having a great broad Sword with a Basket Hilt, and said, "Awa, the Quakers should all be shot." Upon which I turned quick upon him, and, looking him steady in the Face, asked him, "Why so? What Hurt have the Quakers done to deserve Destruction?" To which he made no Reply, but sheer'd off as one condemned in his own Conscience.

ON the 7th, we went to *Linlithgow*; and, next Morning, the LORD favoured us with his Heart-tendering Presence, with a few of his gathered People there.

ON the 10th Day of the Seventh Month we had a Meeting at *Garthshore*; where the Power of Darkeness was very strong, through one *Andrew Gray*, who had been wise and great in his own Conceit; and, like *Diotrephes*, had ruled by his own Authority, which he had assumed over the sincere and honest minded; and, tho' he was become an Apostate from the Life of Truth, yet came to Meetings, where he ever brought a Cloud with him; for his dark Spirit was that Cloud, and Friends could have no Unity with him: Yet the Truth was over all; and, as he could do us no Hurt, the Meeting concluded well.

ANNO
1696.
Glasgow.

THE next Day we had a Meeting at *Glasgow*; where came a great many Collegians, along with a Mob of other People; they were very rude, both in Words and Actions, as generally that sort every where are: And it is a lamentable Thing to consider, that People, of the Age of Discretion as Men, and professing the Name of the true GOD, and of JESUS CHRIST the SON of GOD, the Messiah and Saviour of the World, should be so blind concerning that Religion, as to think (if they think about it at all) that such brutish Creatures, as those Collegians are, can be Ministers of CHRIST in that Condition; being commonly promoted brand new, as it were, out of that Mint wherein they are coined, not in the Image of GOD, but of the Adversary; from wallowing in all Manner of Vice and Immorality, to pretend to teach those who have far more Understanding in Religion than themselves: Nevertheless so it is. But being reprov'd at that Time in the Word of Life, they were a little more sober for a while; but, growing rude again, a Soldier, who had been in the Meeting most of the Time, reprehended them sharply, saying, "That if any Thing was said they did not like, "they might let it alone; but if it was right, why did they not receive it?" And so stupid were they that they had nothing to say in answer to the Soldier; neither to us did they make any Objection: And, towards the Conclusion of the Meeting, my Companion express'd some edifying Matters, in great Humility and Tendernefs, that was acceptable to the sensible Part; which was the second Time he had appeared that Way: And, after all the rude Endeavours to disturb us, the Meeting ended in divine Peace, and in a Sense of the Love and Goodness of the LORD; which is a present, as well as future Reward, far exceeding all that can be suffer'd for it in this short Life and momentary World.

Afkeen.

ON the 12th, being the Sixth of the Week, we went to *Afkeen*, to our Friend *William Simson's*, where we had a very hard Meeting; and, the next Morning, went back to *Glasgow*; where we staid till the First Day, and then had two very hard and dry Meetings: For tho' those who came to the Meetings were outwardly civil, yet so strong was the Power of Darkness, and so great Enmity against the Life of Truth, and little Faith in that Presbyterian People, that we were that Night greatly loaden in our Spirits, and rested but little.

Hamilton.

THE next Morning we went to *Hamilton*; and, in the Evening, had a Meeting there, which was very poor and low, for Things were then in a declining Condition at that Place; from whence we set forward, on the 16th, for *Cumberland*; where we arrived, on the 18th following, in good Health, through the Mercy and Goodness of the LORD.

IN this Journey through *Scotland* we were presented, in several Places, with further Instances of the Irreligion and Cruelty of the Presbyterians of that Nation; which demonstrated them to be of the same persecuting Spirit of their murdering Brethren in * *New England*; and that they only wanted Power to practise the like,

* Between the Years 1656 and 1661, a violent and merciless Persecution was exercised by the Presbyterian Government in *New England*; several Laws and Declarations being published, with severe Penalties annexed, against any Quaker's being allowed to land or live within that Colony: In consequence of which, the Rage of blind Zeal and furious Bigotry rose as high as in the worst and darkest Times; so that a great Number of innocent and peaceful Persons were cruelly imprisoned, and barbarously used, without any Regard either to Sex or Age: Many were starved in Jails, and inhumanly beat and whipped with knotted Cords and pitch'd Ropes; others suffered by grievous Fines, Confiscations, and Loss of Ears; and three Persons, viz. *William Robinson*, *Marmaduke Stewenson*, and *Mary Dyer*, were executed on the Gallows in 1659, and *William Leddra* in 1661: None of which appeared guilty of any Fault, but the Exercise of their religious Duties. Where this hot Persecution would have ended is unknown, had not King *Charles II.* interposed his Royal Authority, and put an End to it by his Letter, dated at *Whitehall* the 9th of September, 1661.

like, or greater Destruction on Friends and others, differing from their Imaginations in Matters of Religion; a few of which being inserted here, may confirm this Observation, and are as follow:

ANNO
1696.

1. A COPY of an ACT of the GENERAL ASSEMBLY
of the Kirk of Scotland.

Edinburgh, December 24, *post meridiem*.

“THE General Assembly of this National Church, for the preventing of
“ the Growth of those abominable Heresies of the Quakers, do recom-
“ mend to all Provincial Synods, Presbyteries, Ministers, and Kirk-Sessions, to
“ use all proper Means for reclaiming of them; and, in case of their Obstinacy,
“ to proceed against them with the CENSURES of the Church; and especially
“ against the Ringleaders, that are Traffickers for the seducing of others.”

2. *John Gillespie*, one of the Elders of the Presbyterian Church at *Glasgow*, going to the House of *George Swan*, a Friend, who was an Inn-keeper in that City, exhorted and commanded his Wife, she being a Presbyterian, that if any of the Quakers should come to their House, she should beat them; and her Husband too, if he should encourage them. And in this she proved obedient; for, in my Presence, she dragged a Friend of the Town, who came to see us, off his Seat by the Hair of his Head upon the Floor, and trampled him under her Feet, tho’ he had given her no other Provocation, than by his coming into the Room (where we were) to see us, being Strangers among them.

3. THE same Woman having asked *John Pickietblie*, another of their Elders, whether she might go to the Burial of a Child of one of our Friends; or if it was lawful for her so to do? He replied, “ They ought not to be buried, but burnt
“ in the Place where they die.”

4. THE said *George Swan*, debating some Principles of Friends with *John Hay*, another of the Elders of the Kirk, who inveighed vehemently against Friends, as if holding damnable erroneous Doctrines; and, having one of *Robert Barclay’s* Catechisms, requested the said *John Hay* to read it, where he might find the Principles of Friends illustrated with Proofs from Scripture: Whereupon the said *John Hay* answered, “ I had rather look the Devil in the Face, than
“ look upon your Books.”

5. IN further Pursuance of the aforesaid Act of Assembly, some of the said Ministers of *Glasgow*, in their Pulpits, called us *Hereticks, Blasphemers, Deluders, possessed with the Devil, &c.* saying we ought not to be admitted to live among the Inhabitants there; charging them *not to converse*, nor have *any Dealings* with us; telling them, that we are as dangerous to come near as those who have the *Plague*. And one of them declar’d in his Sermon to the People, “ That he had rather
“ converse with the *muckle Devil* than with the Quakers.”

6. THEY have read several Papers in the Places of their Worship, charging the People *not to converse* with the Quakers; nor *lett them any Houses*; nor have *any Dealings* with them; and not to come near their Meetings, so as to join in any thing with them, *upon pain of Excommunication from their Communion-table*.

7. MANY,

ANNO
1696.

7. MANY, both of the Magistrates and Commonalty, pursuant to those Instructions and Directions of their Teachers, were in a Rage whenever they saw Friends ; and the People often threw Dirt and Stones at them in the Streets ; frequently crying out, “ Stone those Quakers to Death, for the Ministers have excommunicated “ them : ” And this sometimes in the Sight of the Magistrates, without any Reproof from them ; whereby those Cruelties were encouraged and established.

8. SOME Friends having had occasion to farm Houses or Rooms in the City or Suburbs, the same were violently taken from them by the Magistrates, saying, “ There shall no Quakers be here ; ” threatening also to turn such of them out of their Houses as had been Inhabitants there before this Persecution began.

9. AND generally, when any Friends from other Parts visited those in *Scotland*, the People were extremely rude and turbulent, abusing them as they lately did two from *England*, by casting Stones and Dirt upon them ; as likewise, since that, three more from the same Nation, who were going with some Friends to their Meeting at *Glasgow* ; whom a great Company of insolent Presbyterian People followed, casting Stones and Dirt at them all the Way ; and afterwards broke the Windows of the Meeting-house, throwing great Stones, with so much Fury, as if they would have beat it down.

10. SOMETIMES they have stoned and bedirted our Friends in the very Time of their Prayers to Almighty GOD ; and Women have been violently thrown down Stone-stairs, with their Heads foremost.

11. AT other Times Friends have been dragged down Stairs out of their Meetings, and their Blood shed by the Rabble ; and often they have been thrown down in the Streets, and their Mouths filled with Dirt : And, when they went into Houses for Shelter, the Houses were beset, and in danger, till they were turned out ; and then they were sorely beaten, and otherwise affronted, scoffed, and abused by the insolent Rabble.

12. AT other Times, when our Friends have been in their own Houses, they have thrown Stones in at their Windows, to the Hazard of their Limbs, Eyes, and Lives : And their Elders have gone about among their Victuallers and Ale-houses, forbidding them to sell the Quakers either *Viſtuals* or *Drink* ; intending, as far as in them lay, to starve Friends to Death.

MANY of these cruel and unreasonable Practices, being committed by the People in the View of the Magistrates, they did not suppress, but encouraged such Doings, by smiling upon the Actors : So that Friends could look upon the Rabble in no other Light than as the Hands of those Magistrates ; whereby they persecuted them, and, as far as they were permitted, accomplished their own depraved and cruel Wills upon them and their poor Children ; contrary to the true and good End of the Institution of Magistracy, as a Terror to Evil-doers ; and not to abuse, but protect the Innocent.

AND the Conduct of such Magistrates was, both in what they acted and were passive, contrary to the Commands of GOD, and to the Injunctions and Doctrine of the LORD JESUS, and the Morality of his Gospel ; which teacheth us to do unto all Men as we would have them do unto us.

IT was also contrary to the King's Mind and Edicts, and destructive of the just Liberty of his Subjects ; so that both Priests, Magistrates, and People, exalted themselves in the destroying Power of *Apollyon* and Antichrist ; holding up his Kingdom and Laws, above the Laws of GOD and the King, and of Civil Society, and a Christian Life.

ANNO
1696.

ALL which Doings and Omissions gave Friends Cause to believe and fear, that what they were informed of by some among them, more humane and Christian than these, was true, That there was a Combination of the Priests and Magistrates in *Glasgow*, totally to extirpate our Friends out of the City.

AND a Collection of the said Contrivances and Practices being made, with Intent to lay it before the King, the following Address was subjoined, *viz.*
“ All which we humbly offer to the Consideration of the King, and intreat such
“ speedy Redress therein, as the LORD, by his peaceable Wisdom, may open in
“ thy Mind : And that the GOD of Peace, the LORD and Giver of Life, may
“ direct thee to that Course, which may be most to his Honour, conducive to
“ thy own everlasting Peace, the present and future Help and Safety of a few
“ of the oppressed People of GOD, loyal and dutiful Subjects of the King, and
“ the most honourable to those our Persecutors ; who thus dishonour the Al-
“ mighty, the King, Magistracy, and themselves, by their own unchristian Doings.”

BUT tho' the said Address was drawn up, and designed for the King's View, I do not remember that it was delivered to him ; but rather think it might be postponed, in Hopes that the LORD, in his Mercy and Time, might convince them of their Errors, and reform them ; which was all our Friends desired, not Revenge.

HAVING finished what relates to this Journey in *Scotland*, I return to *Cum-*
berland ; where, having visited most of the Meetings, in the Space of about two
Months, we set forward from thence on the 7th of the Tenth Month ; and, that
Evening, went to *Jacob Moor's*, at *Welgill*, in *Alston-Moor* ; a wild mountainous
Country, and in a Time of hard Frost and deep Snow.

Cumberland.

Welgill.

ON the 8th, we were favoured of the LORD with a very open and comfortable Meeting, the LORD's tendering Presence being with us ; and, after the Meeting, we went about three Miles further, to *West-Allandale* ; where, in the Evening, came to us several Friends, and, among others, our ancient and honourable Friend *Cuthbert Featherstone* : and, as we were conversing together, in that Friendship which the LORD begets in those who are his, he drew our Minds under the Canopy of divine Silence ; in which, remaining for a Time, we had a heavenly Visitation of his Soul-melting Goodness together : And I, observing the Tears to trickle down from the Eyes of our ancient Friend, through his long white Beard upon his Cloaths, was greatly affected with Love towards him from the same Cause ; and had this Hope and Confidence upon that Occasion, that as I then observed the LORD was as near his Children in old Age, who had served him faithfully from the Time of their Visitation, as when he first revealed himself, through his Son the LORD JESUS, in their own Hearts, so he would be with me also in advanced Years, if I proved faithful and true to the LORD, and attained that Degree.

West-Allan-
dale.

THIS Encouragement, in the Beginning of our Journey, by that tender Season in the Presence of the LORD, is not to be forgotten, but had in lasting Re-

ANNO 1696. membrance, to the Praise of the LORD our GOD, the Giver of every good and perfect Gift, and the Life and Length of the Days of his redeemed and saved People.

East-Allandale. ON the 9th we went to *East-Allandale*; where we had a threshing Meeting, and got some Corn, which made amends for our hard Labour; and, the next Day, Steele. we went to *Steele*, where we met with our Friend *Archibald Gillespie*, who had been my School-fellow when we were Boys, and had embraced the Presbyterian Notions in the Time of his Youth; but, being visited of the LORD, had obeyed from the Heart, and become a sincere and valuable Friend, adorning his Profession by an innocent and upright Life and Conversation: He went with us, about thirteen Miles, to *Benfieldside*, where we lodged at *Thomas Hunter's*; and, the Iviston. next Evening, we had a Meeting at *Iviston*, which was but dull and cloudy: But we had learned, in some Measure, not only how to abound, but also how to be content and subject under a lesser Degree; and to do the harder, as well as the more easy Part of the Service of the LORD, our good and righteous Master.

Newcastle. ON the 12th, we went to *Newcastle upon Tyne*; and, being the Seventh Day of the Week, we were at the Meeting there the next Day, and the LORD was with us; and also, on the Second Day, at their Monthly Meeting.

Ravensthorpe Castle. AND Sir *Thomas Liddel* of *Ravensthorpe-Castle*, Baronet, having taken notice of me, on some Account, at his House, before I frequented the Meetings of Friends; and, hearing of my present Profession, and being a Person of great Civility and Candour, he had desired *John Fayrer*, a Friend of *Newcastle*, to invite me to *Ravensthorpe* to dine with him, when at any Time I might happen to come that Way; which the Friend informing me of, I went accordingly, accompanied by him and another; and we were kindly and respectfully received and entertained by Sir *Thomas* and his Son, with whom we had much Conversation, in a very friendly Manner, till near Night: And, among other Things, he told us, “He had a great Respect for us as a People, and liked our Way, being sensible of that Principle of divine Light and Truth we profess’d; but he commonly went to the Presbyterian Meeting: And then he asked me, Whether a Man might not serve and worship GOD in his Mind, among any sort of People, tho’ he might differ from them in his Sentiments in some Points, and, in his secret Judgment, like the Way of some other People better?”

Mat. x. 33. Luke xiii. 9. Rom. x. 10. THUS, perceiving he was convinced of the Way of Truth in his Understanding, and that he stumbled at the Cross, and the Meanness of the Appearance of Friends, I answered, “That the LORD JESUS CHRIST said, *Whosoever shall deny me before Men, him also will I deny before my Father and the holy Angels*: And “the Apostle also saith, *With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation*.

Rev. xviii. 4. “AND again, Time was when the People and Elect of GOD were intermixed, in outward Situation, with the Inhabitants of Mystery *Babylon*, the Antichristian Church, throughout the World, professing the Name of the true GOD, and JESUS CHRIST, the Son of GOD and Saviour of the World: “But at length the Voice of the Angel of GOD was heard, saying, *Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues*.

Rev. xvi. 17. “AND, upon the pouring out of the Phial by the Seventh Angel, *the great City*

“ City was divided into three Parts, and the Cities of the Nations fell, &c. To which the Beginning of the Reformation, (commonly so called) by *Martin Luther*, *John Calvin*, and others their Cotemporaries, may be reasonably compared ; since the (supposed) Christian World was thereupon, and soon after, divided into three general Parts or Heads, *viz.* Popery, Prelacy, and Presbytery ; differing in their several Notions and Communions each from the other, but all of one persecuting Spirit ; not only hating and destroying one another, being out of the peaceable Spirit of CHRIST ; but also persecuting and destroying all besides who dissent severally from them, wherever they have had Power : And their respective Successors, in the same Spirit and Notions, continue to do the same Things, contrary both to the Nature and End of the Christian Faith and Religion, which proclaims Peace on Earth, and Good-will towards all Men.

ANNO
1696.

“ BUT now, in these latter Days, the Voice of the Angel of the Right-hand of the Majesty on High is uttered, and going over the Nation and Nations louder and louder ; and the Elect of GOD have heard, and do hear it ; and many are gathered, and more are gathering into one Body and one Spirit : And it is not lawful for them to stay any longer where they have been, but to desert *Babylon*, the false Church thus divided in itself, and which cannot stand, but must shortly fall, through the mighty Word of GOD ; and Antichrist, who ruleth therein, shall be destroy’d, by the Brightness of the Coming and Glory of the Son of GOD.

“ AND as for us, who are at this Day scornfully nick-named *Quakers* by the Children of *Babel*, it is remarkable, that we became a People by the gathering Arm of the LORD, by the Convictions of his Holy Spirit, and the Assent of the Understanding to the Testimony and Baptism of one Spirit, the Spirit of Truth, and of CHRIST, which leadeth into all Truth ; and not by any Notions, or Faiths, or Creeds, or Articles contrived by the Art and Will of Man ; or by any Subscriptions, Oaths, or Agreements thereunto ; and yet settled, as it were, at once, in one Uniformity of Doctrine, Principle, Practice, and Discipline ; which no other People ever did, so fully, since the Days of the Apostles of CHRIST.”

THEY heard me with Patience ; but what I said gave no Countenance to the Way in which this great and rich Man had chosen to conceal himself, and his real Sentiments, from the World : But I found it to be my Place and Duty to be plain with him, according to all that was presented in my Mind on that Occasion, that I might keep my own Peace, which remained in me. He told me he had read some of *William Penn*’s Works, and would willingly ride a Hundred Miles to see him : And had likewise read some of *George Keith*’s Books ; and said, the former wrote in a free, open, natural, and flowing Stile, and gave him great Satisfaction ; but the Books of the latter were more laboured and artificial, and never afforded him any Relish of Sweetness, tho’ the Matter was, in itself, true, and his Reasoning often strong : But as he was fallen away from his Principles, he was not to be regarded ; tho’ the Truths he had writ, would remain in their own Weight, whatever became of the Author.

AND in the Evening, when we inclined to return to *Newcastle*, he took his Horse, and accompanied us till we came near the Town, and we parted in free and open Friendship.

ANNO
1696.

THE same Evening I visited Dr *Richard Gilpin*, formerly mentioned, having still a great Respect for him and all his Family. He was an eminent Physician, and Preacher among the Presbyterians at *Newcastle*; to which Place he had removed from *Cumberland* after the Revolution. And with him also I had some Discourse about Matters of Religion; in which he discovered more Passion and Prejudice than became his high Profession or Years, and could not bear any Contradiction; but I advised him to beware of that Spirit, for it wanted Mortification: and this I did in a calm and respectful Mind, which reached the better Part in him, and brought it over the Evil; and then I left him in a loving Temper: For though he was naturally high, and the most eminent and celebrated Preacher of that Profession in the North, and, from his very early Days, deeply prejudiced, and almost envious against Friends; yet he heard me with more Patience (though that was little) than he ever did any other.

Shields.

ON the 16th Day of the Tenth Month we went to *Shields*, and had a Meeting; where the LORD mercifully favoured us with a glorious tender Season of the sweet heavenly distilling Virtue from his Presence; to whom be Renown for ever.

Sunderland.
Stockton.
Yarm.
Whitby.

NEXT Day we had an Evening-meeting at *Sunderland*, which was pretty comfortable; and thence we went, by *Sbottan*, to *Stockton*; and, on the 22d, had an Evening-meeting at *Yarm*; and thence proceeded by *Stoxley*, *Broughton*, *Gisbrough*, and *Waterfall*, having Meetings in divers Places; and so on, by *Rousby* and *Hinderwell*, to *Whitby*, taking Meetings along as we went.

Scarborough.
Burlington.
Malton.
York.
Lincoln.
Wadington.

FROM thence we passed forward to *Staintondale*; and thence to *Scarborough*, *Burlington*, *Hastrip*, to *Langtust* and *Malton*; from whence we went to *York*; where, on a First Day, we had two Meetings; and then went on to *Shipwith*, *Selby*, *Rowcliff*, and *Thorn*; and so on to *Lincoln*: and, on the 13th Day of the Eleventh Month, were at a Burial at *Wadington*; where the LORD was pleased to favour us with his good Presence, as at many other Times, to our great Refreshment and Addition of Strength.

Blocksholm.

Lynn.

Colchester.

Boxtead.
Kelden.
London.

ON the 14th, we went to *Blocksholm*, to *William Thornton's*; he was not a Friend, but, being Brother-in-law to Sir *John Rhodes*, he received us with Respect; and, after Dinner, we went to *Sleaford*; and then, by *Spalding*, to *Lynn*, where we were favoured with a comfortable Meeting; and from thence we went to *Stoke*; and thence to *Bland* and *Edmonsbury*; and, on the 22d, were at *Colchester*; where we had several good Meetings, through the Favour of the LORD, who never fails to comfort and support those who love, fear, and faithfully serve him, his Children and People, according to his high and holy Calling in CHRIST; on the 26th, we had a Meeting at *Boxtead*, and returned that Evening to *Colchester*; and, the next Day, were at a Meeting at *Kelden*; from whence, on the 28th, we returned to *London*, with thankful Hearts and Acknowledgements to the LORD our GOD; who, by the Hand of his good Providence, preserv'd us in this Journey, through many Exercises and Dangers both of Body and Mind, to his own high Praise; to whom be Dominion, Glory and Thanks, now and for ever.

SOON after we arrived at *London*, I received a Letter from an unknown Hand, upon Subjects of great Importance; my Answer to which, including the material Part of the said Letter, was as follows:

My

ANNO
1696.

My unknown Friend, K. P.

“ SINCE I came to *London*, about a Week ago, I received a Letter from
“ thee, by my Friend *E. F.* dated the 5th of *December* last, occasioned by
“ one of mine to that Friend; of which I was glad, by how much I am persua-
“ ded of thy Sincerity, and that thy Intent thereby is good; and not as a Busy-
“ body, to be meddling in other Mens Matters, but to be satisfied in Things then
“ doubtful to thee: And, under that Consideration, I find Freedom to answer
“ thy Request; which I could not well do sooner, by reason of several interpo-
“ sing Concerns. And tho’ this may be lengthened, as well by my transcribing
“ the several Parts, or genuine Purport of thine, as also by the Extensiveness of
“ the Subjects treated on; yet, if thereby I can assist thee with better Informa-
“ tion, I shall think my Pains well bestowed; having no End in what I shall
“ write, but the Promotion of God’s everlasting Truth, and the better-being of
“ thy never-dying Soul.

“ 1. THOU sayest in thy Letter, That thou, providentially, (for so to be
“ sure it was, since a Hair of our Head falls not to the Ground without a Pro-
“ vidence) met with a Letter of mine to my Friend *E. F.* and was not a little sur-
“ prised at the reading it, to find so great a Sense of the Love of GOD from one
“ of my Persuasion: A People thou always thought to be led away by a Spirit
“ of Delusion and Vain-glory; but that thou art now fully convinced, that
“ whatever the Authors of these Suggestions were, there are many People, called
“ by the Name of *Quakers*, really fearing GOD; and that the Person I wrote to,
“ thou really takes to be such an one; and my being so thou wilt not question,
“ my Letter being so full of pithy Expressions of Love to GOD, and to his Son
“ JESUS CHRIST.

“ 2. THAT CHRIST so loved Mankind, as to die for us, and wash us in his
“ own precious Blood.

“ 3. THAT he took upon him our Nature, that he might know how to pity
“ our Infirmities; and from thence knew what need we had of *strengthening Or-*
“ *dinances*; and, in Love, commanded us to commemorate his Death till he
“ came, &c.

“ 4. THAT CHRIST was baptized of *John*, and sent forth his Disciples to
“ preach to, and baptize all Nations.

“ 5. THAT they are accursed that take from, or add to the Scriptures.

“ 6. THAT whosoever breaks any of the least of these Commandments, (*viz.*
“ the Sacraments, the Subjects there intended) shall not enter the Kingdom of
“ Heaven.

“ THAT such as tell of GOD’S Love, and of rejoicing in it, and obey not his
“ Commands, (these pretended Sacraments) must be accounted of as confessing
“ him with their Lips, but denying him in their Actions.

“ 8. THAT these Sacraments are better Means of Grace than we will make
“ use of.

“ 9. THAT GOD hath set me upon seeking the Way to Heaven.

ANNO
1696.

“ 10. THOU adviseſt me to make uſe of my Reaſon in ſearching the Scrip-
“ tures ; and then to tell thee why I neglect thoſe two great *Ordinances* of Bap-
“ tiſm and the LORD’s Supper.

“ 11. OF a finleſs Perfection in this Life ; and what Scriptures I have to in-
“ duce me to believe I ſhall arrive at it ; with thy Scriptures cited againſt ſuch
“ Perfection, and thy Reaſoning therefrom.

“ 12. THAT if we had no Corruptions to ſtruggle with, we ſhould be for
“ building Tabernacles, and abiding here.

“ 13. THAT thou loveſt all thoſe that love the LORD JESUS CHRIST, and
“ rely upon him for Salvation, by the working of his Holy Spirit in their
“ Hearts.

“ 14. THAT the Garb, Manners, and Converſation of our People, thou
“ greatly likeſt :

“ 15. BUT wouldſt gladly know, what induces us to the above mentioned
“ Errors.

“ TO all which I anſwer in Order.

John i. 50.

“ TO the 1^{ſt} ; it reminds me of that Saying of *Nathaniel*, concerning the
“ LORD JESUS CHRIST, *Can any good Thing come out of Nazareth !* (a mean
“ deſpiſed Place it ſeems) and alſo of the Anſwer, *Come and ſee* : And likewise
“ of what the LORD ſaid to *Nathaniel* ; *Becauſe I ſaid unto thee, I ſaw thee un-*
“ *der the Fig-tree, beſieſt thou ? Thou ſhalt ſee greater Things than theſe.* So
“ even I, in the Name of the Moſt High GOD, and JESUS CHRIST the eter-
“ nal Son, do write unto thee, that thou, who haſt thus believed concerning the
“ LORD, and thoſe who are now hated and condemned for his Name’s Sake,
“ if thou art faithful to the Manifeſtation of the Life and Light of JESUS in
“ thee, ſhall ſee greater Things than yet thou ſeeſt. Thy Light ſhall then break
“ forth as a Morning without Clouds, and thy Peace ſhall ſhine as the Sun at
“ Noon-day : Then ſhall the Substance take place in the miſt of thee ; and
“ the Shadows of the Night ſhall fly before his Glory.

“ TO the 2^d ; That he trod the Path of Regeneration ; died a Sacrifice for
“ the Sins of the whole World ; aſcended above all Heavens, and prepared the
“ Way for all that ſhould believe and obey to the End of the World, is true :
“ But that he actually waſhed us, almoſt 1700 Years before we were polluted,
“ or had any known Being in the World, (which thy Words ſeem to inſinuate)
“ is a Thing worth thy further Conſideration : For though they, who had been
“ great Sinners in that Day, (as we have been in this, though not in the ſame
“ Things) and came to a Senſe and Acknowledgement of them, were waſhed
“ and purified (he does not ſay with Water, but) in the Name of the LORD
“ JESUS CHRIST, and by the Spirit of the living GOD : And theſe Things we
“ believe ; yet unleſs we come to be actually waſhed and purified from our actual
“ Sins, and the old Root of them too, by the twofold Operation of the ſame
“ Spirit of Judgment and of Burnings, our Belief, though true, of their being
“ waſhed and ſanctified in their Age, will not ſave us now from the Pollutions,
“ Power, and Reward of our own Luſts and Corruptions. The LORD open
“ thy

thy Understanding by his divine Power, and shine therein by his pure Light,
that thou mayest see all Things as they are.

ANNO
1696.

To the 3^d; the plain Sense of this is, that the great End of CHRIST'S taking upon him our Nature is, that he might thereby know how to pity our Infirmities; and, from a Knowledge thereof so obtained, was moved with so great Compassion, as to give us the Sacraments, as the great Fruits of his Love and Tenderness, till he should come again at the End of the World.

THIS is a great Perversion of the End of his Coming, and highly derogates from the Glory of it; insinuating, that he was not sensible of our Infirmities, nor could pity us therein, till he acquired that Knowledge by Experience; reflecting upon his Omniscience as GOD: For he came that we might have Life, not only Shadows of it; and that we might have it more abundantly: He came the second Time in that Generation, according to his Promise, to save his People from their Sins, and not in them; to save them from their Pollutions and Corruption, by the washing of Regeneration, and renewing of the Holy Ghost, the Spirit of Judgment and of Burning, that eternally burns, as an Oven, against all Corruption, and can never be reconcil'd to Sin; and not to establish a Shadow only of Cleansing. He came to finish Sin, to put an End to Transgression, and to bring in everlasting Righteousness into the Soul of Man, where it was wanted; and not some Shadow of it only.

FOR this End likewise was the Son of GOD made manifest, that he might destroy the Works of the Devil, which is Sin in the Hearts of Mankind; and not to give some *Signs* of it only: He came to give his Life, the quickening Spirit, the true Bread which comes down from Heaven, to revive and preserve dead lost Man; and not only, as thou imagines, to give them these poor pretended Ordinances (in which there is no Strength) to strengthen them. And the LORD himself, being with his People always, according to his Promise, and will be, in his own Baptism of the Holy Ghost and Fire, to the End of the World, they need not any outward Thing to put them in mind of him: And sprinkling of Children, being an Antichristian Forgery, is not so much as a pertinent Shadow of the one true Baptism.

BUT if thou wilt apply thine Heart to the LORD, in Sincerity and Truth, and take up his Cross daily, to thy own Will and natural Desires, and embrace those Things he makes manifest to thee, to be thy Duty to him, and to Mankind, he will make thee wiser than those who have thus taught and deceived thee: For great is his Compassion and tender Regard (as I find by his Grace made known in my Heart) towards thee at this Time.

THAT the LORD CHRIST took a Body of the same Nature and Kind as ours, and was like us in all Things, (Sin excepted) is true: But whether he be come *in us*, is the Question? Whether that Day be come in and unto us, wherein we have known, *that he is in the Father, and the Father in him, and he in us?* Or that we be yet so clouded, shadowed and benighted, in the God and Spirit of this World, as not yet to have seen the LORD JESUS in and for ourselves? If not, we are Reprobates, falsely covered with a vain Profession of the holy Name of him we do not know: For every Spirit that confesseth that JESUS CHRIST is come in the Flesh, the same is of GOD; but every Spirit that confesseth not that JESUS CHRIST is come in the Flesh, the same is Antichrist.

Now,

ANNO
1696.

“ Now, every Antichristian Spirit in the World, professing Christianity, will
 “ confess, in Words, that CHRIST is come in that blessed, single, prepared Body,
 “ born of the Virgin *Mary*; yet none can make this true Confession, of CHRIST’s
 “ being come in the Flesh, but such only in whom the Spirit of CHRIST is re-
 “ vealed; and have put on CHRIST, and are put on of him; and are become
 “ Members of him, by his Life that dwells in them, as Bone of his Bone, and
 “ Flesh of his Flesh; no more than any Man can call CHRIST truly LORD
 “ but by the Holy Ghost; tho’ to call him our LORD JESUS CHRIST, and our
 “ Saviour, in Words, is a Thing very easily acquired, and common among most
 “ ungodly Professors, wallowing on still in all Manner of Sins and Wickedness,
 “ and not saved by him. Consider these Things fully; and the LORD so shine
 “ in upon thy Heart in Love, and reveal himself in thee, that thou mayest be
 “ able to confess him before all thy Acquaintance, and the World.

“ AGAIN: As to those supposed Ordinances of Bread and Wine, and being
 “ sprinkled in the Face with Water in one’s Infancy; if there was any Thing
 “ to boast of in these, I also might glory, having formerly had the Administration
 “ of both; and the former with great Preparation and Fear, but know nothing
 “ of the latter, but by oral Tradition only, being too young then, to know now
 “ or remember any Thing of it; nor do, or ever did, find any Effect it had to-
 “ wards Salvation.

“ AND, in respect to the first, it is true there was something like a Command-
 “ ment; for it being the Passover of the *Jews*, and to be ended in CHRIST, the
 “ Substance, he said, *This do, as often as ye do it, in remembrance of me*; not simply,
 “ *This do in remembrance of me*, but, *This do, as often as ye do it, in remembrance*
 “ *of me*: On which the Apostle *Paul*, in his first Epistle to the *Corinthians*, makes
 “ this Observation, *That as often as they ate that Bread, and drank that Cup, they*
 “ *showed forth the Lord’s Death till he came*. This shews that it was determi-
 “ nable upon a certain Contingency, or within a certain Limitation of Time, *viz.*
 “ *till he came*: And, in that Generation, he *came* the second Time, without Sin
 “ unto Salvation, in those who believed and obeyed. By which Coming, this, and
 “ all other Types, Shadows, and Figures of him, were put to an End, as to any real
 “ Obligation from that seeming Commandment, or any other of typical kind.

“ AND yet, in Condescension to some, who had believed in CHRIST, as to
 “ his outward Coming, that he is the Messiah and sent of GOD, and were yet
 “ weak, and not come to the Experience of his Presence in themselves, being yet in
 “ an intermediate State, some Eatings and Drinkings (I do not say any now in use)
 “ might be continued for a time, in some Places; though we read of none but *Co-*
 “ *rinth*, where they were then in a very carnal State: But that Practice did not
 “ make it necessary for Ages then to come; especially since Antichrist hath erect-
 “ ed his Kingdom of Darkness under those Shadows, and forged Idols under
 “ the Cover of them, and thereby deceived the Nations, tho’ not the Elect, who
 “ cannot be deceived: Yet that Practice in those Days, after the spiritual Co-
 “ ming of the LORD JESUS CHRIST, adds no more Authority for the Con-
 “ tinuance or Perpetuity of it, than the Practice of Circumcision, Vows, Purifi-
 “ cations, and the like Ceremonies and Types under the Law of *Moses*, made
 “ these necessary, after his Coming both in the Flesh and Spirit; some of which
 “ were not only continued, for the Reasons aforesaid, after the Revelation of the
 “ Spirit of CHRIST, the Holy Ghost, in them in that Age; but some of them
 “ are continued, especially in the Church and Kingdom of Antichrist, and among
 “ Pro-

→ Professors of Christianity, unto this Day, as still being needful, in their Judgment.

ANNO
1696.

“ BREAKING Bread, and drinking Wine, was a *Jewish* Rite, begun in the
“ Time of the Captivity at *Babylon*, and continued till the Coming of CHRIST,
“ and used at the Passover and eating of the Paschal Lamb; which was a Type
“ of CHRIST as the Lamb of GOD, the true Vine and Wine of the Kingdom,
“ and Antitype of that Figure; who made the Application of it immediately to
“ himself, as being the real Substance. And tho’ he was at that Time come,
“ and present with them as born of the Virgin *Mary*, and the Messiah outwardly,
“ according to the Prophets, yet he was then shortly to come, or be revealed,
“ according to the Prophecy of *Malachi*, the last of the Prophets, and of *John* the
“ Baptist, who prophesied of a more excellent divine Coming and Manifestati-
“ on of the same CHRIST and Saviour, than that was: That is to say, as the
“ Mediator and Messenger of the new and second Covenant, of Light and Life;
“ (and he is also that Covenant) like a Refiner’s Fire, and Fuller’s Soap, to sit,
“ in the Hearts of Mankind, as a Refiner and Purifier of Silver; to make
“ Men pure, and purer than fine Gold, seven Times tried in the Fire; to gather
“ the weighty and solid Wheat into the Garner of GOD, to be reserved there
“ for his Use, and of which is made the one Bread; but to burn up the Chaff
“ of Pollutions with Fire unquenchable, by him who is that Fire, the WORD
“ of GOD; who baptizeth with the Holy Ghost, as *John* did with Water, and
“ with that divine and holy Fire.

“ *As often as ye eat this Bread, and drink this Cup, ye shew forth the Lord’s*
“ *Death till he come.* They therefore who are, at this Day, exercising them-
“ selves in the Imitations of these Things, with their own Additions, Diminuti-
“ ons, and Alterations thereof, are only shewing forth his Death until now; where-
“ by they are bearing Witness against themselves, that they are not yet come to
“ *know him* as the Resurrection and Life, by his Manifestation *in them*; that he
“ is not yet revealed in them; that they are yet dead unto the Sense of the Life
“ of the WORD of GOD, and alienated therefrom, through the Ignorance that is
“ in them, and CHRIST yet crucified in and unto them; being contented with a
“ Hear-say of him; pretending to serve him in eating, drinking, touching, tasting,
“ and handling; in Shews; in imperfect Imitations of some outward and typi-
“ cal Shadows, once in use in their proper Dispensations of Time, Place, and
“ People; and yet deny or neglect the great everlasting Command and *Ordi-*
“ *nance of Love: Love one another; love your Enemies; do good to them that*
“ *bate you; be perfect: By this shall all Men know that ye are my Disciples, if ye*
“ *love one another:* Of these they are willingly ignorant. And how little Christen-
“ dom (falsly so called) hath been in the Practice of these Things, the Heathen
“ World has beheld, and has stumbled: And how little she is in the Practice of
“ them still, let her present Circumstances demonstrate, to all who have Eyes to see
“ the Bloodshed and Uncharity, and Ears to hear the Cries of the poor and op-
“ pressed, and Hearts to lament the Misery and Judgments now on foot, and
“ swiftly advancing upon all false Pretenders; who are not only to be more and
“ more vexed, one by the destroying Hands of another, but, unless they speedi-
“ ly repent, and turn unto him, the divine Substance of all Types and Shadows,
“ (even to that true Light which enlighteneth every Man that cometh into the
“ World) they must surely taste of the eternal Judgment of the Son of GOD, the
“ great Judge of the Living and of the Dead; who is now hastening upon all
“ the Kindreds of the Earth.

- ANNO 1696. " *I am the Bread of Life*, said the LORD JESUS CHRIST, *the living Bread*
 John vi. 48. " *which came down from Heaven. If any Man eat of this Bread, he shall live for*
 — 51. " *ever. And the Bread that I will give is my Flesh, which I will give for the*
 — 53. " *Life of the World. Except ye eat the Flesh of the Son of Man, and drink his*
 — 55. " *Blood, ye have no Life in you. My Flesh is Meat indeed, and my Blood is Drink*
 — 52. " *indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in*
 — 60. " *him. Then said the Hearers, How can this Man give us his Flesh to eat! Ma-*
 — 63. " *ny therefore of his Disciples, when they had heard this, said, This is a hard Say-*
 " *ing, who can bear it? And, to explain his Sayings, he added, It is the Spirit*
 " *that quickeneth, the Flesh profiteth nothing: The Words that I speak unto you,*
 " *they are Spirit and Life.*
- 66. " YET, *from that Time many of his Disciples went back and walked no more with*
 " *him: And even the twelve Apostles themselves seem to have been ready to stagger*
 " *at his Doctrine, (so far above the natural Capacity of Mankind, and of the Hearers*
 — 67. " *at that Time) as appears by his Question to them in private; Will ye also go*
 — 68. " *away? When Peter, recounting their Experience, replied; Lord, to whom*
 " *shall we go? Thou hast the Words of eternal Life. As it is elsewhere written;*
 Mat. xiii. 11. " *It is given unto you to know the Mysteries of the Kingdom of Heaven; but to*
 Mark iv. 11. " *them it is not given. And even so it is at this Day: It is given unto those who*
 " *are awakened out of Sleep, to walk in the Light, and in the Day of God,*
 " *where there is no Night nor Shadow, and to be fed with this living Bread and*
 " *everlasting Substance; but those who are asleep, and dreaming, as in the Night,*
 " *that they are eating and drinking, and are satisfied; when they awake in the*
 " *Morning, shall be an hungred: And then shall they know, that they have*
 " *been deluded with an empty Dream, and that real Bread is awaiting unto them,*
 " *and the true Wine of the Kingdom they have not tasted.*
- Heb. x. 20. " *It is the Spirit that quickeneth, the Flesh profiteth nothing. The Flesh, or*
 " *Body of CHRIST, is called the Vail, and profiteth nothing; and seeing that*
 " *Vail profiteth nothing, much less can (I think) any Shadow, or Representation*
 " *of it, profit. And, notwithstanding any Use of any Shadows, or Signs-vifible,*
 " *in the Church of CHRIST, after his descending upon them in Spirit, we find*
 " *the true Supper and divine Substance explained, and the Way to obtain it direct-*
 " *ed to, by the Spirit of CHRIST, after his Glorification in Heaven; and of which*
 " *we are, at this Day made Partakers, through the infinite Mercy of the Father*
 " *in him; without the Use of any Ceremony, Sign, or Shadow; or of any other*
 Heb. xii. 5.— " *Means than those of his own directing: That is to say; As many as I love I rebuke*
 11. " *and chasten; be zealous therefore and repent. Behold I stand at the Door and knock;*
 Rev. iii. 19. " *if any Man hear my Voice, and open the Door, I will come in to him, and will*
 — 20. " *sup with him, and he with me. Here the Love of God is the first moving*
 " *Cause, and is seen in the Rebukes and Chastisements of his Holy Spirit, in the*
 " *Hearts and Minds of Mankind; and we ought to show our Zeal and Love*
 " *to him, by a free and hearty Repentance, and forsaking of those Things we*
 " *are reproved for: He will then stand at the Door of such a Heart, and call*
 " *more plainly and powerfully there; and knock by the Hammer of his Ho-*
 " *ly Word, which breaketh the Rock in Pieces: And whosoever shall hear, be-*
 " *lieve, and obey this Voice, and shall open his Heart and Door, and let in this*
 " *divine Guest, shall sit with him at his heavenly Table, and eat of his holy Sup-*
 " *per, the true Bread which comes down, Day by Day, from Heaven, and shall*
 " *drink of the new Wine of his Kingdom, even now in this present World;*
 " *where their Peace shall flow as a River, and their Joy in him and the Father,*
 " *as a mighty Stream: They shall eat of the hidden Manna, and Fruit of the*
 " Tree

“ Tree of Life, which grows in the Midst of the Paradise of God; and live
“ with, and in him, who was dead, and died for them, and liveth for evermore.

ANNO
1696.

“ AND, in all Humility, and Honour to the sacred Name of the LORD, be
“ it confessed, I am often made Partaker of this Supper, with many Brethren
“ and Sisters, Children of one Father, without the Use of these Means thou
“ talkest of, and without any Self-conceitedness, or blasphemous and vain Ap-
“ prehensions of our own Wisdom, or being wiser than he; for he is the Wisdom
“ of GOD, and the Power of GOD, and is made unto us Wisdom, Righteous-
“ ness, Sanctification and Redemption; and by him, the heavenly Substance, we
“ are led, directed, and redeemed out of all Shadows, Types, and Figures, to
“ serve GOD in Newness of Life; in Love to GOD, and to all Mankind: Which
“ Love is the one great Commandment, upon which depends all the rest; and
“ which he, the LORD JESUS, the great Dispenser of it in the Hearts of his
“ People, is come to fulfil in us by his Eternal Power; and we are become, and
“ more and more becoming, the Workmanship of the Father in him, unto good
“ Works, such as please him.

“ AND, without this new and living Commandment, the Observation of Sha-
“ dows, tho’ once lawful, (or what Men may invent to themselves, in Imitation
“ or Addition thereto, are as surely an Abomination to the LORD at this Day,
“ as the Observation of Things once commanded unto *Israel*; and, in point
“ of Dispensation, were then still in Force) became as the cutting off a Dog’s
“ Neck, and offering of Swine’s Blood, because of their neglecting Righteous-
“ ness, and greater Matters of the Law.

“ NOW observe: Every Type, or Shadow, once instituted, remained as an
“ Obligation, and in Force, until CHRIST, who is the Antitype and Substance
“ of all Types and Shadows, became that Thing to Man, which the Type did
“ typify or signify: As, when CHRIST was offered upon the Cross, the *Jewish*
“ Offerings were ended; when he became the High Priest of the Soul, the *Jewish*
“ High Priest’s Office was fully ended, &c. Even so the Paschal Lamb, and the
“ breaking Bread and drinking Wine at that Feast, as Part of it, was fully ended,
“ when the true Paschal Lamb, upon whom the Saints and Saved of the LORD
“ were to feed, was fully come, so as actually and spiritually to become Meat
“ and Drink to their enlivened Souls. And in like manner also, so soon as the
“ heavenly Body of the LORD JESUS became, experimentally, that Bread of
“ Life which came down from Heaven, and his Blood that new Wine of the
“ Kingdom, unto the Sanctified and Redeemed in that Day, the breaking of
“ Bread outward, and drinking Wine, fully came to an End, as to any Obligati-
“ on that was on any to retain the Practice of it, any more than washing the Feet
“ one of another, also a *Jewish* Rite, and a Thing not less, but rather much more
“ positively commanded, and with great Solemnity; and which, nevertheless,
“ hath been little in use in the Church of CHRIST. And, as said the Apostle
“ *Paul, I speak as to wise Men; judge ye what I say: The Cup of Blessing, which*
“ *we bless, is it not the Communion of the Blood of Christ? The Bread, which we*
“ *break, is it not the Communion of the Body of Christ? For we, being many, are*
“ *one Bread, and one Body; for we are all Partakers of that one Bread: And,*
“ blessed be the Name of the LORD, so also is it now.

1 Cor. x. 16,
17.

“ GREAT hath been the Apostacy of Mankind from the heavenly Substance,
“ and even from the Shadow also; and all has become unto them as one Sha-
“ dow, as the dark Night and Shadow of the Earth: And great Idolatry hath
“ been

ANNO 1696. “ been committed, by the Professors of the Name of the LORD JESUS, there-
 “ in and thereby. And, even at this Day, great is the Apostacy from the true
 “ Substance, and Superstition committed and reigning in the Imitation of this
 “ Shadow, whilst the living Substance is still neglected and decried.

“ I SOUGHT the LORD in this Ordinance, as thou, mistaking, calls it, but
 “ found him not therein ; but, in a Day of deep Distress, and Hour of bitter Af-
 “ fliction, when Hell opened her Mouth, and eternal Death stood ready to de-
 “ vour ; when Terrors unspeakable laid hold on my Soul amazed, and suddenly
 “ arrested for a Debt I could not number or pay, and grim Despair encompassed
 “ me round about ; then cried I unto the living LORD with exceeding Lamen-
 “ tation, from the Depth of Affliction, and in true Resignation to his holy Will,
 “ and his Mercy sprang in as the Dawning of the Morning.

“ THE Day dawning, the Night retires ; and the Substance come, the Shadow
 “ vanishes. My dear, though unknown Friend, when the beloved of thy Soul ap-
 “ pears, (if the World, and the Things, and Friendship and Glory of it, be not thy
 “ Beloved) thou wilt not then mind his Picture, if it were his Picture ; nor mind
 “ his Shadow, though he had even said, Look upon this till I come. ’Tis true,
 “ thou wilt not then condemn his Picture when he is with thee : No more do I ;
 “ but have a due Esteem for all he hath commanded, in their Times, Dispen-
 “ sations, and Ends : Nor do I lightly esteem those who use that in Imitation, with
 “ a good Intent and sincere Mind, but pity that they are come no nearer the
 “ Kingdom ; which, though at hand seventeen hundred Years ago, is not yet
 “ come unto those who are set down contented under the Shade of Night, and
 “ dreaming of Things of which they have no Knowledge or Enjoyment.

“ NOW, go into the Sun-shine, and turn thy Face towards the Sun, and the
 “ Shadow will be behind thee ; but turn thy Back on the Sun, and the Shadow
 “ will be before thee ; and the more thou followest it, the more it will fly thee ;
 “ and the more thou goest after it, the further from the Sun : And this is the
 “ State of apostatized Christendom at this Day, and hath been for many Ages.

“ THE Kingdom of Heaven is within, and stands not in eating and drinking,
 “ nor comes with outward Observation, but in Righteousness and Peace, and in
 “ Joy in the Holy Ghost ; to which the only true and living God, through the
 “ inward Revelation of his eternal Son, the LORD JESUS CHRIST, bring thy
 “ precious Soul : And that is the only Thing that can truly satisfy, where the Soul
 “ is alive by the Breath of Life from GOD, and hungry and thirsty indeed ;
 “ though I am willing thus to take a little Pains for thy present Information.

Luke iii. 2.
 Mat. iii. 1.

“ *Atbly*, AND now as to Baptism : To *John* the Baptist, who was the imme-
 “ diate Fore-runner of CHRIST, came the Word of GOD in the Wilderness,
 “ commanding him to preach Repentance to the *Jews*, to whom alone he was sent,
 “ and to proclaim the Kingdom of Heaven to be then at hand ; and to baptize
 “ the People in Water, directing them to believe in him who was to come after
 “ him, who was CHRIST the LORD, then among them, though not known at
 “ that Time to be the Messiah, either by *John* himself, or any other : But *John*
 “ declared that he baptized with Water, and that after him was to come one
 “ more worthy and powerful than he, who should baptise them with the Holy
 “ Spirit and Fire ; and that *John* must *decrease*, and CHRIST *increase*.

John iii. 30.

“ AND when the LORD JESUS CHRIST did appear, he likewise preached Re-
 “ pen-

“ penance; as also did his Disciples, who baptized with the same Water Baptism that *John* did, and at the same Time, but not in the Name of one to come; testifying that *JESUS* is the Messiah, sent of *GOD* unto *Israel*. And the Disciples of *CHRIST*, being thus in the Practice of Water Baptism, contemporary with *John*, and the *LORD CHRIST* present with them, they continued in that Practice till after his Resurrection; and then he declared and established his own proper Baptism, so foretold by *John* as aforesaid, saying, *Repentance and Remission of Sins must be preached in his Name unto all Nations, beginning at Jerusalem. And ye shall be Witnesses unto me*, said he, *in Jerusalem, in Samaria, in all the Countries round about, and to the uttermost Parts of the Earth. All Power in Heaven and in Earth is given unto me; go ye therefore, teach all Nations, baptizing them into the Name of the Father, Son, and Holy Ghost; teaching them all Things whatsoever I have commanded you; and lo I am with you always, even unto the End of the World.* And, to explain what he had thus said, he further added, *Go into all the Earth, and preach the Gospel unto every Creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And, behold, I send the Promise of my Father upon you; but tarry ye at Jerusalem till ye are endowed with Power from on high: But ye shall have Power, after the Holy Ghost is come upon you; for John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.*

ANNO
1696.

John iv. 1.

Luke xxiv. 47

Acts i. 8.

Mat. xxviii.
18, 19, 20.

Mark xvi. 15,
16.

Luke xxiv.

49

Acts i. 8.

— 4, 5.

“ BY all which Scriptures it is clear, that *John* baptized with Water only; that the Disciples of *CHRIST*, in his Presence, baptized with the same, and at the same Time; that *John* had foretold them of the Baptism of the Holy Spirit, to be administer’d by *CHRIST*; and that *CHRIST* declared and appointed the Baptism of the Spirit, and not any Water Baptism, where he commanded them to *teach all Nations, baptizing them, &c.* And as the Terms of their Mission were *into the Name of the Father, Son, and Holy Ghost*, whenever any Water was used, of which we have few Instances, after the Coming of the Holy Spirit, it was not in the Name of the Father, Son and Holy Ghost, as from that Text, but only in the Name of the *LORD JESUS*; which demonstrates it was *John’s* Baptism, and from no new Command, but only the Continuance of the Practice of Water Baptism they had been in during his Time, before the Commencement of the Baptism of the Holy Spirit, which initiates into the divine Nature.

Mat. xxviii.
19.

“ AND when the Churches became able to bear the Mystery and Spirituality of the true Baptism, the Apostle declared, that *there is one Lord, one Faith, and one Baptism. For by one Spirit are we all baptized into one Body; the Church, which is his Body, the Fulness of him who filleth all in all.* And as *John* said of his Baptism, *I must decrease*; and of *CHRIST’s* Baptism, *He must increase*: and that which decreaseth gradually comes to an End, so Water Baptism came to an End many Ages ago; when the Church of *Rome*, by her own Wisdom and Authority, which is from beneath, without any Institution of *CHRIST*, and being ignorant of the Baptism of the Holy Spirit, invented and imposed Rantism, or sprinkling of Infants, instead of the Baptism of *CHRIST*, from which they are departed; and between which there is no Resemblance.

Eph. iv. 5.
1 Cor xii 13.
Eph. i. 22, 23

John iii. 30.

“ AND as the Baptism of *CHRIST* must increase, without any determinate Time of being full; so that which increaseth indefinitely, never endeth. The Baptism of *CHRIST* is an Initiation into, or Beginning of the Manifestation of his Power and Kingdom in the Mind of Man; which Kingdom is not of this World, nor does it stand in any of the Elements or Powers of it, but is his eternal Power manifested in Men: And as we began to know this Baptism, we be-

Rom. vi. 3, 4.

ANNO
1696.

“ gan. to die to the World, and to all the Vain-glory and Evils of it, and became hated and persecuted of those who are after the Flesh, and are not yet thus baptized or born of the Spirit, but remain in the Nature and Spirit of this World: Yet we are, by Grace, made able to suffer all Things, for the Sake of him who hath loved us, and into whose Name and Nature we were baptized by him.

Exod. xxix. 4.

Isa. ix. 6.

Jer. xxiii. 6.

Isa. ix. 7.

1 Cor. i. 30.

Col. ii. 9.

10, 11, 12.

Col. ii. 14.

— — 16.

— — 17.

— — 20.

“ AND as to thy Notion, that as CHRIST was baptized with Water by *John*, so must we also be baptized with the same, by his Example: This is not a just Consequence, but a common Fallacy, invented by the Letter-mongers and Hirelings; who pervert the Holy Scriptures for worldly Wealth, Power and Honour, though to their own Destruction, and Ruin also of many other Souls: For as CHRIST, being born after the Flesh among the *Jews*, submitted to the Law of *Moses*, and was circumcised, and had Offerings offered for him as others had, that he might fulfil all the Righteousness of the Law, and end it; so he was likewise baptized of *John*, to fulfil the Righteousness of that Dispensation also; that all Righteousness, being fulfilled and center’d in him, he might become Righteousness, and the Dispenser of it to them that believe, through all Generations: As it is written, *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders; and his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, [the Lord our Righteousness] the Prince of Peace. Of the Increase of his Government and Peace there shall be no End. Who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption; for in him dwelleth all the Fulness of the God-head bodily. And ye are compleat in him, which is the Head of all Principality and Power. In whom also ye are circumcised, with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ: Buried with him in Baptism, wherein also ye are risen with him, through the Faith of the Operation of God, who hath raised him from the dead, &c. Blotting out the Handwriting of Ordinances that was against us, &c. Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-day, or of the New Moon, or of the Sabbath-days; which are a Shadow of Things to come; but the Body is of Christ, &c. Wherefore, if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances, &c.*

“ NOW, observe from this Doctrine, that Circumcision, Baptism, (with Water) and all religious Ceremonies, respecting any Thing that may be eat, or drank, or Holy-days, or New Moons, or Sabbath-days, and all such like Ordinances, are here ended and fulfilled in the LORD CHRIST, the ever-living and perdurable Substance: So that neither Circumcision, nor Uncircumcision, Baptism with Water, or no such Baptism, availeth any Thing, but a new Creature; born of him, the WORD OF LIFE, and compleat in him, who is the Perfection of Beauty, and Head of all Principality and Power: So that if we have CHRIST we have all, and without him there is nothing at all in Religion.

Rev. xxii. 18,
19.

“ To the *fifth* I answer, That this is a Misapplication of the Scripture suggested in the Expression; for the Words are these, *I testify unto every Man that heareth the Words of the Prophecy of this Book, if any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book: And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the holy City, &c.* Thus it is testified by the Holy Spirit; and the Penalty here is great indeed, (and so is thy Accusation and Charge) but it is upon those who hear the Words

“ of

“ of the Prophecy of that Book, and shall add to, or take away from the Words
 “ of that Book. We are not guilty of this Charge, of adding any Thing
 “ to that Prophecy, or taking any Thing from it, or of doing so to any other
 “ Part of the Holy Scriptures; and so not liable to this Curse, or Penalty :
 “ But since Actions, importing an Addition of any Thing to the Christian
 “ Faith and Religion, as an Ordinance of CHRIST, which is not so; or sup-
 “ pressing any Thing as an Error, which is no Error, can be no less within the
 “ Meaning of this Scripture, in the Nature of Things, than adding or taking
 “ away of Words : Then these are deeply guilty, who have detained many ty-
 “ pical Things ended by the Coming of CHRIST, and invented and added to Re-
 “ ligious sprinkling of Infants, with many impertinent, superstitious, and idola-
 “ trous Things, never commanded or ordained of CHRIST; but forged in their
 “ own Imaginations, and imposed upon the Professors of the Faith of CHRIST
 “ as his *Ordinances*, by the Violence of grievous Antichristian Persecutions and
 “ Murders, by Fire, Sword, and Gallows, and all manner of cruel and inhuman
 “ Tortures and Torments : And have detained and taken away the Use of all
 “ the Holy Scriptures from the People, to whom, as Christians, they belong.
 “ Then do thou make haste from among them, lest the Curse, thou art bestow-
 “ ing so blindly upon the Innocent, fall upon thy own Head among those guilty
 “ Sinners; who are not Citizens of the *New Jerusalem*, the holy City of GOD,
 “ but of *Babel*.

ANNO
1696.

“ THE LORD open their Eyes to see, and give them Hearts to understand,
 “ and Power to come out of all their Inventions, to the great Baptizer and Feeder
 “ of Souls; that they may be saved from Corruption, and enter those Mansions,
 “ where there is no Want, and where no unclean Thing can come. And the
 “ LORD bless thee, my unknown Friend, with the Knowledge of his Love, and
 “ with a right Understanding in all Things.

“ To the *sixth* and *seventh* : This likewise is a manifest wresting and Misap-
 “ plication of the Holy Scripture, alluded to in this Place; for the LORD JESUS
 “ was not then speaking of any Thing called Sacraments, as Commandments of
 “ GOD, but of the moral Commandments in the Law of *Moses* : And I know,
 “ that while we are breaking the Commandments of GOD, we cannot rejoice in
 “ his Love; but, in that State of Disobedience, are under his Wrath and Reproof:
 “ But hast thou seen me break any of the Commandments of GOD? What I
 “ wrote in that Letter of the Love of GOD, was in Truth and Righteousness,
 “ as it then was manifest in my Soul by the LORD JESUS CHRIST; and what-
 “ ever it may be accounted of by such as know him not, yet I know it is not
 “ accounted an Offence before the LORD, to tell of his Goodness, but a Duty in
 “ all them that are mercifully favoured with the Enjoyment of it, when thereunto
 “ called by its own Virtue : Nor does the LORD, the great Judge of the World,
 “ at any Time charge me with the Breach of any of his Commands, either for
 “ refusing the Bread and Wine of the Priests, or their Rantism, which the LORD
 “ never sent them to administer; nor the Pope's Bread, or his Rantism, and
 “ other Impertinences, which the LORD never commanded.

Mat. v. 19;

Psal. xcviij. 1.

“ AND who are they that are thus saying, but doing the contrary? If thou knowest
 “ of any that are breaking the Moral Commands of GOD, or the new and living
 “ Command of the LORD JESUS, the Son of GOD, daily; and teaching Men
 “ so, either by Example of a sinful Conversation, or by pleading and wrangling,
 “ in Words, for a Necessity of it for Term of Life; loving GOD with Lip-love
 “ only, and serving him only with Tongue-service; thou mayest, if free thy self,

John xiii. 34;
35.
1 Cor. i. 20.
Ila. xxix. 13,
14.

“ re-

- ANNO 1696. " reprove such as Mockers of GOD; but accuse not the Brethren, in whom is revealed the eternal Commandment, lest thou offend the Father, and the Judge
- John xiii. 34, " reprove thee in thy own Bosom; but believe in, and follow and obey the Light
35. " and Life of the Son of GOD, in the way of Regeneration, if ever thou thyself
John xii. 36. " expects to enter his Kingdom; which thou shalt never see in any Invention of
— iii. 3. " the Children of Men.
- " To the *eighth*: Where dost thou read, or what Experience hast thou, that these pretended Sacraments are *Means to obtain the Love or Grace of God? The Grace of God, that bringeth Salvation, hath appeared unto all Men, through the Lord Jesus Christ*; and consequently to Millions, even the greatest Part of all Mankind, who never heard of those supposed Ordinances. *Their Sound is gone into all the Earth, and their Words unto the End of the World*: All have heard, but all have not believed or obeyed. And he, by whom this universal Grace is come upon all Men, in order to heal the universal Disease, is the elect Seed of GOD, and Covenant with the Nations; even that *true Light, which lighteth every Man that cometh into the World*; and is ordained of God to be Judge of *Quick and Dead*: By whom in no ways am I condemned for neglecting these thy Ordinances as Means of his Love; but, by the Mercy of the Father thro' him, do enjoy it, at Times when it pleaseth him, without any other Means than his own free Will and Goodness.
- Luke xxiv. 5. " To the *ninth*: Time was when I was seeking the Living among the Dead, and the Way to GOD and his Kingdom among the Lo-heres and Lo-theres of the Times; who were severally saying, Lo here, in our Liturgy and Ordinances; Lo there, in our Directory, and the like Ordinances, as we administer them; Lo, in the Pools and Ponds with us, as we perform with a nicer Imitation; and behold yonder, in the Mass, and Glory, and Pomp of the World, in the great Wilderness of Antichristian Ordinances of human Invention: But within is the Kingdom, and there I have found it, through the Voice of him who speaketh from Heaven; and there is made known the Way, and I desire to walk on in him who is the Way, Truth, Light, Life, and Love, and leads to the GOD of Love; to whom be Renown, Dominion, and Glory, for ever and ever.
- John xiv. 6. " To the *tenth*: The Scripture saith, *The Things of God knoweth no Man, 1 John iv. 8. but the Spirit of God, and God hath revealed them by his Spirit; for the Spirit (not the Reason of Man) searcheth all Things, yea, the deep Things of God. By Wisdom the World knows not God, nor does the natural Man receive the Things of the Spirit of God: for they are Foolishness to him; neither can he know them, because they are spiritually discerned*: But in the LORD JESUS, the Word of GOD, are hid all the Treasures of Wisdom and Knowledge; by whose Breath of divine Life (not by Reason) is Understanding given, and the Scriptures opened.
- 1 Cor. ii. 10, " None knows the Father but the Son, and to whomsoever the Son will reveal
11, 12. " him; and none can come to the Son unless the Father draw him. Men, by their reasoning about the Things of GOD, in a natural State, ignorant of GOD, have made the Gospel, to themselves, of no effect, as the Jews did the Law, by their Tradition.

" WHILST I remained reasoning with Flesh and Blood, I had no true Peace or Knowledge of GOD; but when it pleased him to reveal the Life of his Son in me, then I denied myself, and the World, with all the vain Pleasures and
" Glory

“ Glory of it, and likewise my own Wisdom, and to the World became as a Fool, ANNO
 “ that from thenceforth I might be Partaker of that Wisdom and Knowledge 1696.
 “ dispensed by him, who is the Fountain and Dispenser of all true Wisdom, Know-
 “ ledge and Understanding; by the Opening and Manifestation of whose Holy
 “ Spirit, the Scriptures were given forth of old; and the Matters therein con-
 “ tained, being Things of GOD, are rightly to be understood, and truly known,
 “ only by the Openings and In-shinings of the Light of the same divine Word,
 “ by which, at first, they were dictated, or the Matters therein treated of, made
 “ known.

“ AND upon this WORD have I ever depended since I was favoured with the
 “ Knowledge of GOD, and not upon my own Reason as a Man only; nor upon
 “ any supposed natural Parts or Acquirements, which, by themselves, ought not
 “ to intermeddle with the Things of GOD, how pregnant soever they may be.

“ AND now, dear Friend, know, that I am not a Contemner of the Holy
 “ Scriptures, but do love them, and have searched them from my Youth, and have
 “ often been much comforted, and my Heart has often glowed within me, whilst
 “ the blessed and holy Spirit of CHRIST, which was in the Prophets and Apostles,
 “ brought the Scriptures to my Remembrance, and opened the Mysteries there-
 “ of in me: And therefore, to the WORD of GOD, which the noble Bereans
 “ received with all Readiness of Mind before they searched the Scriptures, do I
 “ refer thee; even to the ingrafted Word, which is able to save thy Soul, if thou
 “ believest therein; that, by the Light and Power of it, thou mayest read and
 “ understand, and have the Scriptures (as well the divine Law of GOD written
 “ in thy Heart, as the Letter of the Book) opened unto thee: And then shalt
 “ thou know the Reason of my Disuse of these supposed Ordinances; till which,
 “ all that can be said by Man is not able to inform thy Understanding to the full:
 “ But, in a plain Assertion of the innocent Truth, these Shadows are not of GOD,
 “ as they now stand and are used; and, being come to the immortal Substance,
 “ I have no need of them; but have the Authority of the LORD and Giver of
 “ Life, and the Enjoyment of the divine and everlasting Substance, for leaving
 “ them behind.

“ 11th, THE Enemy of Man having deceived him, under Pretence of a Friend,
 “ and wrought Sin and Iniquity in his Heart, and thereby defiled him, and ob-
 “ tained a Place in his Heart, the Son of GOD, through the Love and Mercy
 “ of the Father, is made manifest there, to discover unto Man the Works of the
 “ Devil, and to destroy them; and to create Man a-new in the Image of GOD,
 “ in Righteousness and Holiness, and to bring forth in him a new Life: And Man,
 “ being thus the perfect Workmanship of the Almighty, created a-new unto
 “ good Works by JESUS CHRIST, his Thoughts, Words, Actions, and De-
 “ portment, are changed: And as it was natural, whilst in his first State in this
 “ Life, to think, do, and speak Evil; so, in his new Nature, being born of the
 “ Spirit, it is natural to him to think righteously, speak Truth without Guile,
 “ and do Good unto all Men, and no Evil, in Thought, Word, or Action.

“ AND tho’ the LORD JESUS closed his Sermon upon the Mount with these
 “ Words, *Be ye therefore perfect, even as your Father which is in Heaven is perfect*;
 “ yet it was not by the Letter of the Book only that I was first induced to be-
 “ lieve this Doctrine of sinless Perfection in this Life, but by the Revelation of
 “ JESUS CHRIST, as he is the Wisdom and Power of GOD, who condemns

Mat. v. 48.
 Eph. iv. 13.
 Col. i. 28.
 Rom. vi. 10,
 11, 17, 18,
 20, 22,
 — viii. 2,
 3, &c.

ANNO 1696. “ Sin in Mankind ; and, by the manifest Operation of his Power within, condemn the Man of Sin, casts him out, and spoils his Goods.

“ AND though we have many Temptations, from time to time, to strive against, Ja. iv. 7, &c. “ we find Power in the Spirit of CHRIST whereby to resist and overcome them : “ For it is not we alone that strive or resist the Evil, but first the Spirit of CHRIST “ in us is lifted up as a Standard and Ensign against the Enemy, and then we, “ through him, become as Co-workers in effecting our own Salvation, by continuing in Faith, and Obedience in well-doing.

“ IF thou consider only thy own Weakness and Infirmities, as in the Nature “ and Properties of the First *Adam* in the Fall, in whom all die, thou wilt hardly “ believe the Liberty of the Sons of GOD ; but, coming to the revealed Power of “ CHRIST, the Second *Adam*, the quickening Spirit, in whom all are made alive, “ thou wilt not only believe, but, through Faithfulness to his Power, which worketh in thee against all Sin, may come to attain that Perfection of Righteousness “ and Holiness which thou canst not now conceive.

“ AND tho’ we are tempted as he was tempted, but sinned not, yet if we “ do not yield, we are not charged : For it is no Sin to be tempted ; but to “ consent, and enter into the Temptation, is Sin. And how should we know “ the Power of the Grace of GOD, or what Degree of Virtue we have thereby “ attained, if we were not tempted ? And how should we distinguish the Voice “ of the Tempter, if we knew not the Voice of the Word of Life ? But as GOD “ tempteth no Man, nor is himself tempted of Evil ; so he suffers not any of his “ Children, Son or Daughter, to be tried so as not to escape the Evil, if they “ adhere to his Grace.

“ BY a sinless State in this Life, we do not mean such a Degree wherein it “ is not possible for us to commit Sin ; but such a Stability in CHRIST, in “ whom there is no Sin, that we may resist all the Temptations we meet with, “ after our old Sins, in Time of Ignorance, are pardoned, by Faith in the Blood “ of CHRIST, and our whole Man sanctified, justified, and strengthened, by “ his Power remaining in us, against the old Adversary ; who still seeks to regain, “ by his Subtility, his old Place in us as before, by means of any Passion or Affection unmortified or unsubdued.

John viii. 24. “ CHRIST said to the Jews who did not believe, *If ye believe not that I am* 21. “ *he, ye shall die in your Sins. Whither I go, ye cannot come.* And again, to — 31. “ those who did believe, *If ye continue in my Word, then are ye my Disciples indeed.* — 32. “ *And ye shall know the Truth, and the Truth shall make you free. And if the Truth make you free, then are you free indeed.* In this they did not understand him, as appears by their Answer. They thought he had meant some — 33. “ outward Freedom ; but he intended their Freedom from Sin, which is a greater — 34, 36. “ Deliverance than out of *Egyptian* Bondage.

“ BY this it appears, that if we die in our Sins, we cannot enter the Kingdom “ of Heaven. There is then great Need that we come to him in Time, who “ alone is able to save us : As it is written, *He shall save his People from their* Mat. i. 21. “ *Sins ; but not in them.*

“ THE more we obey the Discoveries and Leadings of the Spirit of Truth, “ the more he sets us free ; and the more we are Co-workers with CHRIST, “ the

ANNO
1696.

“ the more perfect we are. And many Things, which have formerly been
“ Temptations to us, being overcome by Faith in his Grace, given by the
“ Word of Faith working in our Hearts by Love, are now no Temptations at
“ all ; so that the Work becomes easier by Degrees. And I know the LORD
“ is able to carry on his own Work, when, and how, and to what Degree it
“ pleaseth him. And if the Creature resists him not, and quenches not the Holy
“ Spirit, by wilful or known sinning against him, his Work of Perfection, as
“ all his Works are perfect, can never fail.

“ THEY who are GOD’S Workmanship in his Son, are perfect, so far as he
“ hath wrought ; and they who have given way, and been Co-workers with
“ Satan, so far are imperfect. If then Satan, who is a Creature, was able, thro’
“ the subtle working of his Power and Cunning, which is finite, to deprave in-
“ nocent Man, and betray him into Sin and Death ; much more is GOD, the
“ Creator of all Things, by his infinite Power and Wisdom, revealed in Man,
“ through JESUS CHRIST, able to restore Mankind to his first Innocence
“ and Image of GOD, in Righteousness and perfect Holiness, to dissolve the
“ Chains of Death, and fix him for ever in the Bounds of eternal Love, Light,
“ and Glory ; where no Darknes, nor Temptation, nor Defilement, can ap-
“ proach, nor any Fear of falling, can appear for evermore.

“ Oh, my unknown Friend ! great is the Mystery of the Redemption of poor
“ lost Man, who, thro’ his Ignorance of the Almightyness of GOD’S saving Arm,
“ is ready to prefix Limits and Bounds to the immense GOD ; whose Wisdom
“ is past finding out, and incomparably transcends all the Imaginations of the
“ Thoughts of every Creature, Men and Angels, fallen, unfallen, and restored.

“ I COULD tell thee many Things, but thou art not in a Condition to hear
“ them ; and had much rather thou should come to the Knowledge of that
“ Power, which makes perfect, than write many Things to thee concerning it ;
“ which, in the State thou art in, might prove a Stumbling-block, instead of
“ Assistance, to thee.

“ BUT tho’ it was not the Holy Scriptures that first induced me to believe
“ this Doctrine ; yet I have met with many Passages therein since, which fully
“ prove it, some of which I have before pointed at herein. The great End of
“ the Coming of the Son of GOD, being to save Mankind from the Power of
“ Sin, the Cause of eternal Death, and Separation from GOD ; and that Sin be-
“ ing removed, with all its evil Effects, which stood as a Partition-wall, Man
“ might again have present Fellowship, in measure, with the LORD, and walk
“ with him in Newness of Life, and finally be crowned with unspeakable Glory.

“ GOD is Light, Sin is Darknes, and betwixt these two there can be no
“ Fellowship : But Sin being pardoned, (as declared) by Faith in the Blood of
“ CHRIST, and the Root thereof done away and destroy’d, by the Manifesta-
“ tion of his Holy Spirit, then Men come to dwell in CHRIST, as he dwells in
“ the Father ; and so they have true Knowledge of, and Fellowship with the
“ Father and the Son, and with one another in him, who is Light, in whom
“ there is no Sin, nor Darknes, nor Shadow at all : Which Knowledge and
“ Fellowship is greatly a-wanting among the Professors of CHRIST, in this con-
“ fused Age of the World.

“ As to that Passage thou alludes to in an Epistle of *John*, where it is said,
“ If

ANNO
1696.
1 John i. 8.
— 10.

1 John i. 9.

“ If we say that we have no Sin, we deceive ourselves, and the Truth is not in us. If we say, that we have not sinned, we make him a Liar, and his Word is not in us. The Context proves the contrary to thy Intention: For in the seventh Verse he saith, that *if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* And again, *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

Phil. iii. 5, 6.

“ THE Jews were a People who built much on the Works of their Law, “ thinking themselves blameless in a strict Performance of them; as Paul was, *circumcised the eighth Day, &c. touching the Righteousness which is in the Law, blameless.* And it seems, by the Tenor of the Apostle John’s Epistle, some such there were among the Disciples, at that Time, who were not come rightly to see that they were, or had been, Sinners; and so could not see the true Reason of the Coming of CHRIST, to make them righteous and just, by his inward Work; which could not be till they came to a real Sight of their own sinful and degenerate State; and that all the Works of their Law, which they could work in that natural State, were but as an unclean Thing. And that Apostle, having laboured to convince them, first, that they had sinned, and were Sinners, notwithstanding their legal Performances, how strictly or exactly soever observ’d, and tho’ as to these they might be blameless; he then proceeds to preach perfect Redemption and Salvation by JESUS CHRIST, especially by his inward Workings and Teachings in their Minds, figuratively termed anointing; as it is written concerning himself, simply considered as Man, *That God anointed Jesus of Nazareth with the Holy Ghost.*

Acts iv. 27.
Chap. x. 38.

1 John iii. 9.
Chap. v. 4,
— 18.
1 John ii. 13,
14.
— i. 3.

“ AND what Man ever more fully preached the Doctrine of Perfection in this Life, or spake of higher Attainments here, than this Apostle doth in that Epistle! where he saith, *Whosoever is born of God, doth not commit Sin: For his Seed (that is, the Word of GOD) remaineth in him; and he cannot sin, because he is born of God.* Again, *I have written unto you, young Men, because you are strong, and the Word of God abideth in you, and ye have overcome the wicked one: And their Fellowship was with the Father and the Son, in the pure Light, where no Sin can come: And the Apostles were not only there themselves, but were labouring, in the Spirit and Power of CHRIST, to bring those to whom they preached and wrote, to the same State and Fellowship.*

1 John i. 8.
Rom. vii. 15,
24, 25.

“ AND, though what I have already said to this 12th Head here, and to the former, might be a sufficient Answer to the Extent of thy Meaning therein; yet, being zealous for thy Convincement of the Truth, and Conversion to GOD, I shall proceed farther, and add, that I observe, that the Children of the Flesh, and of this World, Champions for Sin, and the Kingdom and Rule of Satan, both by Word and Practice, commonly wrest several particular Scriptures, to support themselves, and one another, in Sin, to the End of their Days, to their final Destruction: Such as this Expression of the Apostle John, already noted, that *if we say we have no Sin, we deceive ourselves, and the Truth is not in us*; and where the Apostle Paul saith, *That which I do I allow not; for what I would that do I not, but what I hate, that do I.* O wretched Man that I am, who shall deliver me from this Body of Death! From these Scriptures some ungodly Men perversly contend, that those Apostles, and consequently all the primitive Christians, were still Sinners at the Times of writing those Scriptures, and continued in Sin during Life; upon a false Supposition, that “ all

“ all Mankind are under an unavoidable Necessity, from the Weakness of Nature and Constitution, so to continue to the End of this Life ; which I oppose, and say, That as the Apostles, as well as others, *had been Sinners*, before they believed in CHRIST and were converted ; so it was common with them to use that condescending Way of Expression, in Terms once applicable to themselves as well as to others : As where the Apostle *James* also saith, *The Tongue can no Man tame ; it is an unruly Evil, full of deadly Poison : Therewith bless we God, even the Father ; and therewith curse we Men* : Whereas, at that Time, this Apostle was not a Curser of Men, if ever he had so been : No more were the Apostles *John* and *Paul* then Sinners ; but had known, not only Forgiveness through Faith in the Blood of CHRIST, but also a Sanctification and cleansing from all Unrighteousness and Sin, by *the Washing of Regeneration, and renewing of the Holy Ghost* ; and, as thou thyself hast expressed the Thing in the thirteenth Paragraph, or Head, but without Knowledge, viz. *By the working of the Holy Spirit in their Hearts*.

ANNO
1696.

Ja. iii. 8, 9.

“ AND thou mayst see, that *John* writes, in that Epistle, to three different States in the Church at that Time, and the same Diversity continues still : *To little Children* in Religion, tho’ they might be Men in Nature, that they should not sin : For he knew Children in the Faith were yet weak, and might offend and fall ; but if they should, he instructed them how they might rise again, thro’ the Mercy of GOD in JESUS CHRIST, declared unto all Men, by the Blood of his Cross shed once for all :---*To young Men* in the Faith, that they should not sin : Why ? Because they were strong, and established in the Faith and Word of Life, and had already thereby overcome the wicked One, with all his Temptations ; being begotten and born of GOD, and become his Children, tho’ once merely the Children of *Adam*, and of this World :---And *to Fathers* in CHRIST, and in the Church of GOD, who were come to a more full and mature Knowledge of GOD and CHRIST, revealed in them as a Light, without the least Darkeness of any Type, Figure, or Shadow at all ; and to a more ample Perfection in him, through whom they were so far from Sin at that Time, that they were become the Light of the World, by the Light of him whose Glory shined in them.

1 John ii. 1,
12, 13, 14.

— v. 4, 18.

— i. 5, 6.

“ THY other Suggestion, against the Power and Efficacy of the Christian Faith and Religion, arises from the Words of the Apostle *Paul*, before noted, or some other Scriptures misapplied, which thou dost not understand.

Rom. vii. 15,
24, 25.

“ HOW true is that Saying, *The Letter killeth, but the Spirit giveth Life* ? Men, falling to work upon the Scriptures in their sinful State, with their own Reason, and Wisdom from beneath (not knowing the Scriptures, nor the Power of GOD by the Work thereof in their Hearts) have erred from the Truth themselves, and lead astray others also.

2 Cor. iii. 6.

“ I SHALL therefore begin with the Doctrine of the Apostle *Paul*, in the Epistle to the *Romans*, and observe the manner of his proceeding in preaching the Gospel : He sets forward with Mankind, both *Jews* and *Gentiles*, as all once concluded under Sin and Unbelief ; where he saith, *We have before proved, both Jews and Gentiles, that they are all under Sin* : And yet they were not to continue therein, but were dead unto Sin by the Baptism of the Spirit of CHRIST : And then proceeds to illustrate his Doctrine by way of Comparison ; *that like as Christ was raised up from the dead by the Glory (or Power) of the Father, even so we also should walk in Newness of Life* : Importing, that as sure as CHRIST

Rom. iii. 9.

— vi. 1, 3, 4.

ANNO 1696. " was raised from the Dead; so, by the same Spirit and Power, they who then
 Rom. vi. 10. " believed, and had been baptized with the Baptism of the Spirit, had attained a
 — — 11. " new Life in him. Again: *For in that he died, he died unto Sin once; but in
 " that he liveth, he liveth unto God: So, by Analogy, Likewise reckon ye also
 " yourselves to be dead indeed unto Sin; but alive unto God, through Jesus Christ,
 " our Lord.* Who then can deny the Death and Resurrection of CHRIST, but he
 " that will deny any Freedom from Sin in this Life, through the Power of JESUS
 — — 1, 15. " CHRIST, our LORD? And further, *Shall we continue in Sin, that Grace may
 " abound? God forbid: And shall we sin, because we are not under the Law, but
 " under Grace? God forbid.* And since GOD hath for ever forbidden Sin, un-
 " der both the Law and Gospel, and offered a free Redemption therefrom, with all
 " its dreadful Effects, through JESUS CHRIST, his Son, let us lay hold of it
 " with all Readiness. Observing further the Doctrine of this Apostle in the
 — — 18, 20, " same Chapter, *Being then made free from Sin, ye became the Servants of Righ-*
 22, 23. " *teousness; for when ye were the Servants of Sin, ye were free from Righteous-*
 " *ness: But now, being made free from Sin, and become the Servants of God, ye*
 " *have your Fruit unto Holiness, and the End everlasting Life: For the Wages of*
 " *Sin is Death, but the Gift of God is eternal Life, through Jesus Christ, our Lord.*
 " Read the whole Chapter with Attention.

" BUT that which gives occasion to many (who are ignorant of the Things
 " of GOD, and yet full of themselves, and of their own dark Conceptions, and
 " willing to favour and live in Sin) to mistake or pervert this Doctrine, and ima-
 " gine that the Apostle contradicts all this in the seventh Chapter, is this: He, ha-
 " ving closed and finished his Doctrine, under the Similitude of CHRIST's Death
 " and Resurrection, in the latter End of the sixth Chapter, resumes the same
 " Doctrine in the Beginning of the seventh, under the Similitude of Marriage
 " under the Law; which he directs in a more particular Manner to them who
 " were acquainted with the Rules and Customs of it: And, in handling the
 " same Doctrine under that other Similitude, he personates divers States, where-
 " in Men commonly were in a State of Nature, and under the Law, before they
 " came to the Knowledge of the LORD CHRIST, as if then his own; which to
 " himself, and the Saints cotemporary with him, were then really past and over,
 " and he and they arrived at another Degree and Dispensation: And he was en-
 " deavouring to excite them that were yet short, to come further forward in the
 " same Way of Life and Salvation; from State to State; from their Initiation
 " into the same, by the Baptism of CHRIST, till they should be perfect in him.
 " And, having spoken of these inferior States as in his own Person, for Illustrati-
 — vii. 24, 25. " on, and to be more intelligible, in the same Chapter he cries out, *O wretched*
 " *Man that I am, who shall deliver me from the Body of this Death!* And, in the
 " next Verse answers his own Question, and saith, *I thank God, through Jesus*
 — viii. 1, 2. " *Christ, our Lord:* And further adds, *there is therefore now no Condemnation to*
 " *them which are in Christ Jesus, who walk not after the Flesh, but after the Spi-*
 " *rit; for the Law of the Spirit of Life in Christ Jesus, hath made me free from*
 " *the Law of Sin and Death.*

" Now, neither the Apostle, nor any other, could be both delivered and not
 " delivered, both in Bondage and free, in the Time of the writing these few
 " Verses; which might all be done in half an Hour. I conclude therefore, with
 " understanding, that the Apostle here personates two opposite States; that of Sin
 " under the Law, in a natural Condition, and that of Liberty from Sin, by Grace
 " through CHRIST; and that the latter was his own, and of those also who had
 " received and obeyed the Gospel: And the Gospel, and the Effects of it, are the
 " same

“ same, throughout all Generations unto this Day, in and unto all that believe,
 “ receive and obey the same; though they that do not, remain as they were by
 “ Nature, or degenerate more and more to Perdition. ANNO 1696.

“ AND seeing the same Apostle laboured to present every Man *perfect* in
 “ CHRIST JESUS, he himself was not excluded. And canst thou think that
 “ the All-wise and All-powerful GOD, LORD of Heaven and Earth, set this
 “ great Apostle, and the rest of them, upon Labour in vain; which needs must
 “ have been, if they laboured to present the Believers perfect in CHRIST, if it
 “ had not been attainable. Col. i. 28, 29. Heb. vi. 1.

“ AND that this blessed Freedom, and glorious Liberty of the Sons of GOD,
 “ is not attainable in this present World, is only a Dream in the Night, which
 “ is yet over the Nations in too general a Way, told and propagated by ignorant
 “ and unexperienced Pretenders in this Age; who measure the Attainments of
 “ the Apostles and primitive Saints, as also of this present Time, by the very une-
 “ qual Measure, and false Standard, of their own Corruptions; and the Wisdom
 “ and Power of GOD, by their weak and carnal Knowledge: For which the
 “ Most High will shortly rebuke them in Judgment, and call them to Account
 “ for their great Presumption.

“ NOW, to the *twelfth* Head: Though what has been said to the 11th, and
 “ some Parts of the former, might be sufficient also to this; yet, being desi-
 “ rous to do thee all the Help and Service I may, I proceed upon this likewise
 “ in particular Manner: That we have Corruptions to struggle with we are very
 “ sensible; our own natural Corruptions, and a subtle unwearied Adversary, lurk-
 “ ing and working therein, seeking to entangle us again in the Yoke of Bon-
 “ dage. But we are likewise sensible, that it is one Thing to be tempted, but
 “ another to remain in Sin: For CHRIST was tempted, yet without Sin; tempt-
 “ ed of Satan with the Power, Riches, and other Glories of this World, by which
 “ poor Mortals are commonly enticed, yet overcame the evil One; tempted by
 “ weak and cunning Men, Children of the evil One, by ensnaring Questions,
 “ false Accusations, Lies and Slanders; by the rude and impudent Contradictions
 “ of bold and ignorant Sinners: Yet he, being the Wisdom of the Father, put
 “ them all to Silence; and finally, by Patience and his Cross, he overcame the
 “ World, and all the Power and Enemies therein: And the holy One, who
 “ thus overcame in his own Person, prevails also in us, by his own Wisdom
 “ and Power, against all our Sins and Corruptions; and against the evil One, and
 “ all his Subtilties and Power; and over the Principalities and Powers of this
 “ World, and the Temptations therefrom arising; and against spiritual Wicked-
 “ nefs exalted in the high Places of the Earth; as our Eyes are kept open and
 “ watchful towards the LORD, the great Captain-General of the Armies of the
 “ LORD of Hosts, in Heaven and in Earth; *Michael*, the Prince and Arch-
 “ Angel of the Right-hand of the Majesty on high, as our Confidence is and
 “ remaineth in him, and our Faith in his Power and Love.

“ AND as to that Scripture hinted at, *in building Tabernacles here in this World*,
 “ I observe, That the Transfiguration of CHRIST was a Figure of his Glorifica-
 “ tion, and also a Representation of the then present Dispensation of GOD, and
 “ Condition of his Church, at that and future Times: There was *Moses*, repre-
 “ senting the Law by him, then not fully ended; *Elias*, the Dispensation of the
 “ Doctrine and Baptism of *John*, then likewise, in some degree, remaining;
 “ with CHRIST, the only Dispenser of the Gospel and eternal Substance, and
 “ Me- Mat. xvii. 1, — 8.

ANNO
1696.

“ Mediator of the new Covenant of Light, Life, and Glory. And after the
“ Glorification of CHRIST, neither *Moses* remained, nor *Elias*; the Law of
“ Ceremonies, nor *John’s* Baptism; but CHRIST alone upon the Mount, with
“ his Disciples; representing his Church, directed by the Voice from the excel-
“ lent Glory, to *hear him*: And the Soul-quickenings Voice of the Son, which
“ brings forth the good Pleasure of the Father therein, is his Holy Spirit; as
“ it is written, *He that hath an Ear let him hear what the Spirit saith unto the*
“ *Churches.*

Rev. ii. 7.

Heb. i. 2.

Rev. xxi. 3.

“ IT is this great and powerful Voice out of Heaven, by which the Worlds
“ were made, which saith, *Behold, the Tabernacle of God is with Men; and he will*
“ *dwell with them; and they shall be his People, and God himself shall be with them,*
“ *and be their God.* The Tabernacle of God is his Church and People, as say the

2 Pet. i. 13,

14.

2 Cor. v. 1, 4.

“ Apostles *Peter* and *Paul*; For we know, that if our earthly House of this Taber-
“ nacle were dissolved, we have a Building of God, an House not made with Hands,
“ eternal in the Heavens: For we, that are in this Tabernacle, do groan, being
“ burdened; not for that we would be unclothed, but clothed upon, that Mortality
“ might be swallowed up of Life.

“ WE have no Cause therefore to erect Tabernacles here of our own invent-
“ ing, since a far more glorious Degree is to be received hereafter, by all those
“ who hold out to the End of the Race; which made not only some then, but
“ others also now, desire to be dissolved, that they might be with CHRIST alone,
“ in the Fulness of that Love, Light, and Glory, which our Souls have, in mea-
“ sure, been made Partakers of; to the eternal Praise of him who lives for ever
“ and ever; and because he liveth, we live also in and by him.

Rev. xiii.

— ii. 9.

— iii. 9.

— xxi. 4.

“ AND though the true God, and his holy Name, and this his Tabernacle,
“ and those who dwell in Heaven, may be blasphemed for a Time, by the Beast
“ and Dragon, and the Worshipers of them; and by the Synagogue of Satan,
“ and of his Tabernacle, who live in Sin and Uncleaness, or rather are dead
“ therein, in the Darknes of the Earth, and Spirit and Life of this World: Yet
“ he, who pitcheth his Tents in his Saints, shall shortly wipe away all Tears
“ from their Eyes; and there shall be no more Death unto them, neither Sor-
“ row, nor Crying, nor Pain.

Mat. x. 32,

33.

Mark viii. 38,

Luke xii. 8, 9.

“ 13th, AND I can assure thee, if thou canst believe me, that all true *Quakers*
“ truly love the LORD JESUS CHRIST, and rely upon him alone for the Com-
“ pletion of that Salvation which he hath begun in us, by the working of the Holy
“ Spirit in our Hearts; but say also, that we must be Co-workers with him in
“ our Salvation, with Fear and Trembling: And, by reason of that Trembling,
“ arising from a true Dread of his awful Presence, whilst not fully reconciled,
“ we have received that Name of Contempt and Scorn, by such as have seen the
“ Effects sometimes, when the Cause has been hid from their Eyes. And
“ whatever may befall thee, for want of Obedience to thy Convictions in time to
“ come, I can sincerely wish the Increase of that Love in thee, and that thou
“ mayst testify it before the World, in GOD’s appointed Season; remembering
“ that Saying of our LORD JESUS CHRIST, *Whosoever therefore shall con-*
“ *fess me before Men, him will I confess also before my Father which is in Heaven:*
“ *But whosoever shall deny me before Men, him also will I deny before my Father*
“ *which is in Heaven. He that receiveth you, receiveth me; and he that receiveth*
“ *me, receiveth him that sent me.*

“ 14th, THE Garb, Manners, and Conversation of our People thou greatly likest. O my beloved Friend, the LORD is come near thee, and hast thou considered it? In the Love and Fear of the Most High I write unto thee, that thy Sincerity shall be tried in this very Thing; for the LORD GOD of *Sabaoth* shall demand thy Garb, thy Manners, thy Conversation, thy Crown and thy Glory, that he may give thee a Garb, Manners, and Conversation; and, upon thy Resignation and Obedience shall depend thy Peace and thy Glory; which the LORD GOD of never-changing Love shall crown thee with, or not, according to the Integrity, or Deceit, of the inmost of thy Soul.

ANNO
1696.

“ AND the LORD GOD of Life, Truth and Peace, be merciful to thee in the Midst of Judgment, and bear up thy Mind in the approaching Trial, faith the Soul of him who is deeply concerned for thee on that Account, in the universal Love of him, the Father of Mercies, manifested by our LORD JESUS CHRIST; through whom, unto the invisible, just, merciful, and all-powerful GOD and Father, be offered and ascribed eternal Honour and immortal Praises; for he is worthy of all Love, Obedience and Renown, for ever and ever. *Amen.*

“ THE 15th Head is answered in the whole, and needs no further. *Try all, hold the best. Farewel.*”

THO. STORY.

AFTER this, the same Summer, I had an Interview and Conference with the same Person, who was convinced of the Way of Truth; but being engaged in Election of Marriage, could not decline that, nor embrace the Cross of CHRIST, and despise the Shame; and so fell back, and never made any Profession with us.

u

ONE First Day about this Time, came *Thomas Kent*, Preacher to the separate Meeting at *Harp-Lane, London*, and *Arthur Ismay*, another separate Preacher out of the Country, to our Meeting in *Whitehart-Court*, in *Grace-Church Street*, and many of the Separates of *Harp-Lane* Meeting with them, with Intent (as appeared by their Management) to impose themselves and Preachment upon our said Meeting, which was very large. And *Ismay*, being of a large Body, and a bold and unmortified Soul, with a loud strong Voice, began early, before the Meeting was half gathered; and went on with Abundance of ranting Matter, such as he used to vent, and held it till near the Time to break up the Meeting; and then *Thomas Kent* snatched an Opportunity to pray; in which he made many Protestations to the Almighty of his Innocence, in Things of which several Persons there present knew him to be guilty. But as his own Disciples, and several other weak and inadvertent Persons, together with some Strangers, not of our Communion, moved their Hats in Posture of Prayer at the same Time; though Friends generally kept their Hats on, and some reproved *Thomas Kent* in the mean time, for his Imposition on the Meeting: And I being there, and under a very great Concern, by reason of this Attempt and Usurpation, as soon as the Meeting was broken up over his Head, I called to the People to stay, and hear me a few Words; which generally they did: And then I said, “ That considering the Disturbance and Confusion, which had then happened; where, when one goes to Prayer, or pretends to pray to the Almighty, as if he were the Mouth of the Assembly in that Exercise, some seem to join with him, some reprove and forbid him in the mean time, and the greater Part reject him and his Performance, as not having any Unity with him therein; (which might perplex many, and be offensive to several sober Persons there present, who could not know the Reason of such Conduct) I therefore put them in mind of the Direction of our

H h

“ LORD

ANNO 1696. “ LORD JESUS CHRIST, where he saith, *If thou bring thy Gift to the Altar,*
 Mat. v. 23, 24. “ *and there rememberest that thy Brother hath ought against thee, leave there thy*
 “ *Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then*
 “ *come and offer thy Gift.*

“ Now, by this we may observe, that tho’ the Gift may be such as may, in
 “ itself, be proper to be offered, yet there is a Qualification necessary in him that
 “ offereth, before he ought to offer; and that is, Reconciliation to a Brother just-
 “ ly offended by him: You are therefore to know, that this Person and his Ac-
 “ complices have given just Cause of Offence, not only to one Brother, but to
 “ the Community, by setting up and continuing a separate Meeting, in Opposi-
 “ tion and Contempt of his Brethren at this Time; and have thus imposed them-
 “ selves, and insulted this Meeting, where they ought not to have come in this
 “ Manner. Since then he that offereth an Offering unto GOD, as he who pray-
 “ eth doth, or pretendeth to do, is not acceptable until he be reconciled, even to
 “ a single Brother, if justly offended, such an one must needs also be unaccept-
 “ able to the Almighty, whilst he standeth in opposition to the whole Commu-
 “ nity and Body of his Brethren, throughout this Nation and elsewhere; contra-
 “ ry to the Order of CHRIST, in whose Name alone he ought to pray. And
 “ this is the Reason of the Behaviour of them, who have thus publicly denied
 “ him, and testified against him, and his Performance, at this Time; left, by
 “ joining with him, as now stated, they should make themselves Parties to his
 “ Sin before the Most High.”

THIS plunged him and them into a furious Rage, and they began (many at the
 same Time) to bawl out aloud some Pretences to a Justification of their Conduct
 herein; but the Multitude immediately dispersed, and would not hear them, and
 they were then like Mad-men. I said no more to any of them, but went immedi-
 ately into the Passage that leads out of the Court, in order to face them as they came
 out of the Meeting-house; where *Thomas Kent*, coming towards me in a great
 Rage, said, “ I had charged him with more than I could prove.” I looked upon
 him, and said, “ I both could and would prove all that, and much more to his
 “ Disadvantage, if, by contending, he would make it needful:” And then he
 shrunk, and went off grumbling.

THEN I went to *Theodore Ecclestone’s*, where I was invited to dine, and in
 great Peace in my Mind; but soon after that Peace withdrew, and a very great
 Uneasiness appeared: This remained but a very short Time till my Peace re-
 turned; and, in that my Mind settled with great Consolation. And then I ob-
 served, that the Uneasiness and Dissatisfaction was the State of those Opposers;
 and my Peace confirmed me that I had done my Duty; and that it was my pre-
 sent Reward for that Work the LORD had required and enabled me to perform,
 for his Glory, and the Justification of his People at that Time.

THIS had such Effect upon *Thomas Kent*, that he came the next Day to the
 Morning Meeting; and, seeming in a very low and humble Mind, desiring to be
 reconciled to Friends; and offered to bring back most of his said Meeting. But
 one of the Friends of the Morning Meeting asked him, If he expected to return
 as a Preacher among us? And he owning that he did, the same Friend then said,
 “ That he could not be received as such, till he had given ample Satisfaction for
 “ his Outgoings, and what he had done, in testimony of his sincere Repentance:”
 Which he did not comply with at that Time; but never troubled our Meetings
 any more, as I remember.

AND, continuing in *London*, my elder Brother, who was Dean of *Limerick*, in *Ireland*, desired my Company in a Visit to *Robert Constable*, a Justice of Peace in *Goodman's-Fields*, and our near Relation; and, when we came to his House, we met with his Brother *George*, who was likewise a Priest; and, with him, another Priest, (a Stranger to me) and some other Company. This strange Priest, not knowing the Relation among us, and looking upon me as a Bird of a differing Feather, began to peck at me by several four Hints, which showed his Dislike of my Company; which, for Conversation's sake, I passed by: But, my Forbearance and Silence encouraging him to be a little bolder, at length he moved a plain Accusation, and said, "You deny the Ordinances of CHRIST, Water Baptism and the LORD's Supper."

ANNO
1697.

I REPLIED; "Thou hast not heard me say any Thing on these Subjects; how dost thou therefore know what I deny or affirm?" Then, said he, "I perceive you are one of that Sect that does deny them." "What Authority hast thou, said I, for Water Baptism?" He was ready with that much mistaken Text, *Go ye therefore and teach all Nations, baptizing, &c.* "This, said I, was a Commandment given by CHRIST to his Apostles; but dost thou think this is a Command to thee; (for thou seems to be a Teacher of the People) hast thou any Authority by this Text?" Upon this he hesitated a little, and the Justice began to smile: The Pause being over, the Priest answered, Yes. "Then, said I, how many Nations hast thou travelled through in this Work? how many taught and baptized?" His Countenance began a little to alter, and then he replied, "I have never been out of *England*." My next Question was; "How many Counties of *England* hast thou travelled in this Service?" He answered, "He had not travelled in any on that Account." "Then, said I, thou wicked and unfaithful Servant, out of thy own Mouth shalt thou be judged: Thou hast here affirmed, before these Witnesses, that the LORD JESUS CHRIST hath commanded and sent thee to teach and baptize all Nations, and thou art set down in a Corner, and hast not baptized any one: For thou must understand, Friend, that sprinkling an Infant is no Baptism, either in Mode or Subject." Upon this the Counsellor laughed outright, (for so he was as well as a Justice) and the other Priests smiled. Then, said the Justice, "Sir, This Gentleman is my near Relation, a Cousin-german, you will get nothing by meddling with him on these Subjects." And so the Matter dropped, and we entered on such Matters as occurred, and more natural for Conversation among Relations and Acquaintance.

AT this Time *Peter* the Great, Czar of *Muscovy*, being in *London incog.* and *Gilbert Mollyson* (*Robert Barclay's* Wife's Brother) having heard that a Kinsman of his was in the Czar's Service; and, being desirous to increase the Knowledge of the Truth, requested me to go with him, in quest of his Kinsman, to the Czar's Residence, a large House at the Bottom of *York-Buildings*, in order to present him with some of *Robert Barclay's* Apologies in *Latin*; hoping that, by that Means, they might fall under the Czar's Notice, and be subservient to the End proposed: And accordingly we went one Morning; and, when we came to the Place, *Gilbert* enquired of the Porter after his Cousin; but could not hear any Thing of him in the lower Apartments, but was desired to stay till further Enquiry was made in the House; and a Servant went up Stairs to that End, and, when returned, invited us up. The Head of the Stair-case, on the first Floor, brought us to the Entrance of a long Passage, which went through the Middle of the House, and there stood a single Man at a large Window, at the further End next the River *Thames*, to whom we were directed for Intelligence: And, as we passed along,

ANNO
1697.

along, we observed two tall Men walking in a large Room on the Right-hand ; but we did not stop to look at them, only transiently as we moved : For, supposing one of them to be the Czar, of whom I had heard that he was not willing to be looked upon ; and, careful not to offend him, we behaved with Caution, and went directly to the Person standing at the Window, of whom *Gilbert Mollifson* enquired after his Kinsman ; and he told us, that such a Person had been in the Czar's Service, but was dead.

IN the mean time came the Czar and the other to us ; the other, I suppose, was Prince *Menzicoff*, his General. Our Backs were towards them, and our Hats on ; and when they approached, the Person with whom we had conversed looked down upon the Floor with profound Respect and Silence ; but we stood in our first Posture, with our Faces towards the Window, as if we had not taken any Notice of them. The Person we had conversed with was an *Englishman*, a *Moscovy* Merchant, known to the Czar in his own Country, understood his Language, and was his Interpreter. Then the Czar spoke something to him, which we did not understand. Upon which he asked us, “ Why do you not pay Respect to great Persons, when you are in their Presence ? ” I answered, “ So we do when we are fully sensible of it, especially to Kings and Princes : For tho' we have laid aside, and decline all vain and empty Shows of Respect and Duty, and flattering Titles, whereby they are generally deceived, by insincere and designing Men, who seem to admire them for their own Ends ; yet we yield all due and sincere Respect and Duty to such, and all in Authority under them, by giving ready Obedience to all their lawful Commands : But when, at any Time, any of them, either through Tyranny or Ignorance, or ill Counsel, happens to command any thing contrary to our Duty to the Almighty, or his Son CHRIST our LORD ; then we offer our Prayers and Tears to GOD, and humble Addresses unto such Rulers, that their Understandings may be opened, and their Minds changed towards us.”

THE Czar gave no Reply to this, but talked with his Interpreter again, who then asked, “ Of what Use can you be, in any Kingdom or Government, seeing you will not bear Arms and fight ? ”

TO this I replied, “ That many of us had borne Arms in Times past, and been in many Battles, and fought with Courage and Magnanimity, and thought it lawful, and a Duty then, in Days of Ignorance ; and I myself have worn a Sword, and other Arms, and knew how to use them : But when it pleased GOD to reveal in our Hearts the Life and Power of JESUS CHRIST, his Son, our LORD, who is the Prince of Righteousness and Peace, whose Commandment is Love, we were then reconciled unto GOD, one unto another, unto our Enemies, and unto all Men. And he that commandeth that we should love our Enemies, hath left us no Right to fight and destroy, but to convert them. And yet we are of Use, and helpful in any Kingdom or Government : For the Principle of our Religion prohibits Idleness, and ex-

Isa. ii. 4.

cites to Industry ; as it is written, *They shall beat their Swords into Ploughshears, and their Spears into Pruning-hooks* : And we, being Husbandmen, concerned in all manner of Husbandry and Improvements, as likewise in Manufactories and Merchandizing, with the Blessing of Heaven upon our Labours, do not want, but rather abound. And though we are prohibited Arms, and fighting in Person, as inconsistent (we think) with the Rules of the Gospel of CHRIST ; yet we can, and do, by his Example, readily and chearfully pay unto every Government, in every Form, where we happen to

“ be

“ be Subjects, such Sums and Assessments as are required of us, by the re-
 “ spective Laws under which we live. For when a general Tax was laid by the
 “ Roman Czar upon his extensive Empire, and the Time of Payment came, the
 “ LORD JESUS CHRIST, whose Kingdom is not of this World, demanded of
 “ Peter, *Of whom do the Kings of the Earth take Custom or Tribute? Of their* Mat. xvii. 25,
 “ *own Children, or of Strangers?* Peter saith unto him, *Of Strangers.* 26, 27. Jesus
 “ saith unto him, *Then are the Children free.* Notwithstanding, lest we should
 “ offend them, go thou to the Sea, and cast an Hook, and take up the Fish that first
 “ cometh up: And when thou hast opened his Mouth, thou shalt find a Piece of
 “ Money; that take, and give unto them (the Tribute-gatherers) for me and
 “ thee: Thus working a Miracle to pay a Tax, where yet it was not strictly
 “ due; we, by so great an Example, do freely pay our Taxes to *Cæsar*, who, of
 “ Right, hath the Direction and Application of them, to the various Ends of
 “ Government, to Peace or to War, as it pleaseth him, or as Need may be, ac-
 “ cording to the Constitution or Laws of his Kingdom; and in which we, as
 “ Subjects, have no Direction or Share: For it is *Cæsar*’s Part to rule, in Justice
 “ and in Truth; but ours to be subject, and mind our own Business, and not
 “ to meddle with his.”

UPON this the Czar took several Turns in the Gallery, or Passage, and then
 came and looked stedfastly upon us, though we did not seem to mind him, or
 know that it was he. Then I said to the Interpreter, “ That we understood
 “ there was a Person of great Dignity and Distinction in that Place, a Stranger,
 “ very inspectious into the State of Affairs and Things in general; and, no
 “ doubt, might be also inquisitive into the State of Religion; and we (being a
 “ People differing in some Points from all others, and so much misunderstood
 “ and misrepresented in our own Country, that even our Neighbours themselves
 “ did not know us) lest that great Prince should be misinformed, and im-
 “ posed upon concerning us and our Religion, had brought him some Books,
 “ dedicated to the Sovereign of our native Country; by which he might please
 “ to see a full Account of our Principles.”---We then produced two of the
 “ Apologies in *Latin*.

THEN the Czar talked again with the Interpreter, who asked us, “ Were
 “ not these Books writ by a Jesuit? It is said there are Jesuits among you.”
 To which *Gilbert Mollyson* replied, “ That is a Calumny, and provés the Ne-
 “ cessity of our Endeavours, in that respect, at this Time. We have no Jesuits
 “ among us. Our Religion and theirs differ very widely. This Book was writ
 “ by a near Relation of mine, who was not a Jesuit, but sincerely of those Prin-
 “ ciples asserted and maintained in the Book, as our whole Community is.”

AND then the Czar and Interpreter talked together again; after which the
 latter took some Gold out of his Pocket, and offered us for the Books. But I
 told them, “ We were no such Men as to want any thing for the Books, or
 “ otherwise. They were a Present to that great Prince, and given freely; and
 “ all that we desired was, that they might be acceptable; and that in case any
 “ of our Friends should, at any Time hereafter, come into his Country, and
 “ preach those Principles contained in the Books, and if they should meet with
 “ Opposition, and be persecuted, by any Officers or Persons in Power under
 “ him, for the same, he would please to afford them Protection and Relief.”
 Then they talked together again, and the Interpreter kept the Books; and the
 Czar and Prince *Menzicoff* retired into the Room from whence they came.

ANNO
1696.

THEY being gone, we asked the Interpreter, "If that was the Czar? He said he was. Then we asked him, If he had told the Czar the Substance of what we had said? And he said he had. Then we desired, that if he asked him any more Questions about us and our Religion, not to mention to him any of those rude Calumnies thrown upon us by ignorant and malicious Persons, but the Truth, to the best of his Observation and Information; and he promised he would." Then he told us, that the Czar did not understand the *Latin* Tongue; but only his own Language and *High Dutch*. Then *Gilbert Mollyson* gave one of the Apologies to the Interpreter, (for he had several with him) and so we departed in Peace and Satisfaction.

THIS was about the Beginning of the Week, and the next First Day the Czar, the Prince, and a great Company of his other Attendants, came in the Morning to our Meeting in *Grace-Church Street*, all in *English* Habits, like *English* Gentlemen, and the same Interpreter with him. I happened to be there in the Gallery, and the first I knew was *Menzicoff*. *Robert Haddock* had begun to preach a little before they came in, upon the Subject of "*Naaman*, the Captain General of the Host of the *Affyrians*, going to the Prophet for Cure of his Leprosy; who, directing him to dip himself seven Times in the River *Jordan*, the General, despising the Means, as too low a Thing, expecting some Ceremony or Action from the Prophet, was about to return without a Cure, till, being persuaded by his own Servant to make a Trial of the Means prescribed, he found the End accomplished, by happy Experience."

FROM which *Robert* drew this Observation, as from a Type of a more excellent and general Nature and Consequence, saying, "The Nations of this World being defiled and distempered, as with a Leprosy of Sin and Uncleaness, no Cure or Help could be found, untill the Almighty, in his infinite Goodness, sent his Son *JESUS CHRIST* into the World, to die for Man, as a Propitiation for Sin; through whom also he hath sent forth his divine Light, Spirit, and Grace upon all Mankind, in order for the compleating of that Cure; which nothing less can do, and to which all Mankind are directed by the Servants of *CHRIST*; and as many as have believed and made Trial of this excellent Means, have found the blessed Effects thereof; they have been healed, cured, and cleansed.

"Now, said he, *If thou wert the greatest King, Emperor, or Potentate upon Earth, thou art not too great to make Use of the Means offered by the Almighty for thy Healing and Restoration, if ever thou expect to enter his Kingdom, into which no unclean Thing can come.*"

AND the Czar and his Interpreter were often whispering together in the Time, though *Robert Haddock* knew nothing of his being in the Meeting; and thus he staid very sociably, till observing the People crowd up before him to gaze, (which he could not endure) he retired on a sudden, along with his Company, before the Meeting was quite over: For some People in the Streets had seen him as he came, and, by some Means, had discovered who he was, and crowded after him to see him more perfectly.

AFTER this he went *incognito* to *Deptford*, to improve himself in the Art of Ship-building, and there wrought at it with his own Hands: And *Gilbert Mollyson* and I acquainting some Friends how we happened to see him, and had given him some Books, and that he understood the *High Dutch*, *William Penn*, *George White-*

Whitehead, and some other Friends, went to *Deptford*, and waited on him privately, and presented him with more of the same Books in that Language; which he accepted, and afterwards was sometimes at our Meeting there, behaving as a private Person, and very social; changing Seats, standing or sitting as Occasion might be, to accommodate others as well as himself.

ANNO
1697.

WHEN this great Prince had, in a good degree, furnished himself with useful Knowledge in natural Things, necessary for the civilizing and improving the barbarous People of his Kingdom and Nation, he returned thither, accomplished with Experience in many Particulars, to the great Advancement thereof in general. But, since I may have occasion to make mention of him again, in proper Time and Place, in the Sequel of these Accounts, I shall leave him at present, and proceed to some other Matters.

DURING my Continuance in *London*, I employed myself in Conveyancing, and the like; and, having more Business than I could manage alone, I had several Clerks, or Apprentices, offered, both in *London*, and from the North, and considerable Sums of Money with them; but could not accept of any, lest it should prove too great a Confinement from my Calling in the Truth: For though I was willing to take Pains for my necessary Support, and the Charges of my Travels, yet I suffered much in my Mind, by reason of Confinement; since the Calling of GOD cannot be rightly and fully answered by any one, too much entangled in other Concerns, though lawful and gainful, and, to the View of Reason, needful. And here I staid, attending the City Meetings, and sometimes visiting those of the Neighbourhood in the Country, until the Year 1698; when, having a Letter from *William Penn*, then at *Bristol*, desiring me to meet him and *John Everot* at *Holy-Head*, in *Wales*, at a Day certain, in order to go for *Ireland*, I accordingly set forward from *London*, on the 28th of the Second Month; and, that Night, went to *Brickhill*; and thence, by *Daventry*, *Coventry*, *Litchfield*, *Stone*, *Namptwich*, and *Chester*, to *Aberconway*, in *Wales*; meeting, in the Way, with a great Shower of Snow, high Wind, and loud Thunder, very unusual Concomitants at that Time of the Year, (the 3d of the Third Month): But the Inconvenience of that was soon forgot; for, in about half an Hour, reaching *Conway*, I there met with my Friends aforesaid, to our mutual Satisfaction; and from thence we went to *Holy-Head*, in the Isle of *Anglesea*, where we arrived the next Day about the 10th Hour in the Forenoon; and, the next Day, about Two in the Afternoon, we set Sail, and arrived in *Dublin Bay*, in about 24 Hours; for which we were thankful.

1698.

AT the Time of our landing, there was a Ship in the Bay, with a great many Friars, going for *France*, being sent out of *Ireland*, by virtue of a Law lately made there: And *John Everot* having something to say in some Meetings, after we landed, against several Tenets, Opinions, and Practices of the Papists, a Report was raised, that *William Penn* had preached among those Monks and Friars at our landing, and had converted some of them; one of whom, being more zealous than the rest, was now with *William Penn*, preaching mightily against the Papists, meaning *John Everot*.

THIS was reverse to a Report formerly invented against *William Penn*, that he himself was a Jesuit, and died so in *Pensylvania* many Years ago; and not only reported, but printed and published; and also confuted by his appearing soon after in *England*.

ANNO
1698.

ON the 6th of the Third Month we went to *Dublin*; and, on the 8th, being the First of the Week, was the Half-year Meeting there; where we were greatly comforted, not only in the Enjoyment of the blessed Presence of the LORD, but also in observing the Unity, Mildness, and Order which appeared among Friends, in the Management of the Affairs of the Church on that Occasion.

GREAT was the Resort of People of all Ranks, Qualities, and Professions, to our Meetings, chiefly on account of our Friend *William Penn*; who was ever furnished by the Truth with Matter fully to answer their Expectations: Many of the Clergy were there; and the People, with one Voice, spake well of what they heard: And, of the Clergy, the Dean of *Derry* was one; who, being there several Times, was asked by his Bishop, Whether he had heard any Thing but Blasphemy and Nonsense; and whether he took off his Hat in time of Prayer, to join with us? He answered, "That he heard no Blasphemy nor Nonsense, but "the everlasting Truth; and did not only take off his Hat at Prayer, but his "Heart said Amen to what he heard:" Yet he proved like the stony Ground, and brought forth no Fruit. He said, "Though he could die for the Principles "of Religion the Quakers profess'd; yet, to lose his Living and Character for "some Incidents they are tenacious of, as plain Language, plain Habits, and "other distinguishing Particularities, he did not think these of sufficient Weight, or reasonable:" And so came no further in the Way of Truth, but proved unfaithful in the Day of small Things.

IN the Intervals of Meetings, *William Penn* visited the Lords Justices of *Ireland*, and Chief Ministers of Government there; in which he was very serviceable to Truth and Friends.

BUT the Envy of Satan soon began to work against the Truth and us, in such Tools as he then had; for one *John Plympton*, a Journeyman Woolcomber, and Teacher among a few General Baptists, soon after we came there, published an abusive Paper against Friends in general, and *William Penn* in particular; wherein he treated him with Language much below common Civility, calling him a wilful and desperate Liar, &c.

UPON this several of us went to the Chief Elders of that People, and afterwards to their Meeting, and enquired whether this Work was by their Consent; and they, in a very modest Manner, and with Concern, answered, that it was altogether his own Work, in which they had no Hand, but disowned him therein: And, finding him an impertinent Wrangler, of little Consequence, we took no further Notice of him at that Time, but afterwards published a Sheet, call'd *Gospel Truths*; drawn up chiefly by *William Penn*, and sign'd by himself, and several others, of whom I was one. *Plympton* also published a Paper, which he called *A Quaker no Christian*; which *William Penn* answered by another, intitled, *The Quaker a Christian*. He also reprinted the 8th and 9th Chapters of his *Primitive Christianity revived*; which gave the People a general Satisfaction that *Plympton's* Charges were groundless. And as *William Penn's* Travels through the Nation at that Time, made the Envy of the Priests to boil against the Truth and us, the Bishop of *Cork* wrote a Book against the above Sheet intitled *Gospel Truths*; which gave occasion for much Controversy, and many other Books to be writ.

WE had several very crowded Meetings at *Dublin* in the mean time, and the LORD was with us; and many, I believe, were touched by the Virtue of Truth; especially through the Ministry of *William Penn*, upon whom were the Eyes of the People

People in a more particular Manner ; and *John Everot* had also good Service : ANNO
But, justly preferring them before myself, my Spirit was weakened by bearing too 1698.
much, and I became very uneasy ; but they taking a Turn into the Country about
Wicklow for some Days, I had Opportunity, at *Dublin*, to clear my Mind to Dublin.
Friends and others in several Meetings.

William Penn returning to *Dublin*, we went thence, on the 27th of the Third
Month, towards the County of *Wexford* ; and that Night lodged at an Inn in
Ballymorensis, several Friends accompanying us thither. Ballymorensis.

NEXT Day we went forward to our Friend *John Watson's*, where we staid
some Hours ; and from thence to *Lambstown*, to our Friend *Thomas Cubage's*, Lambstown.
who came with us from *Dublin* ; and, in the mean time, *John Everot* visited some
Meetings alone in those Parts ; but *William Penn* and I had a large and good
Meeting at *Lambstown* on the 29th, the divine Presence being with us, to the Praise
of his holy Name ; and, the next Day, we rested there, where came to us Co-
lonel *Butler* ; who, though an *Irishman*, and a Papist, had been kind to the *En-*
glish in general, and to our Friends in particular, in time of the late Wars in that
Nation : And, on the 31st, we visited our Friend *John Tatenham* and his Fa-
mily in the Neighbourhood, and staid with them till the Evening, returning then
to *Lambstown* ; where came to us *John Everot*, and some other Friends.

ON the 1st of the Fourth Month we had a Meeting at *Wexford*, which was Wexford.
very large and open ; after which a Justice of Peace for the County and his Wife
dined with us, being very near the Truth, and loving ; and, that Evening, we
returned to *Lambstown* ; where, the next Day, we wrote the following Epistle to
the Yearly Meeting at *London*, viz.

Dear Friends and Brethren,

IT is not the least of our Exercises that we are thus far outwardly separa-
ted from you at this Time of your holy and blessed Solemnity ; but,
because we have great Reason to believe it is in the Will of GOD, we humbly
submit to his ordering Hand ; and, with open Arms of deep and tender
Love, embrace you, our living and loving Brethren ; who are given up to
serve the LORD in your Generation, and that have long preferred *Jerusa-*
lem, and the Peace and Prosperity of her Borders, above your chiefest Joy.
The Salutation of our endeared brotherly Love in CHRIST JESUS is unto
you ; desiring that he may richly appear among you in Power, Wisdom, and
Love, to guide your Judgments, and influence your Spirits, in this weighty
and Anniversary Assembly ; that so nothing may appear, or have place
among you, but what singly seeks the Honour of the LORD, the Exaltati-
on of his Truth, and the Peace and Edification of his Heritage : For this,
Brethren, you and we know, has been the Aim, End, and Practice of those,
whom the LORD hath made willing to forsake and give up all for his Name's
sake ; and, through various Exercises and Tribulations, yea, in the Way of
the daily Cross, and through the Fight and Baptism of manifold Afflictions,
to have their Conversation and Sojourning here below upon the Earth in
Fear and Love ; looking for their Reward in the Heavens, that shall never
pass away : who have not been lifted up by good Report, nor cast down by
evil Report, from their Love to the LORD and his precious Truth ; but
held on their Way : and whose Hands, being clean of evil Things towards
all Men, have waxed stronger and stronger in the LORD : Wherefore, dear
Brethren, let us also be found in the same Steps, and walking the same Way ;

K k

not

ANNO 1698. “ not being high-minded, but fearing the LORD, that we may serve him thro’ our
 “ Generation, in Diligence and Faithfulness, and so enter into the Rest that God
 “ hath reserved for his true Travellers, and Labourers in his Vineyard.

“ AND now, dear Brethren, know, that the LORD hath brought us well in-
 “ to this Kingdom of *Ireland*, and given us many large and blessed Opportu-
 “ nities in several Parts; Meetings being crowded by People of all Ranks and
 “ Persuasions, especially at *Dublin*; who, for any Thing we have heard, have
 “ given the Truth a good Report: And indeed the LORD hath mightily ap-
 “ peared for his own Name, and owned us with a more than ordinary Presence,
 “ suitable to the Occasions, and made very heavy and hard Things easy to us,
 “ because of the Glory of his Power, with which he assisted us in our needful
 “ Times; for which our Souls bow before him, and bless, reverence, and praise
 “ his holy and worthy Name: So that, dear Brethren, we have good Tidings
 “ to give you of Truth’s Prosperity at large; and more especially in the Church,
 “ having had the Comfort of the General Meeting of this Nation, consisting
 “ of many weighty Brethren and Sisters from all Parts thereof, which was
 “ held in the City of *Dublin*, in much Love, Peace, and Unity, for several
 “ Days; wherein we had occasion to observe their commendable Care for the
 “ Prosperity of the blessed Truth, in all the Branches of its holy Testimony,
 “ both in the general, and in the particular; improving the good Order that
 “ is practised among the Churches of CHRIST in our Nation.

“ INDEED their Simplicity, Gravity, and Coolness in managing their
 “ Church-affairs; their Diligence in Meetings, both for Worship and Bu-
 “ siness; their Dispatch in ending Differences, and Expedience to prevent
 “ them; but especially their Zeal against Covetousness, and Indifferency in
 “ Truth’s Service, and an exemplary Care to discourage an immoderate
 “ Concern in pursuit of the Things of this Life, and to excite Friends
 “ to do good with what they are possess’d of, while they have it, and Time
 “ to do good withal; these have very greatly comforted us: And, in the sweet
 “ and blessed Power of CHRIST JESUS, the Meetings ended, and Friends
 “ departed. The LORD grant that you may also make the same Purpose the
 “ Travel of your Souls, and End of your Labour and Service of Love, as not
 “ seeking your own Things, but the Things of JESUS CHRIST, in this your
 “ solemn General Meeting. And, dear Brethren, we must tell you, here is
 “ Room enough for true Labourers in GOD’s Vineyard; and cannot well for-
 “ bear to recommend the Service of Truth in this Nation to your serious Con-
 “ sideration, if happily the LORD may put it into the Hearts of any faithful
 “ and weighty Brethren to visit it, in the Word of eternal Life; for we cannot
 “ but say, the Harvest appears to us to be great, and the Labourers, in Com-
 “ parison, but few.

“ So, in that Love which many Waters cannot quench, nor Distance wear
 “ out of our Remembrance, and in which we desire to be remembred of you
 “ to the LORD of our Household, we dearly and tenderly salute and embrace
 “ you, and remain *Your loving and faithful Brethren,*

WILLIAM PENN,
 JOHN EVEROT,
 THO. STORY.

“ P. S. FRIENDS here have been very zealous and liberal in printing and
 “ re-printing, and freely distributing great Quantities (and to very good Pur-
 “ pose) of several Books and Papers, writ in Defence of the Truth, and for
 In-

“ Information of the Simple and Misinformed ; which, we hope, will also fall
“ under your Consideration.”

ANNO
1698.

BEFORE we departed from *Lambstown*, I found my Mind deeply engaged in some heavy Work, and much laden ; but as I did not know the Cause, or what the particular Matter might be, I conceal'd my Concern from every one. And on the 3d of the Fourth Month, (being the 6th of the Week) we set forward for *Waterford*, where was a Meeting appointed to begin at the 5th Hour Afternoon that Day, and my Concern continued till we came to *Rofs*, Rofs. where we dined. And after Dinner we took a Boat to cross the River, in order for *Waterford* ; but as we were about to enter the Boat, about half a Dozen Dragoons stepped in before us, and forced off the Boat from the Shore ; which *William Penn* observing, he went to some of their Officers and Gentlemen standing on the Key, reasonably expecting they should so resent the Abuse, as, at least, to reprove the Soldiers ; which, when they neglected, we perceived it was done by their Direction, to prevent our Passage. Then *William Penn* said to them, with a suitable Freedom and Resentment, What ! are you Gentlemen and Officers, and will stand here and suffer such Insolences in your open View ? And then the Load went off my Mind, and my Spirit was at Liberty, and over them.

THE Case was thus : In order to discourage the evil Purposes of Papists, the Parliament of *Ireland* had made a Law, that no Papist should be allowed to keep a Horse of the Value of *L. 5, 5 s.* or upwards ; and, to make the same take Effect, the Horse of any Papist, being deemed worth so much, any Person, being a Protestant, might discover, or make Information of it upon Oath, before two Justices of the Peace, the Mayor, or chief Magistrate of any City, or Town corporate ; and the Horse to be brought before such Magistrate, and the Informer to pay, or tender, to the Owner or Possessor, before such Magistrate, *L. 5, 5 s.* and the Property of the Horse to be altered after tender of the Money, and vested in the Informer, &c. And all to be deemed Papists, who should refuse to take the Oaths, and subscribe the Declarations, upon tender thereof, &c. And tho' this Law was not intended against Friends, yet it was put in Practice against us.

THE chief Informers were, Lieutenant *Alexander Wallis*, of Major *Stewart's* Regiment, and Cornet *Robert Montgomery*, of the Lieutenant Colonel's Troop of Colonel *Ecclin's* Regiment ; who, we then perceived, had seized several of our Horses in Town, by this Law, whilst we were at Dinner ; and these Dragoons seized our Boat, to detain us there till they could have Opportunity to render the Money. The Warrant by which they seized the Horses run thus :

County of } **W** Hereas several Persons, whose Names are unknown, now in the
Wexford. } Town of *Rofs*, are Papists within the Construction of the late
Act, having now in their Custody in this Town, several Horses, of the Value of
L. 5, 5 s. each Horse : And request being made unto me, by *Alexander Wallis* and
Robert Montgomery, Protestants, informing of the same, for Warrants accord-
ing to the said Act to be granted ; these are therefore to will and require you, to
make diligent Search, according to the said Act, for the Persons and Horses, and
then bring them to me, to be dealt with according to the Law and true Meaning of
of the said Act.

New Rofs, May 3.

JOHN WIAKWORTH, *Suff. of Rofs.*

1698.

To the Constables of the Town of New Rofs. These.

AND

ANNO
1698.

AND as some of our Friends returned from the Key into Town, they met these Informers in Possession of four of our Horses, viz. *William Penn's*, and his Son's, and two more. The two last they returned by Intreaty, being worth little more than *L. 5, 5s.* each; but the two first they detained, being of much greater Value.

William Penn and *John Everot* in the mean time had got over the River, and several other Friends with them, and took the Horses that had been got over before the Seizure, and went on to *Waterford*, to answer the Meeting; and our Friends *Joseph Pike* of *Cork*, and *Thomas Cubage* of *Lambstown*, and some other Friends, staid to settle the Matter about the Horses which were in Custody: And they, going to the Sufferan of the Town, who granted the said Warrant, (before whom also appeared the aforesaid Lieutenant and Cornet) took out a Replevin, whereby they gained Possession of the Horses; which so disappointed and enraged these covetous and unreasonable Officers, that they were upon the Point of forcing them again from the Friends by their Soldiers; but not adventuring on that Method, they stormed, and boasted what they would expend in Law to regain them: But in their Seizure they were so precipitate and inconsiderate, that they had omitted several material Points directed by the Statute, which gave us great Advantage against them. The Replevin being taken out, and Bond given by *Thomas Cubage* to proceed therein, we left them and went to *Waterford* that Afternoon to the rest of our Friends; but the Meeting was over before we arrived, which was all the further Hurt they could do us.

Waterford

BUT these rude disingenuous Persons had not their Ends of us; for *William Penn* wrote to the Earl of *Galloway* and the Marquis of -----, then Lords Justices of *Ireland*, complaining of the Abuse; and they issued an Order, whereby they confined these Officers to their Chambers, and commanded them to decline the Suit; and there they were detained several Weeks, till they made Application to Lieutenant Colonel *Pursel*, Governor of *Waterford*, to make Way for them by some of our Friends at *Cork*, to *William Penn*, and (being then gone thither) to intreat him to write again to the Lords Justices for their Release, and that they might not be broke: For the first they did not expect, till it should be effected by his Means, and the latter they much fear'd would happen, unless he signified his Satisfaction; which they had endeavour'd to obtain, by paying all Charges, and discharging the Suit at *Ross*: And *William Penn*, who was not a Man of Revenge, but of Justice and Mercy, so soon as he found their Request was made in a due Sense of their Error, delay'd not to solicit for them accordingly; upon which they were released and forgiven, for which they appeared very thankful and much humbled.

THE Meeting at *Waterford* was very large, and well; and it was said the Bishop of the Place, and several of his Clergy, were in his Garden, where they might hear; but we heard of no Objection, *William Penn* having had the whole Meeting, or Service of it, upon him.

Clonmell.

ON the 4th of the Fourth Month, we went from *Waterford* to *Clonmell*; and the next Day, being the First of the Week, were at the Province Meeting there, which was very large; and had another there next Day, on the Afternoon of which were the Men and Womens Meetings.

ON the 7th we went forward for *Toughball*, tho' not without some Danger,
of

of which we were not then aware: For we were told afterwards, that the Rapparees usually haunted some waste Places we had passed over; and that there had been about fourteen of them in Ambush under a Hedge, on the Side of a Mountain in our Way, to have set upon us: for they said, if they could seize Mr Penn, they should have a Hatful of Guineas. But it being a heavy Rain, and some of us staying behind, on occasion of that and removing our Horses Shoes, our Company was divided into several Parties, riding at certain Distances one from another; and several of the Rapparees knowing some of our Company belonging to *Youghall*, they did not attack us, or appear: But whether for fear that some who knew them might escape, and make Discovery who they were, or that our Number (though unarm'd) over-awed them, or (which is most likely) the LORD by his Power restrained them, I shall not determine; but, through his good Providence, we went all safe to *Youghall* in the Evening.

ANNO
1698.

Youghall.

THE LORD is good to them that love him, and near to preserve those that trust in him, and mean no Hurt; and all those can praise his never-failing Power.

AT *Youghall* we staid one Night, and had a small Meeting with Friends there; it being usual for them to meet at our Friend *William Fennell's*, as on that Afternoon.

ON the 7th we went into the Barony of *Imokilley*, where lies great Part of *William Penn's* Estate in that Kingdom, some of which he view'd, and we staid thereabout till the 10th; and being at the Castle of *Shannigary*, belonging to him, a Gentlewoman, of good Sense and Character, related to me the following Passage, viz.

Imokilley.

Shannigary.

“THAT she, being in the City of *Cork* when it was invested by King *William's* Army, and having a little Daughter of hers with her, they were sitting together on a Squab; and being much concerned in Mind about the Danger and Circumstances they were under, she was seized with a sudden Fear, and strong Impulse to arise from that Seat, which she did in a precipitant Manner, and hastened to another Part of the Room; and then was in the like Concern for her Child, to whom she called with uncommon Earnestness to come to her, which she did; immediately after which came a Cannon Ball and struck the Seat all in Pieces, and drove the Parts of it about the Room, without any Hurt to either of them.”

FROM this Relation I took occasion to reason with her thus: “That Intelligencer which gave her Notice, by Fear, of the Danger they were in, must be a spiritual Being, having Access to her Mind (which is likewise of a spiritual Nature) when in that State of Humiliation, under those Circumstances; and must also be a good and beneficent Intelligencer, willing to preserve them, and furnished also with Knowledge and Foresight more than human. He must have known, that such a Piece would be fired at that Time, and that the Ball would hit that Seat, and infallibly destroy you both, if not prevented in due Time, by a suitable Admonition; which he suggested by the Passion Fear, (the Passions being useful when duly subjected) and by that Means saved your Lives. And seeing that the Passions of the Mind can be wrought upon for our Good, by an invisible, beneficent Intel-

L !

“Intelligencer

ANNO
1698.

“ ligencer in the Mind, in a State of Humiliation and Stillness, without any
“ exterior Medium, Is it not reasonable to conclude, that an evil Intelli-
“ gencer may have Access likewise to the Mind, in a State of Unwatchfulness,
“ when the Passions are moving, and the Imagination at Liberty to form
“ Ideas destructive to the Mind, being thereby depraved and wounded? And
“ when so, Is it not likewise reasonable to think, that the Almighty himself,
“ who is the most pure, merciful, and benificent Spirit, knowing all Events
“ and Things, doth sometimes, at his Pleasure, visit the Minds of Mankind,
“ through CHRIST, as through or under a Vail, so as to communicate of
“ his Goodness and Virtue to a humble and silent Mind, to heal and instruct
“ him in Things pleasing to himself, and proper for the Conduct of Man
“ in his Pilgrimage through this present World, and lead him to the next in
“ Safety?”

THIS coming immediately upon the Instance she had given, took with her
and the Company; who readily granted it might be so, and some of them knew
it; and this Conversation seem'd agreeable to us all.

Cork.

ON the 10th, in the Evening, we went to *Cork*; and, on the 12th, being
the First of the Week, we had a large Meeting there, both of Friends from fe-
veral Parts, and others in great Numbers; and the divine Truth was over all.

Bandon.

ON the 16th, (leaving *John Everot* at *Cork*) we went to *Bandon*; and, from
thence, next Morning, accompanied by several Friends, into the Barony of
Ibaune, and *Barryroe*, to view the rest of *William Penn's* Estate in those Parts,
and spent two Days there to and again; and, on the 18th, came back to *Ban-*
don, where next Day *John Everot* came to us with many Friends from *Cork*,
and, being the First of the Week, we were favour'd with a large good Meet-
ing; which was much crowded with Persons of all Ranks, Religions, and
Qualities, of both Sexes.

Ibaune.
Barryroe.

Skibbereen.

HERE we staid that Night, and the next Day *John Everot* went West to
Skibbereen, and *William Penn* and I, with several Friends, returned towards *Cork*,
though *William Penn* turn'd off to the Right-hand to *Shannon Park*, to visit the
Lord *Shannon* at his House there.

BUT whilst we were thus in the Service of Truth, according to the several
Degrees of the Dispensation thereof unto every one of us, Satan was busy in
his evil Work at *London*: For we had Letters about this Time from thence,
importing, that some Persons, professing Truth, and setting themselves up
in the Society as no small Dictators, and some of them in the Ministry,
being filled with Envy, and unwisely emulating that Glory and Dignity
the LORD was pleased to put upon *William Penn*, for the Exaltation of
his own holy Name, had made very unworthy and unchristian Attempts
against his Character in his Absence, and even in the yearly Meeting, to the
great Grief of all the right-minded among them: But this was done by a
shameless and implacable Party. The same Week, on the Third and Sixth Days,
we had full and edifying Meetings at *Cork*, *John Everot* being also returned.

AND, on the First Day following, another very large and much crowded
Meeting there: And that all who were made privy to these Suggestions stir-
ring at *London* against *William Penn*, might be assured they were from a false
and evil Root, the LORD was mightily with him that Day, cloathing him with
Ma-

Majesty, holy Zeal, and divine Wisdom, to the great Satisfaction of Friends there, and Admiration and Applause of the People; even increasing in that unsought popular Praise of which some did much begrudge him; whose Years, and Pretences to Truth, might have shewn forth a better State of Christianity and Wisdom; and who, by attempting his Character unjustly, greatly lost their own.

HERE we had spent some Days; and on the 28th I was at a Meeting at *Skibbereen*, accompanied by our Friend *George Rook* from *Dublin*, he having come to us at *Cork*. The Meeting was small, by reason of a Fair that happened the same Day at that Village; yet the Promise of the LORD was made good unto us, being met in the Virtue of his holy Name and Presence, which he was pleased to afford us together.

FROM thence we went that Afternoon, and were next Day at *Bandon*, where we were favoured with a good Meeting; and that Evening we returned to *Cork*, where we had another Meeting.

ON the 3d of the Fifth Month *William Penn* and *John Everot* had a large and good Meeting at *Charlynill*, which might have been much larger, but that the Priest there proved too cunning for some of his Hearers, (though not for his own Son;) for, beginning his Sermon sooner than usual, and our Meetings there commonly not beginning till others have done, he continued his Discourse till our Meeting was near over; in which he used (as we heard) many Invectives against Friends, and our Principles in general, and against *William Penn* in particular: Though such was the Report which they that heard carried of the Meeting, that it soon wiped off all the Priest's Lies and Reproaches; and those of his Hearers, who had been so imposed upon by his long Preachment, when they heard of our good Meeting in a general Applause, spoke contemptibly of him; and one who had been at the Meeting, went to the Priest and told him, to his Mortification, that Mr *Penn* preached much better than he.

THAT Evening they had another Meeting near that Place, where came several Persons who had been tendered in the other Meeting, and were again well satisfied.

THE same Day *George Rook* and I staid at *Cork*, where the LORD likewise favour'd us with his good Presence, in a large and good Meeting of Friends and others; and the next Day, accompanied by several Friends, we went to *Limerick*, where we were glad to see *William Penn*, *John Everot*, and many other Friends, some of whom had accompanied them from *Cork*.

ON the 5th, being the Third Day of the Week, we had a great Meeting at *Limerick*, of a mixed Multitude, over whom was thick Darkness that might be felt. It was a hard Meeting; and from thence I came with a heavy Load, not having had any Time therein; yet it cleared up towards the End, and some Service was done therein, as I believe.

THAT Afternoon we viewed some of the Effects of the late Siege there, and observed the Walls of some Houses, as well as of the City, had been much shatter'd, with many large Cannon Shot, and that great Breaches had been made at the late Siege by King *William's* Army, in which I had two Brothers; one of which, an Ensign, was killed before, at the Siege of

Charly-

ANNO 1698. *Charlymount*; and the other, being Chaplain to a Regiment under Command of Sir *Thomas Gower*, a Relation of ours, survived all the Wars, wrote the History of them, and afterwards was made Dean of *Limerick*, in which Station he died. We viewed also the Ruins of the Besieged's Out-works and Bastions, and divers unrepair'd Desolations and Ruins, as so many Characters of the Indignation of him, who justly gives Men up to the Destruction one of another, in furious Wars, when they like not to retain GOD in their Thoughts, nor really to embrace his Son, the Prince of Love, Peace, and Concord; though in Words they confess him. And yet we had occasion here, to observe the kind and protecting Hand of divine Providence, over those who love and fear the LORD: For we had a certain Account, from our Friend *Thomas Pearce*, an Apothecary in that City, that in the Time of the Siege, a Bomb fell into his Yard, close by the Window, when divers Friends were with him in the House; which, if it had broke, might have destroy'd them: but falling into a Cistern full of Water, the Fuse was quenched, and it did not break at all.

Sir THE next Day, accompanied by our Friends *Samuel Randall* from *Cork*, *Thomas Pearce* from *Limerick*, and several other Friends, we went to *Birr*, to our Friend *Thomas Winsloe's*, where we staid that Night, and next Day had a good Meeting in the *Town-hall*; which the chief Magistrate, at the Instance of *William Penn*, let us have for that Purpose. To this Meeting came the Priest of the Parish, and several Persons of Quality thereabout, and were all civil: And in the Evening came the Priest to see *William Penn*, with whom he had some Conversation, praising his good Sermon, and Soundness of Doctrine; to whom *William Penn* gave a little Book concerning our Principles, which he thankfully received, and took a very respectful Leave, and departed.

SOMEWHERE hereabouts we observed an old-fashion'd Piece of Superstition, and Antichristian Figment, viz. a Stone Cross, on the Side of a Way, raised on a Pedestal of many Steps, with this Inscription thereon, *Orate pro anima Petri Lincol.*

Roscanalles. NEXT Morning we set forward for *Roscanalles*, to see our ancient and honourable Friend *William Edmundson*, where we arrived about the second Hour Afternoon, and there rested some Time, and refreshed ourselves plentifully; and there staid *William Penn*, *John Everot*, and some Friends with them; and some others went on with me to *Mountmellick*, and that Evening we visited some Friends there in Town, and near it, and next Day rested there.

Mountmellick. ON the 10th, being the First of the Week, *William Penn* and his Company came to us, and we had a very large Meeting at *Mountmellick*, (being most of us Friends) and the LORD was with us in general: But as I had greater Regard to the Services of *William Penn* and *John Everot* than my own, I had, at *Limerick*, under that Consideration, neglected my own Gift, till the proper Time of the Exercise thereof was over, and so had come from thence greatly loaden in my Mind. And here, at *Mountmellick*, fearing to do the like, and add to my Burthen, (too heavy already to bear) I stood up to speak too soon; and that I might not be in the Way of those I preferred, I spake too fast, and thereby went before my right Guide; so that my Burden remained on that Account, though not so heavy as before: For the LORD, who is merciful, knew it was not wilful, but out of Weakness.

YET by this Conduct I obtained further (though expensive) Experience; that

that neither too much Regard nor Disregard to any Person, neither short nor over, staying behind our true Guide or going before, ought to be; but in and with the divine and living Truth, and the Motion and Operation of it is GOD's Time; and then only can Men preach the Gospel. Time is distinguished by Motion, and when he moves, then is his Time to be observed; and that, and no other, sooner or later, should be made our Time; though some Disappointments there are, not properly our own Fault, but occasioned by the Unskilfulness and Haste of others, taking a wrong Time, and intruding where they ought not; in which there is a great and hidden Mystery of Evil, and the Gospel of CHRIST thereby greatly hindered, often out of the View of the unskilful Instruments acting or omitting to act therein.

ANNO
1698.

THE same Afternoon was their Meeting for Business, where Things were managed with a just Severity against every Appearance of Evil, to the great Comfort of the Upright, and Discouragement of evil Doers; a great Instrument of exact Discipline being that ancient and worthy Friend of Truth *William Edmundson*, who lived within the Precincts of that Meeting: For whom not they only, but also all *Ireland*, may give Thanks to the LORD, for due Observation of Order in the Churches of CHRIST in that Kingdom.

NEXT Day we went to *Edenderry*, where we met our Friends *Samuel Waldenfield* and *John Vaughton*, from *London*, of whom we had an ample Account of the Concern moved against *William Penn* in the yearly Meeting at *London* in his Absence; and by whom, and to what Purposes, and on what Foundation chiefly begun and prosecuted; being only the Fruits of Emulation and Envy of some who wanted that Honour the LORD was pleased to put upon him, and could not have it.

Edenderry.

HERE also we were favour'd with a large and full Meeting of Friends and others, divers Persons of Quality being there, and two Episcopal Priests; one of whom (an ancient Man) was tendered in the Meeting by the Testimony of Truth, to which he confessed. The LORD was good to us that Day; and when the Meeting was ended, we had comfortable Society together in his Love, who never fails to be with all those from Age to Age, and will be to the End of the World with them, that love one another in him, according to his new and blessed Commandment.

IN the Evening we went along with the *London* Friends, and some others, to *John Barcroft's*, where we staid that Night; and next Morning the *London* Friends went towards *Carlow*, and we (about thirty-one in Company) set forward towards *Lurgan* in the North; but the greatest Part, being *Dublin* Friends, went thither; and *William Penn*, *John Everot*, *Samuel Randal*, *Thomas Pearce*, *Thomas Winsloe*, myself, and some young Men from about *Edenderry*, went that Night to *Ardee*, and lodged at an Inn.

OUR Way to *Lurgan* was through a very wild mountainous Country; but being met by several Friends about eight Miles from thence, and well received while there, we were fresh and easy next Morning, when we had a very large Meeting; the Majority about two Parts Friends, and of others some were Persons of Quality.

Lurgan.

THE LORD glorified his own Arm that Day, to the lasting Honour of his own Name. I had a short Concern in the Beginning of the Meeting; then *John Everot* much larger; and, though slow a considerable Time, and of no

ANNO great Appearance, (for he made no Flourish) yet in the End of his Labour
1698. Truth was over all, in the Virtue and Power of it, and so remained: For by that Time he had done, *William Penn* was full, as a new Bottle with new Wine; and he who filled him therewith, by him dispensed the same liberally to all that were a-thirst.

MANY Professors among the Sectaries were there, who now understood Friends had been much wronged by false Reports concerning our Principles, Doctrines, and Manners. The LORD was good to us, and the Meeting ended under a solid Sense of his holy Presence: and that Afternoon we rested, and had the Society of Friends; and, the next Morning, about Seven, had a select Meeting, in great Sweetness, among Friends, and then departed thence towards *Dublin*.

Dundalk. WE lodged that Night at *Dundalk*; where we had Opportunity to see the Place of the late miserable Camps, where such Numbers had died in great Distress: Here we saw many Sites of Huts, and other Proofs of the Misery many Souls had endured in Time of Sicknefs, in a cold and wet Winter Season; but that which most of all gave occasion for compassionate Reflection on the Miseries and Calamities of War, by Men professing, on all Hands, the peaceable Saviour, was the Skulls and other Bones of human Bodies, of the same Flesh and Blood with us, (for GOD made of one Blood all Nations) who never had received human Burial; but their Flesh had been, no doubt, rent from their Bones, by the wild Beasts and Dogs, and Fowls of the Air.

Dublin. THE next Day, in the Evening, we arrived at *Dublin*; and, notwithstanding our obscure Entrance, (being late, and the Seventh Day of the Week) we had, next Day, two large and living Meetings, many Strangers being there; and here we rested as private as could be till the 20th, and then had another Meeting there; and that Afternoon we went to *Kilcock*, about twelve Miles from *Dublin*, accompanied by several Friends and others, and there we lodged that Night; and from thence, next Day, to *Carlow*; where, on the 22d, we had a large Meeting.

Clonmell. AND thus we travelled through the Country visiting Friends and Meetings as we went, till we came up towards the South Parts; where I left the Company, and went to *Clonmell*, in order to see my Brother *George*, then Dean of *Limerick*, and met with him at *Thomas Osborn's*, (eldest Son of Sir *Thomas Osborn*) whose Wife was my Brother's Wife's Aunt: He had been sent into *France* for Education, and there had embraced the *Romish* Religion.

WHEN I came to the House, I found him of a frank and familiar Temper, and in less than an Hour he desired me to take a Turn with him in the Garden; and, being there, he opened a Back-door into an Avenue, and made the Door fast that none might disturb us; and, walking there together, he asked me some Questions concerning our Principles, and more particularly of our silent Meetings, and of what Advantage they were to us; for he did suppose they were of some Use, else we would not continue in the Practice of them.

I ANSWERED, "That we had been, as other Men, subject to common
" Infirmities, and ignorant of GOD, as to any Experience of his Presence and
" divine working in us, till it pleased him, in his own Goodness and Mercy, to vi-
" sit us by the Spirit of his Son CHRIST; through which we had known a Time
" of Condemnation and Humiliation for Sins past, and true Repentance and
" Forgiveness; and, believing in him, through the Work of his Spirit and Power
" in our Minds, he, with the Light and Life of his Son, became the Object of
" our

ANNO
1698.

“ our Faith ; by which also he sanctified our Hearts, and reconciled us unto him-
“ self : So that the Enmity being slain, and we made Temples of the Holy Ghost,
“ we now worshipped the Father through the Spirit of his Son, in a State of Faith
“ and Obedience ; whereby we draw near unto him, even through that blessed
“ Medium which himself hath appointed, partaking of the Nature of Man ; not
“ of Flesh and Blood only as the Son of Man, but also being clothed with a ho-
“ ly human Mind, by him we are made Partakers of the divine Nature as the
“ Sons of GOD ; as it is written, *He shall take of mine, and give it unto you* : And
“ the Father being made manifest in him, we have Instructions in Wisdom, and
“ Enjoyments in the divine and blessed Presence, of which the World, in a State
“ of Nature, is not aware, and not more so than in a State of true Silence ; where
“ all the Passions, Affections, and natural Desires of the Heart are silenced, by
“ the all-commanding Voice and Power of the divine Word ; who hath said,
“ *Let the Worlds be, and it was so.*”

HE heard me with Attention, and replied, “ That he firmly believed what
“ I had said ; that we were such a People, and consequently the happiest in the
“ World ; over whom the Almighty hath a particular Care.” And then he
began and told me a Passage concerning himself, saying, “ That he and some
“ other Gentlemen, being occasionally at *Clonmell* some time ago, they heard that
“ one of our Meetings was to be there that Day, appointed by -----, one
“ of our Preachers from the West of *England*, and they agreed to go to it : And
“ after they had been there about half an Hour, the rest all tired, and would have
“ had him away with them ; but he was so much satisfied with what he felt there,
“ that he could not go with them, but staid the Meeting to the End ; having
“ never met with the like Satisfaction any where else.”

BY the Time this Relation was finished, he began to be apprehensive that his
Priest might miss us out of the Company, and be in quest of him, (for he kept
a Popish Priest in his House under the Appearance of a Gentleman) and so it
proved ; for we were but got back into the Garden till he came to us : And the
Priest beginning to ask me some Questions about Religion, he withdrew ; for the
Priests will seldom permit, if they can avoid it, that their People shall hear any
Debates between them and Protestants, lest they should be infected with what
they call *Heresy* ; unless where they think they shall have manifestly the Advan-
tage in the Argument upon the Subject.

THE first Question he asked me was, “ Whether we believed Predestination ?”
I answered, “ No ; but that the Grace of GOD, through our LORD JESUS
“ CHRIST, is universal, and free to all Mankind.” Then he said, “ They were
“ of different Opinions on that Subject ; some one Way, and some another :”
And then asked me, “ What we thought of Excommunication ; what Effect it
“ is of in the Church ?”

I ANSWERED, “ That it ought to be applied to such as deny the Faith in express
“ Words ; or, if not in Words, yet by Actions, by committing and persisting in
“ any immoral or sinful Acts ; or declining the common and stated Rules of the
“ Community, or Terms of Christian Communion among them : But that Ex-
“ communication ought not to affect Life, Liberty, Property, or the Person of
“ any one, but only to deny him Christian Communion till reformed.”

“ THIS, he said, was not of sufficient Force to awe Offenders, or to induce
“ their Return, where the Motives to their Offences were strong and cogent.”

ANNO
1698.

I REPLIED, "That to be denied Communion by any real Christian Congregation, of which one is a Member, is a Matter of great Weight and Consequence: For certainly GOD is with and in his own Appointments; and whoever is denied by the Church of CHRIST, is denied by himself: For as she acts in and by his Spirit, which is ever in her, and present with her, it is his Act by her; and, in that respect, she is called the Ground and Pillar of Truth: And Offenders, so denied, undergo, even in this Life, a Burden more sinking than the Loss of all they have in the World; whereby Life itself becomes a Load and tedious: But where any Form of Excommunication is invented only by the Wisdom or Policy of Men, from secular Views, with Punishments of their own contriving annexed, the LORD doth not co-operate there, nor own that Ordinance; so that the Punishments awarded, which are often inadequate, cruel, and unjust, are all that the excommunicated sustain: not for the Salvation of the Soul, but satisfying the Ends of Power, Pride, Covetousness, and Envy, to the Destruction of the Character, Estate, Body, and Family, if not Ruin of the Soul, by complying (under such grievous Temptations) with heterodox Errors in Opinion, and Practices immoral, idolatrous, and antichristian; Fruits of the Inventions of apostate and fallen Spirits, by whom the Children of Men are deceived."

WHAT he would have replied to this, or whether any Thing, I do not know; but, being then near the House, we were called to Supper; and, during the Time thereof, we were very peaceable; but, that being over, he began to introduce other Matter of Controversy.

FIRST he saluted me with some Encomiums, to tame me, (though I was very peaceable, and my Spirit over him in myself) that he might cast his Net with greater Certainty and Success: "Sir, said he, I have heard a very good Character of you, both as to your Understanding, and other Qualifications and Accomplishments; from which I conclude, it must have been something extraordinary, or very particular, which hath induced you to embrace a Religion and Opinions, so much and so generally exploded by Men of Sense and Penetration; and as sufficient Reasons, to yourself at least, for what you have done on that Account, cannot be a-wanting to a Man of your Repute, I beg Leave to ask you some Questions, that I may be better inform'd than yet I have been, concerning the Religion you now profess.

"Do you believe there ever was such a Man in the World as JESUS CHRIST?" This Question looked scurrilous and smiting; yet, perceiving he meant to lay a Foundation for some further Superstructure, I answered, "Yes, we believe all that is written in the Holy Scriptures concerning our LORD and Saviour JESUS CHRIST, and upon as good a Foundation and Evidence, if not better, than any who have pretended to suspect us on that Account." Then he went on; "Do you believe, that JESUS CHRIST made choice of twelve Persons, called his Apostles?" I answered, Yes. Again, said he, "Do you believe that CHRIST commanded his Apostles to go teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost?" I answered, "Yes, with some Restrictions and Observations, now to be noted, we do." He continued to interrogate; "Do you believe that the Apostles of CHRIST did go and preach and baptize, according to this Command?" I answered, as before, Yes. "Then, said he, how can you be Christians, or Disciples of CHRIST, who deny this Baptism, and do not at all practise it?"

THEN

THEN I asked him, “ If he did believe, and those of his Communion, that
“ the LORD JESUS, at that Time, thereby instituted Water Baptism? He
“ answered, They did believe, that CHRIST did by these Words; at that Time;
“ institute Water Baptism.”

ANNO
1698.

THEN I answered, “ That if they were not Christians who declined the Use
“ of Water Baptism, I would prove, that neither himself, nor the Pope, nor any
“ of his Communion, are Christians, not being baptized at all in the Practice
“ of what CHRIST commanded or instituted, at that Time, on that Account,
“ as followeth.

“ *John* the Baptist, being commanded by the Word of GOD to baptize the
“ *Jews* in Water, foretold them of another Baptizer much preferable to
“ himself, and of a Baptism superexcelling his, being of another Nature, and
“ more powerful and efficacious, with the Holy Ghost and Fire: And this Bap-
“ tizer is CHRIST; who, having been circumcised, in obedience unto the Ordi-
“ nance of the Law of *Moses*, under which, as Man, he was born into this
“ World, and fulfilled, in his own Person, all the Righteousness thereof incum-
“ bent upon him, according to the Prophets, he was also baptized of *John* with
“ Water; thereby not only submitting to that Dispensation, as an Ordinance of
“ GOD for the Time being, but also fulfilling all Righteousness in his own
“ Person; that being declared from Heaven to be the Son of GOD, he might,
“ from thenceforth, through the divine Anointing poured upon him above all
“ his Brethren, and without Measure, be the Dispenser of all Righteousness and
“ Truth unto all Generations. And from thenceforth he preached Repentance
“ to the *Jews*, as *John* did, and by his Disciples (but not in his own Person)
“ baptized likewise with Water, as an intermediate Dispensation between the Law
“ and the Gospel: But with this Difference, *John* baptized for a Time, without
“ directing the Subjects of his Baptism to any certain Object of Faith, saying,
“ they must believe in one that was to come after him; (for he did not then
“ know that JESUS was the CHRIST) but the Disciples of CHRIST, as also
“ *John*, from the Time of the Baptism of JESUS, having believed in him as he
“ is the Messiah, preached not only Repentance, but also that JESUS is the
“ CHRIST and Saviour promised of GOD unto *Israel*; and consequently directed
“ them unto him as the true Object of their Faith, and baptized in his Name,
“ and by his Authority whilst yet present with them: And yet Water Baptism is
“ but Water Baptism, whether administer’d by CHRIST himself, or by any other
“ he may command; nor did *John*, or the Disciples of CHRIST, administer
“ Water Baptism in that Day to any but the *Jews*, or Profelytes among them.

“ BUT after CHRIST had been crucified, and arisen from the Dead, and his
“ Disciples with him, a little before he ascended into Heaven, he said unto
“ them, (the eleven) *All Power is given unto me in Heaven and in Earth. Go* Mat. xxviii.
“ *ye therefore and teach all Nations, baptizing them into the Name of the* 18.
“ *Father, Son, and Holy Ghost, &c. Go ye into all the World, and preach the* Mark xvi. 15,
“ *Gospel to every Creature. He that believeth and is baptized, shall be saved; but* 16.
“ *he that believeth not, shall be damned. But do not depart from Jerusalem; but* Acts i. 4, 5, 8.
“ *wait for the Promise of the Father, which ye have heard of me. For John truly*
“ *baptized with Water; but ye shall be baptized with the Holy Ghost, not many*
“ *Days hence. But ye shall receive Power after the Holy Ghost is come upon you;* John xiv. 16,
“ *and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in* 17, 18, 20.
“ *Samaria, and to the uttermost Parts of the Earth. And teaching them all Things*
“ *whatsoever I have commanded you. And lo I am with you always, even unto*
“ *the End of the World.*

ANNO
1698.

Acts x. 44.

—viii. 17, 18
—xix. 6.

Luke xxiv. 49
John xiv. 16,
26.

“ 1st, THE LORD JESUS declares his own Power, and sufficient Authori-
 “ ty to institute this Baptism; *All Power in Heaven and in Earth.* 2^{dly}, The Ex-
 “ tent of it, *To all Nations*; to preach the Gospel to all the World; thereby
 “ discipling, or initiating, all that believe and obey, into the divine Nature of Fa-
 “ ther, Son, and Holy Ghost: And the Act of baptizing is chiefly by preaching
 “ in the Power and Wisdom of the Spirit of CHRIST, and sometimes by laying
 “ on of the Hands of his Ministers, as moved thereunto by the same Spirit.
 “ 3^{dly}, The Advantage to be reaped by believing their Message, and being bap-
 “ tized with this Baptism, *They shall be saved*; which Salvation cannot be impu-
 “ ted to Water Baptism. 4^{thly}, The Judgment denounced against such as would
 “ not believe the Message of his Ministers and Witnesses, thus qualified and sent;
 “ *They shall be damned.* 5^{thly}, The Apostles themselves were not to enter upon
 “ that Work, nor could they perform it, (notwithstanding this verbal Command
 “ from his own Mouth) but under the immediate Influence of the Holy Ghost,
 “ and by his Power only; being no other than the Spirit of CHRIST promi-
 “ sed to them before he was crucified. 6^{thly}, It was not Water Baptism;
 “ for that he here contradistinguisheth from the Baptism of the Holy Ghost,
 “ and ascribes it to *John*, saying, *John truly baptized with Water*, as a Thing
 “ already over, at least in point of Obligation; and then Baptism of the Holy
 “ Ghost alone is here appointed, as thus distinguished by the adverbial Part *He*;
 “ *but ye shall be baptized with the Holy Ghost not many Days hence*: Here Water
 “ Baptism was already over, or near an End, and the Spirit’s Baptism not yet
 “ actually commenced, but only promised; and very soon after took place ac-
 “ cordingly. 7^{thly}, This Baptism is such as cannot be performed without the
 “ immediate Power of the Holy Ghost; and accordingly he is here mentioned to
 “ that End: And it cannot be Water Baptism, because any Man can baptize with
 “ Water without the Holy Ghost; and all Mankind who now use it do so, with-
 “ out any Influence at all of the Holy Ghost, or any Command from him to that
 “ Purpose, if at all they have any real Knowledge of him. 8^{thly}, And since
 “ no Power on Earth can give this Qualification, but CHRIST alone; and that
 “ no Man can be a true Witness unto him, be his Minister, or preach him and
 “ his Gospel, but by the Power and Influence of the Spirit of CHRIST, imme-
 “ diately upon him in the Time of preaching; and that they only, who are so
 “ qualified by him, have Right or Power to preach the Gospel, (and that is in all
 “ Parts of the World) they ought not to be hindered or molested by any earth-
 “ ly Power: And such as do obstruct them are Opposers of the Work of him
 “ who hath all Power, and shall surely suffer by that Power, in this or another
 “ World; or in both, if they do not, in due Time, repent in this. 9^{thly}, The
 “ Matter and Substance of their Teachings, (after having borne witness to him-
 “ self and his Sufferings) *All Things whatsoever he had before commanded them*:
 “ First, the old Commandment, which they had heard from the Beginning, viz.
 “ The Righteousness of the Moral Law, briefly expressed in these Words, *Thou*
 “ *shalt love the Lord thy God with all thy Soul, and with all thy Strength, and thy*
 “ *Neighbour as thyself.* And, secondly, the new and Gospel Commandment, *That*
 “ *they should love one another*, as the true and certain Characteristick of their Dis-
 “ cipleship. 10^{thly}, And, in this Gospel, and this Practice, he promised to be
 “ with them, and all those who should succeed them, in this Faith and Practice,
 “ to the End of the World: So that, as his true Ministers can do nothing with-
 “ out him; yet, as he is always with them, they are, by him, enabled to do all
 “ Things, whatsoever it pleaseth him to work in or by them, or require of
 “ them: And whosoever set themselves at Work, pretending to exercise any
 “ Ordinance of CHRIST, without his Spirit and Power sensibly with them, they
 “ are

“ are Antichrists and Impostors ; and therefore they have not, nor can they pro-
“ fit the People, but mislead them.

ANNO
1698.

“ AND as to those Instances from whence thou seems to collect, that the Apo-
“ stles baptized with Water after the Effusion of the Holy Ghost upon them ;
“ that was only a Continuance of the same Water Baptism they had been in prac-
“ tice of in *John's* Time, and not from that Command and Mission, *Mat.* xxviii 19.

Acts xix. 2, —
6.

“ AND as to the Continuance of Water Baptism in the Church unto this Day,
“ that is a great Mistake : For, *first*, I observe what Water Baptism is in the
“ Act of it ; that is, a going into Water, and being washed and dipped there-
“ in, and not rantized, or sprinkled only. And, *secondly*, note also ; that what
“ Water Baptism was administer'd in the Apostles Days, was always only in the
“ Name of the LORD JESUS, and not in the Name of the Father, Son, and
“ Holy Ghost ; which shews it was not from that Command, *Mat.* xxviii. 19.
“ for then they would have pursued these Terms of Institution ; which they ne-
“ ver did, by any Thing I can find in all the Scriptures;

Mat. iii. 6, 16
Acts viii. 38.
39.

“ Now, I say again, that if they are not Christians, who are not under the
“ Administration of Water Baptism, then you yourselves are no Christians, ha-
“ ving been out of the Practice, even of that Water Baptism, for many Genera-
“ tions ; inventing to yourselves sprinkling of Infants, never commanded by
“ CHRIST, nor practised by his Apostles ; and is no Baptism at all, but Rantism ;
“ and is an Error from both the Mode and Subjects of Baptism : And therefore
“ you only prophane and take in vain that holy Name, in which you exercise
“ this your own Invention.”

UPON this the Priest was totally silent ; and, knowing him bound, I challen-
ged him three Times before the Company, to answer me on that Subject if he
could ; and yet he never did, nor said any Thing at all on any other Subject
that Night.

THEN my Brother (seeming to be concerned for his Brother Priest, tho' of
another Form) said “ I ought not to think the Gentleman could say no more
“ because he was silent.” To whom I answered, “ That I would not have him
“ pretend to cover him ; for I knew where he was, and that he could say no
“ more ; and added, That if himself had any Thing to say on that Subject, I
“ was ready for him too : For though I regarded the Dean of *Limerick* as in an
“ Office among Men, and as my elder Brother ; yet, being now in Defence of
“ Truth, I could regard no Man so as to decline it on any Account or Conside-
“ ration whatever.” And then he and all the Company being silent, I told
them, “ That the Papists, Episcopalians, Presbyterians, Independants, Baptists,
“ and all their Subdivisions, were of one Spirit, and from one Root, and would
“ have like Judgment in the End ; having persecuted and destroyed each other
“ in their Turns, as they have had Power ; and all of them persecuted and op-
“ pressed the Innocent, and still continue to do so where they can.”

THIS being on the Seventh Day at Night, and now very late, I took Leave
of my Relations, intending to meet *William Penn* and *John Everot*, and *Samuel*
Waldenfield and *John Vaughton* from *London*, next Day at a Meeting at *Cashe* :
And, proposing to go to Rest, the Gentleman of the House would not suffer a
Servant to attend me to my Chamber, but would go himself : and, when there,
he told me, “ That he had never heard those Things so explained before ; that
“ he

ANNO
1698.

“ he was very glad of the Occasion ; and that he was of the same Mind with
“ me therein : That he would gladly go with me in the Morning to hear Mr
“ *Penn*, but that my Brother and Sister had not been at his House before that
“ Time since their Intermarriage, and it would look as if he neglected them,
“ if he should go with me : And besides, said he, this Person, with whom you
“ discoursed, (as I hinted in the Garden) is a Priest, who I keep in my House ;
“ and I know he would take it ill if I should go to your Meeting, and leave our
“ own Devotion.

Cathel.

A RELATION of mine, concerned in the Excise, happening to be there, and knowing the Way, we set forward early next Morning for *Casbel* ; where we arrived before the Meeting was gathered, to which came a great Multitude of People of all Notions and Ranks thereaway : And, the Meeting being set, the Mayor of the Town, with Constables, &c. came, by Direction of the Bishop of the Place, and, in the King's Name, commanded us to disperse, though he could not get into the Body of the Meeting for the Throng.

THEN *John Vaughton*, having been preaching in the Meeting, turned to the Mayor, and said, “ That he, with some others of our Friends, had been admitted into the King's Presence, on a certain Occasion, before he came from *England* ; and the King was pleased to ask, if we had full Liberty in all his Dominions to exercise our Religion, without Molestation ? and we, not knowing any Thing to the contrary, answered, That, through the good Providence of the Almighty, who had placed the King on the Throne, and the King's kind Indulgence, we had now more Liberty than before ; for which we were thankful to GOD and the King.”

To which the King was pleased to reply, “ That if any did disturb us in the Exercise of our religious Liberties, make it known to him, and he would provide for us therein, and protect us. And here thou disturbs our Meeting, and commands us, in the King's Name, to disperse, as if we were Transgressors : But whether we should obey thee without Law, or believe the King's Word, and accept of his Royal Protection according to Law, let all that hear judge.”

THE People did not all seem to be concerned at the Mayor's Appearance in this Manner, but kept their Places ; and then I stood up and spoke among them such Things as I believed my Duty at that Time ; and, in the mean time, the Mayor reached over the half Space from an Entry, or Passage, where he stood in his Accoutrements, with Cap and Sword, to have taken me by the Arm, to pull me down, or haul me out of the Place ; but he missed his Catch, and I went on : And, near the Conclusion of what I said, I remarked to the People, “ That the High Priests, Scribes and Pharisees of old, were the greatest Enemies of CHRIST and his Apostles and Disciples ; and that generally, where Mischief appeared in any Nation professing Religion, that Set of Men, in every Form, were at the Bottom of it ; and so it is still to this Day : They would ever ride Mankind, and rule over them as a Property to themselves, and of them serve their own Lusts of Self-love, Pride, Envy, and Domination, Covetousness, Wealth, and Power, under a false Pretence of serving GOD ; and as if, by divine Authority from the LORD, they were appointed to take Care and Cure of the Souls of other Men, whilst they are in the High-way to ruin and loose their own ; but were now made manifest, and would yet be more so, and the People re-deemed from under their heavy Yoke.”

THE Mayor did not relish this, but could not come at me for the Crowd ; and *William Penn*, who was not yet come into the Meeting, sending to speak with him in a Chamber near by, he went immediately ; for I believe he was weary of that Office, which had been imposed upon him by the Bishop of *Cassel* against his own Inclination. ANNO
1698.

William Penn treated him with the Respect due to his Office, but desired him to retire, and let the Bishop know that he would see him at his own House after the Meeting was over, desiring the Bishop's Patience till then ; and the Mayor did accordingly : And then *William Penn* came into the Meeting, for he had been writing Letters of Importance whilst the Meeting was not full gathered ; which was so large at last that the greatest Part could not get in. The LORD favoured us that Day with his good Presence, fitting every Instrument for the Work required ; and the People were generally satisfied with what they heard and felt, to the Honour of GOD, and Comfort of his People.

THE Meeting being ended, *William Penn* took two or three ancient Friends of that Country with him, and went to the Bishop ; and, after an Interchange of some Tokens of civil Respect, (each in his own Mode) expostulated with him concerning that Transaction, in sending the Mayor to the Meeting in that Manner, as above ; and told him, “ It looked a little extraordinary, as the King's Dominions and the Laws were then stated, and a general Liberty granted to all his Subjects, and nothing new there that Day, (being the usual Time and Place of our Meeting) unless it were that he himself was there, which might excite the Curiosity of the People to see what sort of a Creature he was ; since, one Way or another, he had been represented as some Monster, or uncommon Thing to be gazed at.”

THE Bishop could not maintain what he had done, but treated *William Penn* friendly, and told him, “ That he went that Morning to Church, to perform his Office (of Preaching) as usual ; and, when there, he had no Body to preach to but the Mayor, Church-Wardens, some of the Constables, and the Walls, the People being all gone to your Meeting ; which, I confess, said the Bishop, made me a little angry, and I sent the Mayor and Constables with that Message, in hope, by that Means, to have a greater Auditory ; though I have no Ill-will to you, or those of your Profession.” And so, after some Tokens of mutual Respect, they parted in seeming Friendship ; but the Bishop had another Design. The Friends present with them at this Interview, related to us this Passage when they returned to our Company.

BUT the Bishop recollecting, when the hot Fit was over, what Noise such an Action might make in the Nation, that such a Meeting should be so disturbed by his Command or Instigation ; and which could not be justified, unless the Meeting had been attended with some extraordinary and unlawful Circumstances ; he therefore wrote to the Earl of *Galloway*, and the other Lord Justice of *Ireland*, and informed them, though unduly, “ That Mr *Penn* and the Quakers had gathered together in that Place, that Day, such a vast Multitude of People, and so many armed Papists, that it struck a Terror into him and the Town ; and, not knowing what might be the Consequence of such an Appearance, he had sent the Mayor and other Magistrates to disperse them ; but, seeing they had taken no Notice of him, or the Civil Powers there, he thought it his Duty to lay the Matter before their Lordships, that

O O

“ such

ANNO 1698. “such Remedy might be applied, as in their Wisdom they might think proper, to obviate the Danger and ill Consequences of such Assemblies.”

FROM *Cashel*, *William Penn*, *John Everot*, and I, went towards *Cork*, taking Meetings in our Way, (the other Friends pursuing their Visit in other Parts of the Nation, as it laid before them;) and, when we came there, *William Penn* went to see the Lords Justices, who had a very great Friendship for him, and were got there before us; and, after mutual Salutations were interchanged, the Earl of *Galloway* gave the Bishop of *Cashel*'s Letter to *William Penn* to read; which, when done, he related all the Particulars to them; telling them, “That he did not see any armed Persons there, unless here and there a Gentleman might have a Sword, as usual; but knew nothing of what Religion they were.” And then the Earl said of the Bishop, “Old Dotard! why should he make all this to do on such a common Occasion?” And that was all this forward Man got for his Misrepresentation of us in that Manner.

Minchhead.

WE staid at *Cork*, and those Parts, having Meetings there and in the Country, till the 19th Day of the Sixth Month; and then we set Sail from *Cork*, in the *Jane* of *London*, and landed at *Minchhead* on the 21st Day of the same, in good Health, and in Peace; for which we were thankful to the LORD, and Giver of all our Mercies. That Night we lodged at *Thomas Holway*'s, having had a Meeting there that Evening, and another we had next Day; and from thence we went to *Bristol*; where I lodged at *William Penn*'s, and staid some Weeks, till he had finished his Answer to the Bishop of *Cork*'s Book; in which I assisted in transcribing his Sheets, searching the Scriptures, &c. which being finished, I returned to *London*, on the 5th of the Eighth Month, preserved through all Dangers, and in Peace; to the sole Praise of him who liveth and reigneth, and is worthy of all Adoration and Glory for ever and ever. *Amen.*

I NOW turn my Face towards *America*, and think proper to go back in point of Time, in order to relate how my Concern for that Part of the World began in me and increased.

ANNO

1693.

IN the Year 1693, towards the latter End of Autumn, as I was riding alone in an Evening, in *Cumberland*, the Power of divine Truth moved upon my Mind, and my Heart was greatly tendered before the LORD; and the Word of the LORD opened in me, saying, “Behold, my Visitation cometh over the “Western Parts of the World; towards the Sun-setting in the Time of Winter.” And I was greatly comforted in the Words of his Holiness.

Cumberland.

FROM henceforth I was often tendered in Spirit, in remembrance of the Western World, in a Sense of the Love and Visitation of GOD to a People there; whom I had never seen; which was more and more renewed and settled upon my Mind, in frequent Tenderings and Brokenness of Heart, under the holy Influence of the divine Presence, until the Year 1695; when, at the House of our Friend *John Whiting*, at *Wrenton*, in the County of *Somerset*, upon a Visit to Friends in those Parts with *Aaron Atkinson*, looking occasionally upon a Map of the World, especially upon the South-westerly Parts from *England*, the Power of the LORD suddenly seized my Soul, and his Love melted me into a Flood of tender Tears: But hitherto I knew not that the Call of the LORD was to me to visit those Parts; though, from henceforth, I began to be afraid of it:

1695.

Wrenton.

AND in the Time of the Yearly Meeting at *London*, in the *Bull and Mouth*, *Aaron Atkinson*, being concerned in Prayer, among other Petitions to the LORD, prayed for the Western Countries, and Places beyond the Seas, “That the “LORD would please to send forth his Ministers; in the Power of his Word, “to publish the Day of glad Tidings more and more among them:” Upon which the Power of divine Life moved sensibly in my Heart; and the Concern, secretly begotten in my Soul, now began to answer and appear; and, after that, great Heaviness and Fear came over me.

London.

THE same Day, after the Meeting, several *Cumberland* Friends and others being together after Dinner, upon occasion of mentioning some of those Countries by one of the Company, the Word of Life moved powerfully in my Soul, with open Assurance of the Call of the LORD to me to visit some of the *American* Countries: but, though I was exceedingly broken, to the tendering also of most of the Friends there, yet I was silent as to the particular Matter; being willing to conceal it as long as I could, since no Time was then prefixed when I should move forward therein: And being young, and weak in the Exercise of the Ministry; and having no Opinion of my own Abilities of any kind, I urged it before the LORD, as a reasonable Plea, as I thought, against it at that Time.

AT *London* I remained for some time, and entered into some writing Business for necessary Subsistence; but, before the Year ended, I suffered much in Spirit, by reason of my Confinement thereby; since this Calling of GOD cannot be answered by any one too much entangled in other Affairs, though the Employment in itself be very lawful, and, to the Reason of Man, seeming needful: but, though loth to leave all, (for it was no less than Life, and all that was near and dear in the World) yet, finding my Concern remain and increase, I yielded at length, in the secret of my Mind, to answer the Call of the LORD to that Part of the World; and wrote the following Letter to my Father concerning it.

Dear

ANNO
1697.

Dear Father,

London, 18th of the Seventh Month, 1697.

Job xxviii.

Isa. xliii. 6.

“ I RECEIVED thy Letter of the 13th instant, wherein thou art pleased
 “ to exprefs thy great Dislike of my going to *Pensylvania*, in such Terms
 “ as import an Impossibility of thy being ever reconciled thereto; which I
 “ hope, upon second Thoughts, may prove otherwise: For I presume thy
 “ Concern ariseth chiefly from an Apprehension of the great Danger that may
 “ attend so long a Voyage and Journey, through Seas of a thousand Leagues;
 “ through vast Woods, Defarts and Wildernesses on the other Side, among
 “ wild Beasts, Serpents, and the untamed Natives of the human kind there:
 “ All which I am not unapprehensive of, nor shall I lightly undertake the
 “ Thing; but he that is GOD of the Land is also of the Sea, and made of
 “ one Blood all Nations; and his Power is able to tame the most savage Na-
 “ ture, whether of Man, or of any other Creature: He that said unto the
 “ Worlds, before they were, *Commence ye Being, and it was done, and fixed the*
 “ *Sun in the Center of the Deep, and upholdeth the Earth as on the Wings of the*
 “ *open Æther, and who bindeth the Sea as in Swadlings;* ’tis he that is the Con-
 “ duct of all that move in his Counsel, *and who may say unto him, What dost*
 “ *thou? He noteth all the Thoughts of the Heart of Man, and keeps a Record of*
 “ *all his Doings:* It is he, the LORD of Hosts, that glorious Majesty on high,
 “ that is *saying to the North, Give up, and to the South, Keep not back, that my*
 “ *Purpose and Determination may come to pass, in the Fulness of mine appointed*
 “ *Season.*

“ THE Breath of Life from GOD is entering into the Inhabitants of many
 “ Lands, and the LORD is making instrumental whomsoever he will; and
 “ blessed are all they that go when he sends them, and yield when he de-
 “ mands their All.

“ THOU hast seen something of the Effects of the working of the Power
 “ of GOD in me in Time past, before I knew this People, but didst not know
 “ the Cause. Thou hast partly seen my Dejection, and some Fruits of my in-
 “ ward Tribulation and deep Vexation of Soul. Thou hast also known my
 “ Innocence from a Child, and that no Vice prevailed to stain my Credit; yea
 “ all my School-fellows, Neighbours, Country-men, and Companions, with
 “ whom I was acquainted, and knew me, know my Conversation to be
 “ harmless among them; and none of them convinced me of any Evil: Ne-
 “ vertheless I was not just before the Throne of the Majesty on high; who
 “ seeth the Heart before the Thought enters therein, and searcheth the Reins
 “ before they do conceive: It is he that discovers the very Root of Sin in and
 “ unto Man; and revealeth the Nature thereof, ere ’tis brought forth into
 “ Word or Action. His Glory was as Fire against the Root of Transgression
 “ in me, and his Zeal kindled as Brimstone in my Bones. Was this for my
 “ own Sake only, who was short of many in Evil, (yet not without Sin) or
 “ was it likewise for the Sake of those who the LORD will also gather? Those
 “ who are Ministers of GOD, are not so by the Will of Man, nor by their
 “ own Choice; neither may they appoint the Place of their Service. O that
 “ thou couldst see the deep Travail of my Soul; and whence the Cause there-
 “ of, and what its End! O that thou hadst Experience of the wonderful My-
 “ stery of GOD in CHRIST JESUS, and the present Dispensation of his Glo-
 “ ry! Then could I open my Heart freely; then couldst thou see it, as thou
 “ hast seen the Visage of my Face; then shouldst thou feel the Depth of my
 “ Soul’s Concern; and then should thy groundless Fears cease, and all thy Sor-
 “ rows vanish.

“ THIS

“ THIS, I hope, I may freely say, that I have always been dutiful to thee; and whatsoever Apprehensions thou hast had, occasioned through the Effects of the manifold Tribulations thou hast seen in me, in the Way of my Regeneration and Redemption; yet I can say, to the Praise of GOD, that my Understanding, as a Man, is no ways lessened, though my Concern and Desire for natural Things has been much abated; and the Faculties of my Soul, being changed, have been accordingly employed on divine Subjects.

ANNO
1697.

“ THE Gospel of the Kingdom of Heaven, and the publishing thereof, is no Way inconsistent with Duty and natural Affection; but the natural Parent, if not careful, may place Duty where it ought not to be, and give way to some effeminate Passion instead of a generous Affection and Love.

“ BUT whatsoever may come to pass, through Obedience to the Power of GOD in any Case, and his wonderful Workings in the Soul, this is always to be remember’d, as the Saying of our LORD JESUS CHRIST, *He that loves Father or Mother, Houses or Lands, Wife or Children, better than me, is not worthy of me*; which shews a greater Duty and Preference due to him than to all the rest.

Mat. .x. 37.
Mark x. 29.

“ AND as it may please him, by his blessed Light and Life, to witness for me in thy own Conscience, that I was never undutiful to thee in all my Life, in any Thing consistent with his holy divine Will, and the working of it in my Soul; so thou wilt be pleased accordingly to be careful, not to impute that to any Disregard or Disesteem of thee, or want of that Love which is due by every Christian to a Parent, but give me up to the LORD in all Things; and I am persuaded, in so doing, he who hath been kind to us, more than we can easily see into, will be thy Comfort concerning me: And that we may, in some Sense, requite his Love and great Forbearance in Mercy, by a godly and reverent Life before him the remaining Part of our short and troublesome Days, ought to be our greatest Concern.

“ AND now, dear Father, though I thus write, I do not yet fully know whether I shall go over thither for some Time; but if it should please the LORD to draw my Soul after him to the uttermost Parts of the Earth, and place my Peace with him in my Obedience there, I might not expect it otherwise: And who can live without the Comfort of his Presence, that has been favoured with it? For his Presence is Life to all the faithful and obedient, but Death and Condemnation to such as reject his Counsel; which the LORD preserve us from, for all our Time to come, to the full End of our Days, is the Desire of him who prefers thy Love before much Riches, but not to the Love of GOD, my heavenly Father, the Riches of his Grace and his Salvation; and, saving my Duty to him alone, I am

Thy ever-loving and dutiful Son,

THO. STORY.

AND here it may be regular to mention my Companion *Roger Gill*, and how we came to be concerned together in this Work and Service of the Gospel. Sometime about the First Month in this Year, before I went into *Ireland*, we being together at a Meeting at the Park, in *Southwark*; and each of us having had some Service there, I found my Mind very free and open towards him, and discovered something of my Concern to him for *America*, as

1698.

ANNO 1698. we went together into the City; and asked him if he knew of any ministring Friend concerned for those Parts, for I wanted a Companion: To which, being silent for some Time, he replied, "It is now long since I was first concerned that Way, and the last Night, in my Sleep, was as if making all Things ready for my Voyage." To which I replied, "Is it no more but a Dream yet?" And so we left it for that Time.

AFTERWARD, going to a Meeting at *Enfield*, he overtook me in the Way; and we, having some more Discourse on that Subject, he told me it would be the Seventh Month at soonest before he could be ready; for he had his Wife and Family to put in a Way of Living, not knowing whether ever he might see them any more. We had not much more Discourse of it at that Time; and, soon after, I set forward for *Ireland*, as before related.

AT my Return to *London* from *Ireland*, *Roger Gill* was waiting at my Lodging for me, and said, "He had made some Progress for *America*:" For the Thing abiding with him, he had acted in all Things as though we had prefixed the Time before I went for *Ireland*.

AND, after I had visited some Meetings in *London*, I became greatly loaden and concerned in Spirit, and press'd to move forward on my intended Voyage; and hearing of a Friend that was to sail in a short Time for *Virginia*, viz. *William Cant*, Commander of the *Providence of London*, my Companion and I went together on board, to view the Ship and Accommodations: At which Time, being retired in my Mind as we sat in the Round-house, the divine Love and Life of the LORD JESUS moved gently in the Center of my Soul, and sweetly comforted my Heart; whereby I was confirmed in my Calling and Undertaking: so that, for that Time, all the Loads and Weights were removed.

AND, having made our Concern known to the Brethren, at the Morning Meeting, *London*, they encouraged us; and Provision being made, both by the Body of Friends and many Particulars, of every Thing needful for our Voyage and Journey, on the 10th Day of the Ninth Month, in the Evening, we went on board, near *Deptford*, in the River *Thames*, accompanied by several of our dear Friends and Brethren, viz. *John Field*, *John Butcher*, *Robert Atkinson*, (he being, a little before, brought up to *London* by Process in the Court of Exchequer, for impropriate Tythes, at the Suit of persecuting *George Fletcher of Hutton-Hall*, in *Cumberland*) *Henry Goldney*, *John Tomkins*, *Francis Plumstead*, *Edward Singleton*, *Daniel Phillips*, *John Dawson*, and several others; and, soon after, came to us, *William Penn*, *Joseph Wyeth*, and some more.

AND, being together in the Great Cabin, the good Presence of the LORD commanded deep and inward Silence before him, and the Comforter of the Just brake in upon us by his irresistible Power, and greatly tendered us together in his heavenly Love, whereby we were melted into many Tears: Glorious was this Appearance, to the humbling of us all, and Admiration of some there who did not understand it. And, in this Condition, we remained for a considerable Season; and then *William Penn* was concerned in Prayer, "For the good and Preservation of all, and more especially for us then about to leave them; with Thanksgiving also for all the Favours of GOD, and for that holy and precious Enjoyment, as an Addition to his many former Blessings:" And when he had finished, the LORD repeated his own holy Embraces of divine Soul-melting Love upon the silent weeping Assembly; to the full Confirmation

tion of us more immediately concerned, and further Evidence to the Brethren of the Truth of our Calling.

ANNO.
1698

IN this Love unfeigned, and tender Condition of Soul, we embraced each other, to our mutual Satisfaction; for the same powerful Love of Truth that makes us loth to depart from the Friends and Brethren of our own native Land, drawing us to remote Parts of the World, and remaining in our Hearts, gives Courage and Strength also to leave all, and follow the LORD, even wheresoever he will.

WE looked after them, so long as we could see them; not with Minds to go backwards, or Hearts with any Desire now to return, but in the Comfort of divine Love; which neither Distance of Place, nor Number of Years, shall ever be able to obstruct or deface, as we keep true to the LORD in ourselves.

THAT Night, with a gentle Breeze and Tide, we fell down only to *Blackwall*, and there dropped Anchor, but did not arrive at *Gravesend* till the 12th of the Month; and, that Evening, went on Shore there; and, next Morning, took Coach for *Rocheſter*, accompanied by the Maſter of the Ship, and ſome other Friends; and there we had a large and comfortable Meeting with Friends and many others.

IN the Evening we returned to *Gravesend*, and the next Day went on board, but did not arrive in the *Downs* till the 18th; and, that Night, the Wind came contrary, and very high, ſo that we remained on board till the 20th; which being the Firſt of the Week, and we willing to have a Meeting at *Deal*, the Maſter took the Boat and Hands, with a Sail, to put us on Shore, and we drove about a Mile towards the *Goodwin Sands*, and then our Maſt broke; but, betaking us to our Oars, through the Mercy of GOD, we got faſe on Shore, about two Miles from the Town, to which we walked, and arrived there about Mid-day, and there had a Meeting: But having no Opportunity of giving Notice of our Coming, the Meeting was very ſmall; yet the LORD did not deſpiſe our little Number, but was with us.

NEXT Day we went to *Dover* with our Friend *Edward Warie*, and, the Day after, had a Meeting there, which was likewise ſmall; yet ſeveral of the Epiſcopalians and Preſbyterians being there, they ſpoke well of the Meeting, as we were inform'd.

THE Wind remaining contrary, we ſtaid at *Dover* that Night and next Day; and, on the 27th, being the Firſt of the Week, we went to *Folkſtone*; where we were favoured of the LORD with a bleſſed Meeting with Friends and ſome others; and here we had alſo another Meeting: and from thence returning to *Dover*, we had another Meeting there; which was larger than the former.

SPENDING the next Day with Friends there, and the Wind coming fair on the 29th in the Morning, we haſted to *Deal*, and, in the Evening, went on board our Ship; and, the next Day, about Three in the Afternoon, ſet Sail from the *Downs*, and ſo proceeded on our Voyage; in which we had various Weather until the 18th of the Tenth Month, being the Firſt Day of the Week, when, till Eight in the Morning, we had a very hard Gale of Wind at Weſt; and then, it falling leſs, we hoisted our Fore-yard and Mizen-yard, though hard Squalls and Rain, with Lightning towards the Eaſt.

ANNO
1698.

AT Nine in the Morning we bore up to the Northward, and soon after lower'd our Fore-yard and Mizen-yard, and, at Noon, the Main-yard, the Wind at South West, which increased to an exceeding great Storm; so that all the Yards were brought down upon the Gunnels, and the Helm lashed and made fast, and the Ship let drive before the Wind: And we, being met together in the Great Cabin and Steerage, to wait upon the LORD, as at other Times, he was pleased to appear in the needful Time; for the Tempest increased, with Thunder and Lightning, and Rain, to that Degree, that few there, if any, had ever seen the like.

AND, in waiting upon the LORD, I became concerned in Prayer; and, being in a mighty Agony, and wrestling in Spirit with the LORD, I received Hope that we should not perish; and having concluded for that Time, and my Concern returning, I prayed again; and then some stout Hearts were broken, and the LORD's Power was glorified, and we greatly comforted: "For I
" prayed unto the LORD, who is GOD of the Seas as well as of the Earth,
" and of the Winds, the Creator of all Things visible and invisible, that
" he would be pleased to send forth his Word, and command the Winds as of
" old; and that if there was any opposing Spirit that stood in our Way, to
" hinder our Progress, the LORD would please to drive him away:" And then I was easy, having fully overcome; and my Companion, and some others, were also greatly tendered: And as soon as I arose I took the Friends by the Hands, and some others also, and, in full Assurance, told them the worst was over for that Time; and the Words were scarcely out of my Mouth, and I set down in the Cabin, till the Storm abated, and the Weather became moderate for some Time after; and we had no more great Storms after it to that Degree.

HERE we saw the Effects of the mighty Power of GOD; how he enrageth, and again, at his Pleasure, stilleth the Seas. He that createth the Winds, and bindeth the Ocean as in Swadling Bands, and holdeth the Deeps as in the Hollow of his Hand, and worketh in the Heavens above, and in the Earth beneath, and in the Waters under the same, whatsoever he will; the GOD of Truth is his Name for ever.

HERE I received Assurance of Safety. From henceforth the succeeding Storms (for we had many) were made easy to what they had been before. But at one Time, being ready to murmur, that so very many of them should be suffered to rage upon us, to such a Degree, the Answer of GOD was on this wise: "Though
" the Storms were as great as the Seas were able to bear, and the Disturbance
" such as Mortals, of themselves, could not endure; yet since I the LORD am
" present with thee, and proportion my Power and Strength in thee to the
" greatest Hardships I suffer to come, Why should any Complaints arise? In
" the greatest Extremity is the Might of my Power most seen; and in the
" Time of Distress my Mercy and Truth also appeareth, in all those that call
" upon my Name, and obey my Will."

THUS we see both our own Weakness as Men, and Strength in the LORD, and the LORD's great Condescension to his poor Creatures: And therefore, to the LORD of Life, the GOD of everlasting Truth and Consolation, be Honour and Dominion; for he is worthy for ever and ever.

As to the Wonders of the Deep, what appears to Sense is natural and usual; and therefore not wonderful to the Children of Men, who cannot penetrate the My-

Mystery of the Being and Structure of any Creature; which, if known, would be greatly to be admired. But the Depth of the Power, Wisdom, Love, Mercy, Justice, and Goodness of the great GOD, the Creator, Upholder, and Governor of all Things, is truly wonderful, and abundantly manifested both on the Land and in the Sea; and particularly the last, as we fully experienced in this Voyage; which, at Land, we could but have had an imperfect Notion of.

ANNO
1698.

HAVING sailed through many and great Storms, variable and uncomfortable Weather, over most of the great Western Ocean, under the Protection of the divine Providence; and all the Ship's Reckonings being out, on the 7th Day of the Twelfth Month, the next Day, about Four in the Evening, we struck Ground with the Lead at nineteen Fathom Water.

THIS was glad Tidings to us all; and being in our Latitude we stood in towards the Land all Night, and the next Morning we saw the Capes on either Side of the Bay of *Chesapeak*, and were standing right in, as we could have desired; and that Afternoon we came to an Anchor in *Mockjack* Bay, a little above *Point Comfort*.

ON the 11th of the Twelfth Month, about Sun-rising, (the Seventh Day of the Week, and exceeding cold) we set Sail in the Long-boat for *Queen's Creek* in *York* River; but the Wind coming contrary, we, with one of the Men, went on Shore about two Miles below *Gloucester*, and went up thither on Foot, and soon after went on board our Friend *William Dowell's* Ship, lying at Anchor in that River, to write Letters for *England*; after which he sent some Hands in his Boat with us to *Queen's Creek*, being about twenty Miles; and setting out about Eleven in the Night, and very cold, (being a hard Frost and Snow) it was troublesome to find the Entrance of the Creek; and, often running upon Oyster Banks and other Shoals, it proved very fatiguing and dangerous.

BUT thither at length we got, about Five in the Morning, viz. to the House of our Friend *Edward Thomas* at *Banger-house*, but with some Difficulty after we landed; for our Men not knowing the Place, we went to several other Plantations in the Woods before we found it. When we came to the House and called, *Edward* arose out of his Bed and came to us, concluding before, that we were Friends from *England*, (for he had had some Apprehension that Way in himself, a little before, but knew not who in particular) and he and all his Family made us kindly welcome; and having a good Bed provided, we rested comfortably till about Nine in the Morning. And our Friend *Edward*, being zealous for Truth, and the Good of his Neighbours, gave Notice of us, and of a Meeting to be there that Day; where the LORD owned us, and gave us a very comfortable Season of his Goodness with the Family and a few of the Neighbourhood; who, though not Friends, were, several of them, much tendered: which was the first Fruits of our Ministry in that Country, and good Encouragement.

HERE we remained to refresh ourselves, and put our Things in Order till the 15th Day of the Month, and then had a Meeting about sixteen Miles off, at *Daniel Akeburj's*, at *Warwick* River; which was a good Meeting, but small.

RETURNING next Day, we had a Meeting at *Martin's Hundred*, in the House of *Robert Perkin* in *James's City County*, and returned that Evening with *Edward Thomas*.

Warwick-
River.
Martin's
Hundred.
James's City
County.

ANNO
1698.
Bangor-
house.

ON the 19th Day of the Twelfth Month, we had another Meeting at *Bangor-house*, which was large, and many much tendered. A blessed Meeting it was, and the People generally satisfied.

Scimmino.

HERE we staid till the 21st, and then had an appointed Meeting at the House of *John Bates*, at *Scimmino* in *York County*, where no Meeting had been before; and though he was not a Friend by Profession, yet very forward to provide Seats; saying, his House, he feared, would be too small for the Meeting, but had Room sufficient in his Heart. The People were generally tendered and humbled, and we comforted in a Sense of the Love and Visitation of God towards them. And the concluding of the Meeting falling upon me, among other Requests and Acknowledgments to the LORD, it was upon my Mind to say, in the Spirit of Prayer, "That since such as should give a Cup of cold Water
" only to any of his, in the Name of a Disciple, were not to loose their Reward;
" the LORD would be pleased to reward those who had so readily and openly
" received us, and a Meeting of his People in their House, with the Knowledge
" of his blessed Truth." And at that Instant both *John Bates* and his Wife were convinced of Truth, and from that Time professed the same with us.

THAT Evening we returned to *Bangor-house*, and in our Company *William Clayborn*, Captain of the Militia, and some others. This is a Grandson of that Colonel *Clayborn*, who subdued the Emperor of the *Indians* of those Parts, and his People, between the Rivers *Mattopany* and *Powmunkie*, now the two Branches of *York River*.

NEXT Day we had another Meeting at the House of *Daniel Akehurst's*, which was considerably large, and many were humbled and tendered by the Word and Power of Truth, and departed in a solid Frame of Mind; "we having
" preached to them the free and universal Grace of GOD, through CHRIST,
" for Life and Salvation; endeavouring to turn them thereunto; that through
" Faith therein they might come to know the full End of the Sacrifice of the
" Blood of CHRIST shed at *Jerusalem* of old: And how that such as reject
" this Grace and Spirit of CHRIST in their own Hearts at this Day, have not the
" Benefit of that Work and Sacrifice of CHRIST then made manifest; but cru-
" elly to themselves the Son of GOD afresh." With many other Things of Weight, which the LORD opened in us, and by us to the People, to our Comfort and their Edification, and to his Praise.

THE next Morning we went down to *Thomas Cary's*, towards the Foot of the Creek. He had been lately convinced, but not then at home; but his Wife, having been likewise lately convinced, so soon as we entered the House the LORD's Power tendered us, and we were much comforted together; and his Brother *Miles Cary*, and his Wife, coming thither to see us, were made Partakers of the same Visitation.

Chuckatac.

BY the Time this satisfactory Visit was finished, came three of our Friends, with some other Assistance, and took a Boat, and set us over *James's River* to *Chuckatac*; which being a long Way, and Night coming on, we run several Times on Ground, so as that it was late in the Night before we arrived at our desired Port; which was at the House of our ancient Friend *John Copeland*, where we were openly and cordially received and entertained, though they knew nothing of us till we entered the House.

WE staid there that Night, and were much satisfied every Way; and, upon
some

some Discourse with our Friend, I found he was one of the first of those who had their Ears cut by the Presbyterians (or Independents) in *New-England*, for the Testimony of Truth, in the first publishing thereof to that bloody and rebellious Generation; and, at my Request, he shew'd us his Right Ear, yet bearing the Badge of their Anti-christianity; whose uncircumcised Hearts and Ears are, to this Day, hardened (it may be judicially) against the Testimony of JESUS, and his holy Life, then so much persecuted in his harmless Messengers and Members.

ANNO
1698.

THE Wind coming contrary, and rainy Weather, the Friends staid with us next Day, and in the Evening came several other Friends thereabout to see us; and it pleased the LORD to visit us together, and a tender Season of his Love we had, and then, having also supped together, they departed.

HERE we staid till the 26th, and being the First of the Week, we took Boat to *Chuckatuck* Meeting, about six Miles; but because of the great Rain, the Meeting was but small; and returning that Evening to *John Copeland's*, we had a Meeting on the 28th at *Derafconeck*, at our Friend *Ratcliff's*, where came several Neighbours, who had not been at any Meeting before, and several of them were tendered; and that Evening we return'd to *John Copeland's*.

Derafconeck.

NEXT Fourth Day, (being the 1st Day of the First Month) we went again, by Water, to a Monthly Meeting at *Chuckatuck*, where came our Friend *Elizabeth Webb*, from *Gloucestershire* in *England*, who had been through all the *English* Colonies on the Continent of *America*, and was now about to depart for *England*. The Meeting was large, and the Sheriff of the County, a Colonel, and some others of Note in that Country, were there, and very sober and attentive.

THAT Evening we went home with our Friend *Thomas Jordan*, about a Mile from the Meeting-house; and the Friends who came with us over *James's River*, went back with *John Copeland*.

NEXT Day we had a Meeting at *Thomas Page's*, at *Western Branch*, which was pretty large and tender, the People solid; and several confessed, that what they heard was the Truth: and that Night we went home with our Friend *William Scot*.

*Western-
Branch.*

ON the 3d of the First Month we had a Meeting at *Southern Branch*, at the House of our Friend *Dorothy Buskin's*, which was large, considering the short Notice, and *Elizabeth Webb* was also there; and the Grace of GOD was plentifully with us, to our great and mutual Consolation; and the People were tendered, and the Meeting ended in the Dominion of Truth.

*Southern-
Branch.*

ON the 5th of the same Month, being the First of the Week, we had a Meeting at the House of our Friend *William Newell*, at *Barbican*, being the last Meeting at *Virginia* towards *Carolina*: It was pretty large, though exceeding cold Weather.

Barbican.

THE People thereabout had a Priest, who, being taken with an Infirmity in his Tongue and Limbs, had not preached much for five Years; and they being just, in some sort, to their own Interest, paid him only as often as he exercised his Faculty; but yet were exceeding liberal, considering how little they had for their Pay; for they gave him a Hoghead of Tobacco for every Sermon: But the last two Years, he being wholly silent, they altogether withdrew their Pay:

ANNO 1698. Pay : So that, as among some sort of Hirelings and their Employers it is, *No Penny, no Pater-noster*; here, on the other Hand, it is *No Pater-noster, no Penny*.

THOSE People seemed wholly ignorant of the Testimony of Truth, and little acquainted with Holy Scripture; and when the Truth was declared among them, some were amazed, others surpris'd; some afraid, and some a little affected with the invisible Power of Truth.

THAT Night we lodged at our Friend *Nathan Newby's*, and had some Discourse with him concerning the *Indians*, and what Sentiments they have about Heaven and heavenly Things. He told us, "Many of them came frequently to his House, to employ him (being a Smith) to mend their Guns, and he had discoursed with them on such Subjects: And as to the divine Being, they think there is one that made all Things, and that he always beholds all the *Indians* as if they were comprehended together in a small Circle; and that all bad *Indians*, who will lie, steal, cheat, and do other ill Things, when they die, go to a cold Country, where they are always hungry, cold, and in all Manner of Distress they can imagine: But the good *Indians*, who will not do such Things, go to a warm Country, where they have fat Boar and Roasting Ears all the Year long; these being the most excellent Food they can imagine." Roasting Ears are Indian Wheat (or Maze) before it be full ripe; which, roasted in the Fire, eat very sweet, like Asparagus, or green Pease.

It seems these are the greatest Enjoyments known to them, or that their Imaginations can reach: And as they believe Rewards and Punishments in another World, they think they must consist of such Things as are agreeable or disagreeable to their Senses in their present State.

BUT, though their Notions be low and sensual, yet I do think, that if many thousands that profess the true GOD and CHRIST, were to give their Sentiments concerning future Rewards and Punishments, and wherein they do consist, they would not much exceed the *Indians* therein; since many of them are so far from any Sense or Relish of the holy and divine Earnest, and Taste of the true Bread of Life, which comes down daily from GOD out of Heaven, and, as Manna, is daily rained about the Tents and Dwellings of the whole Israel of GOD, that they do not believe it.

THE *Indians* are just, loving, courteous, (in their Way) and harmless to all that are so to them; but, if wronged or abused, revengeful: But what Immoralities, as Drunkenness, Swearing, and the like, are among them, they have learned of our own Countrymen; who make greater Pretences to Religion and Knowledge, and yet are worse in Practice.

THE GOD of Truth open the Eyes of boasting and vain-glorious Christendom, to see how far short she is of true Christianity; and that till her Inhabitants experience a Change by the Workings of the divine Nature in them, they are yet but practical Heathens, in the Nature of the first and fallen *Adam*, and so esteemed in the Sight of the LORD; whose Love is likewise, and surely, towards the *Indians*; which shall be published in them in the Fulness of his appointed Time.

THE next Morning we went hence towards *North Carolina*, through the Wilderness; and, there being no House in all that Way, about the Middle of it we made a great Fire by the Side of a Brook, (the same Place where *James Dickinson*, *Jacob Fallowfield*, and some other Friends, had formerly baited) and there

there we ate some Bread and Cheefe, which *Natban Newby* carried in his Wallet, and drank of the Brook; and we were well refreshed and content: Having given our Horses some *Indian* Corn, we held forward towards *Gabriel Newby's*, Brother of *Natban*, at the Head of *Picquimon's Creek*, in *Carolina*; where we arrived about half an Hour past Three Afternoon; and he gave Notice that Evening to some of the Neighbourhood, of a Meeting to be on the Fourth Day following; and, next Day, we went to the House of our Friend *Francis Toms*, on the same Creek.

ANNO
1698.

Picquimon's
Creek, in
Carolina.

HERE we had the Meeting proposed; which was large, and several Persons of Note in those Parts, of both Sexes, were there: But the Noises and Elevations of some professing Truth, occasioned their Admiration, and was hurtful to them; though they had, before that, been very solid and attentive to my Companion's Testimony; who had the whole publick Concern in the Meeting that Day.

ON the 9th we went forward; and, being accompanied by *Francis Toms*, (who was one of the Provincial Council) and several other Friends, from *Virginia*, and other Parts thereaway, we went with them to Court; where we were respectfully received and entertained by the Lieutenant Governor, and others of the Council, I having brought Letters to the Governor from *England*.

IN the Evening we went over *Little River*, and lodged that Night with our Friend *Thomas Simons*; and, next Day, had a Meeting over the Creek, at our Friend *Henry White's*; which was small, by reason of the Court, (which usually holds several Days) but well and tender: The LORD was with us.

ON the 12th we had a Meeting at *Stephen Scot's*; and afterwards went home with *Thomas Simons*.

ON the 13th we had a pretty large Meeting; where several were tendered, among which were some Negroes. And here I shall observe, that *Thomas Simons* having several Negroes, one of them, as also several belonging to *Henry White*, had of late come to Meetings; and, having a Sense of Truth, several others thereaway were likewise convinced, and like to do well: And the Morning that we came from *Thomas Simons's*, my Companion, speaking some Words of Truth to his Negro Woman, she was tendered; and, as I passed on Horseback by the Place where she stood weeping, I gave her my Hand; and then she was much more broken: And, finding the Day of the LORD's tender Visitation and Mercy upon her, I spake encouragingly to her, and was glad to find the poor Blacks so near the Truth, and reachable: She stood there looking after us, and weeping, as long as we could see her. I had enquired of one of the Black Men how long they had come to Meetings? And he said, "They had always been kept in Ignorance, and disregarded, as Persons who were not to expect any Thing from the LORD, till *Jonathan Taylor*, (who had been there the Year before) discou-
sing with them, had informed them, that the Grace of GOD, through CHRIST, was given also to them; and that they ought to believe in, and be led and taught by it, and so might come to be good Friends, and saved as well as others; of which they were glad: And, on the next Occasion, which was when *William Ellis* and *Aaron Atkinson* were there, they went to Meetings, and several of them were convinced." Thus one planteth, and another watereth, but the LORD giveth the Increase.

I CALLED one of the Negroes aside after the Meeting, and exhorted him
"to be inward with the LORD; and that he and the rest should wait to know

ANNO
1698.

“ the Work of the Power of GOD in themselves, to change their Minds from
“ a State of Nature and Sin, to an heavenly Condition.” To this he was attentive, and said, “ He and those other Negroes that were convinced, had discoursed with others of them, and had told them what they were come to understand and believe; and that some were inquisitive after Truth, but some others of them seemed to take little Notice: But, said he, every Tub must stand on its own Bottom; and the Neglect of others, we hope, shall not discourage us to press forward, in that which we are persuaded is the best.”

ON the 13th, at Night, we passed over the River, and lodged with *Francis Toms*; and, next Day had a good Meeting, where many were tendered, my Companion especially being very powerful that Day in his Testimony; to the Praise of the LORD, of whom alone is the Power, and to whom be all Glory for ever.

Great Sound. WE passed the *Great Sound* next Morning, and went to a Meeting at the Widow *Anne Wilson's*; which consisted, for the most part, of Friends, and was a very tender and open Meeting; and, when it was over, we went to *Gabriel Newby's*, and lodged there.

THE Morning following we set forward for *Virginia*; and, alighting at the same Brook, where we had been as we went into *Carolina*, there we again refreshed ourselves and Horses as before, and then set forward, and accomplished our Journey to *Dorothy Buskin's* about Sun-set; and next Day, had a Meeting there.

Chuckatuck. WE rested there the 18th; and, on the 19th, had a large good Meeting at *Chuckatuck*, both of Friends and others; and, that Night, lodged with *Thomas Jordan, senior*; and, the next Day, we went to *Benjamin Small's*; and there I had a good Season in the Meeting, where Friends were comforted, and divers of the People tendered, and generally humbled under the Testimony of the blessed Truth; which that Day was large, and reigned both in Word and Power; to the everlasting Glory of him that liveth and reigneth, and is worthy for ever and ever.

Elizabeth's River. ON the 21st we had a good Meeting at *Alice Halloway's*, near *Elizabeth's River*; but small, by occasion of some Member of Council to be elected that Day in those Parts.

Southern Branch. NEXT Day we had a pretty large Meeting at *Southern Branch*, at the House of *Robert Burgefs*: He was not a Friend by Profession, but a Justice of Peace, and of good Account in those Parts.

THERE had never been a Meeting thereaway before; yet the People were generally solid, and several of them tendered; and, after the Meeting, the Justice and his Wife were very respectful, and treated us with Beer and Wine, and would gladly have had us to have eaten with them, and lodged in their House that Night; but, being otherwise engaged in the Course of our Service, we departed in much Kindness, both on their Parts and ours.

WE returned that Evening to *Alice Halloway's*; and, next Morning, set forward for *Elizabeth's Town*, about three Miles by Land, and seven more by Water: We went by the House of *Thomas Hodges*, a Justice of Peace, who lent us his Boat, and was very courteous; but the Wind being contrary, we arrived

rived not there till about the Middle of the Day. The first Thing we did was to view the House where the Meeting was to be; in which, finding no Seats, we were at a Loss on that Account: But another Friend and I went to the High Sheriff's House to acquaint him of the Meeting, who being absent, we informed his Wife and Family; to whom also applying for Planks for Seats, we readily had them; and she, with several of their Daughters, were at Meeting, and were civil and tender.

ANNO.
1698

THERE is no Meeting of Friends in that Place, nor any dwelling there, but a very rude senseless People, devoid of all Relish of Truth, and of the Fear of GOD in general; yet to the Meeting many of them came: Some were civil, others tender; but the Bulk of them, airy, wanton, and Scoffers; sometimes rushing into the Meeting, and leering under their Hats, and then again running out of the House, mocking at what they had heard; both to the great Disturbance of the few who were sober, and us who went to visit them in the Goodness of GOD.

Elizabeth's
Town.

MANY Things of great Moment were declared unto them, both of the Mercy and Judgments of GOD; and the LORD gave us Power to clear our Consciences to them at that Time; and I am persuaded the LORD hath a Seed among them.

FROM the Meeting we went to the House of one who had been there, and kept an Ordinary, and there we had a little Cyder; which having paid for, I took that Opportunity (he having been light, airy, and a Scoffer in the Meeting) to tell him, "That though *Issmael* was the first born of *Abraham*, yet, "being of the bond Woman, he was not to inherit; and, scoffing at the "Birth of *Isaac*, was extruded from the House of his Father; which, under "that Typical Dispensation, being a Figure of the two Seeds now inwardly "revealed, there is no Scoffer can enter the Kingdom of GOD, unless he be "first born of another Spirit." Upon which he was ashamed, and fell under; and we left him to think further of what was said. There we took Boat, and went back to *Thomas Hodges*; who entertained six of us that Night with good Accommodations.

THE next Morning we came back to *Benjamin Small's*, and staid there some Hours; and, being at the Creek-side, accompanied by some Friends, and ready to take Boat, the good Presence of the LORD came upon us, and sweetly tendered us together, and my Companion first, and then I, had some Time in Prayer; where we parted with those Friends in tender Love, and then went over the Creek, and cross a Neck of Land, and so over *Chuckatuck Creek*, to *John Copeland's*.

WE rested there that Night; and, next Day, we had a small, but heavenly Meeting, about three Miles off, at our Friend *Daniel Sandborn's*; and returned in the Evening to *John Copeland's*.

1699.

THE next Day we had a Meeting at *Pagan Creek*, alias, *Levy-Neck*; where we had a large Assembly, most of whom were not Friends; and the Power of the LORD was gloriously with us, and the Truths of the Gospel were opened to general Satisfaction, so far as we could perceive by their Behaviour.

Pagan Creek.

AFTER this Meeting, my Companion returned to *John Copeland's*; and from thence over *James's River*, and went up the other Side, to alarm the People

People

ANNO 1699. People there, and to meet us that Day Week farther up: And *Richard Gove* and I went that Night to our Friend *William Brasie's*, at *Levy-Neck*; and, next Day, *Richard* and I had another Meeting at *Lion's Creek*, at *Robert Lacy's*: It was small, by reason of the short Notice, (a Note having miscarried) but otherwise pretty well.

Stony-run. NEXT Morning, very early, we set forward towards *Burleigh*, on the South Side of *James's River*; and, being very hot, and no House of Entertainment by the Way, and but few others, we alighted at a Brook called *Stony-run*; and, having some Bread we brought with us, and Drums, Sugar, and Nutmeg, we made Punch in a little Horn Cup; and so had good Entertainment for the whole Company, and nothing to pay: and, having likewise fed our Horses with some *Indian Corn* brought on purpose, we remounted and proceeded to *Burleigh*. *James John's*; where we arrived at Three in the Afternoon, having rid about 38 Miles: There *Richard Gove* and I lodged, and the rest went on farther for Lodgings.

WE had not been long in the House till I perceived a Concern in my Mind in the Truth; and, seeing two *Indian Men-servants* and a *Negro Woman* about the House, I found my Concern was on their Account; for the Love of GOD was towards them: But our Host being deaf, and very talkative, was troublesome in asking many Questions, and in commenting upon the Scriptures, in his Fashion; and interpreted them to us, as he imagined: But, as soon as I could, I took an Opportunity to retire into the Woods, for the more free Exercise of my Mind in the Gift of GOD alone, and to see what might be the Issue of my inward Concern.

REMAINING there till the Evening, as finding no Way for it that Night, the next Morning I sent for those Servants, and had the Family and them together in the Hall; where I published to them “the Day of the Visitation of GOD;” directing their Minds to the Light and Grace of GOD in their own Hearts; “that as it reproveth Sin in them, and in all Men, so it teacheth all that will receive it, to deny Ungodliness and worldly Lusts, and to walk godly, righteously and soberly, in this present World;” and thereby Men, escaping the Corruptions that are in this World through Lust, are received into everlasting Joys in the World to come: But such as are not led and governed by the Grace of GOD here, they are to be condemned unto everlasting Fire, in the great Day of the Judgment of Almighty GOD; which is coming upon all the World: and that though Men there should desire to die, they could not; neither is there any End of their Torments; with some other Things, importing both the Judgments and Mercies of GOD: And, perceiving them touched in some degree, I did my best, according to that Understanding the LORD gave me, to set their Minds upon the present Truth, as an inward Object.

“I ALSO exhorted them to wait upon the LORD in Stillness; who, being a holy, invisible Spirit, appears only in the Hearts and Minds of Men, and not to the outward Eye and Sight: and that whatsoever Things are reproveth in Mens Hearts here, in this World, will be condemned in the Day of Judgment; but if they repent of their former evil Deeds, and, for the Time to come, join and unite with the Spirit of CHRIST, which discovers and condemneth all Evil in them, the LORD will not only forgive and forget their former Sins, but be their exceeding great Comforter in this Life; and, in the World to come, they shall sing everlasting Songs of joyful Praises to the great GOD, in the Kingdom of his Glory, in the sweet Company of innumerable

“AN-

“ Angels, and the Spirits of juſt and good Men in a State of Perfection ; where
 “ there is divine Pleaſure unutterable and everlaſting.” After this, I having
 prayed, and *Robert Gove* having ſpokeſome thing among them, we concluded,
 and I had great Peace in the LORD. ANNO
1699.

ONE of the *Indians* had wept much ; and, there being a Meeting the ſame
 Day at our Friend *Thomas Chappel*’s, about two Miles from this, they both came
 after us thither ; and, though the Meeting was ſmall, it was tender and well :
 But what Effect it had upon thoſe *Indians*, I did not perceive, becauſe, by reaſon
 of their Modeſty, as I thought, (being purchaſed Slaves) they ſat in a Place by
 themſelves out of Sight.

THAT Night we lodged with *Thomas Chappell* ; and, having given Notice, in
 the Meeting before, of another next Day, about a Mile and a Quarter off, at our
 Friend *Peter Wyke*’s, there we had a ſmall Meeting, but very comfortable.

AND, the next Day, we had a like Meeting, eight Miles off, at our Friend
James Benford’s, in the Precincts of *Merchants Hope* : There were ſeveral of the
 People there ; and Things opened to their States, and we had a comfortable
 Time with them and Friends ; theſe loving, and thoſe reſpectful.

THE next Day, being the Firſt of the Week, we were at another Meeting
 there ; but it proving very rainy, with a great Guſt of Wind, and Lighten-
 ing and Thunder till Mid-day, the Meeting was ſmall ; but ſeveral of the People
 ſeemed ſolid and tender.

THAT Evening we returned with *James Benford* ; and, next Day, croſſing
James’s River, we went to our Friend *Jane Pleaſant*’s, at *Curles* ; where we were Curles.
 kindly received : and there we met with my Companion, and ſeveral other
 Friends ; to our mutual and general Satisfaction.

ON the 4th we had a Meeting there ; which was indifferent large, and well.
 My Concern therein was, for the moſt part, about Marriage, and the Diſpleaſure
 of GOD againſt his own People in the old World, and all Ages of this, againſt
 mixed Marriages between them and the World ; for I had heard ſome Hints that
Jane Pleaſant’s Daughter had married one that was not a Friend, and gone quite
 off from the very Form of Truth ; and that her Son *Joſeph* was then likewiſe
 about to take a Wife that did not profeſs the Truth.

THIS Concern I bore long in the Meeting, under Fear left it ſhould ariſe from
 the hearing of the Ear only ; but at length, ſeeing my Way clear, I diſcharged
 my Conſcience in that Matter ; and the young Man was, for that Time, brought
 to a Senſe of his Error.

ON the 6th we had a Meeting at our Friend *William Porter*’s, a comfortable
 Time ; and, that Evening, returning to *Jane Pleaſant*’s, we had, next Day, ano-
 ther Meeting there ; and, on the 8th, being the Seventh of the Week, we went to
Black Creek, to the Houſe of our Friend *Charles Fleming* ; and, next Day, had a Black Creek.
 large Meeting at the Meeting-houſe ; and the Power and Goodneſs of the LORD
 was plentifully with us, and many were tendered thereby ; and that Night alſo
 we lodged at *Charles Fleming*’s.

THE next Morning, accompanied by our ſaid Friend, and two more, we ſet
 forward for our Friend *George Wilſon*’s, towards the upper Part of *Mattapany Ri-*
S f ver,

AND ver, swimming our Horses over *Powmunky River*, by two at a Time, one on each Side of a Canoe ; and got safe thither about the Fourth Hour in the Evening.

IT is a WilderNESS Place every Way ; no Meeting settled there, but the Friend and his Wife, through the Mercy of GOD, preserved alive in the Truth, but their Children in Danger to be lost from it ; one of their Daughters, being married by a Priest, neither she or her Husband making any Profession now with us.

WE had a Meeting there next Day larger than could have been expected ; several were tendered, and generally sober. The Friend's Daughter and her Husband were there ; whom we admonished and exhorted, and they were humble and pretty tender. We lodged there that Night also ; and, in the Morning, set forward for *Powmunky-Neck*, to the Plantation of *William Clayborn*, formerly mentioned ; where our Friend *John Knight*, of *Cork*, was building a Ship for some Friends of *Bristol* ; and he had come on purpose to meet us at *George Wilson's*.

We had a good Passage over the River by the Ferry ; and, on the other Side, went into a House, for it came on much Thunder and Rain ; and there we heard of an *Indian Town*, about a Mile off, on the Side of the River *Mattapan* ; and we went to see them.

Chickahomine.

THEY are the *Chickahomine Indians* ; and, as to their Town, it consisted of about eleven Wigwams, or Houses, made of the Bark of Trees, and contained so many Families : We were directed to their Sagamor, or Chief ; and, when we went to his Door, he came out with a Piece of Cloth about his Middle, but otherwise all naked, and invited us in ; and, we being set down, several of his People came to look upon us, and, among them, one who could speak some *English*.

AFTER a Time of Silence, and the Company increased, we asked him if they were all there, for we desired to see as many of them together as we could ; which being interpreted to the Sagamor, who was a grave, serious, and wary old Man, he seemed to be under some Suspicion of us, and what we might mean by desiring to see them all together ; we being wholly Strangers to them.

THEN I, falling under some Concern in my Mind, and observing a Fear in them, informed them by the Interpreter, " That we did not come among them
" for any Hurt to them, or Gain to ourselves ; but, being lately arrived from *England*, had a Desire to see them ; for we loved *Indians*, and had something to
" say to them concerning the great GOD, who made the Heavens, the Sun,
" Moon, Earth, and all that dwell therein, *Englishmen*, *Indians*, and all Nations ;
" that he loves all good *English*, and good *Indians*, and other good People
" every where."

AND then they seemed a little more calm and settled in their Countenances ; and my Companion spake to them concerning the Immortality of the Soul ; " and
" that GOD hath placed a Witness in the Heart of every Man, which approves
" that which is good, and reproves that which is evil."

THE Sagamor then pointed to his Head, and said, " That was treacherous,
" or fallacious ; but, pointing to his Breast, said, it was true and sweet there :"
And then he sent forth his Breath, as if he had poured out his Soul unto Death ;
and, signing up towards Heaven with his Hand, raised a bold, cheerful, and loud

Hey

Hey, as if the Soul ascended thither in a triumphant Manner: and then, pointing to his Body, from thence put his Hand towards the Earth, to demonstrate his Opinion, that the Body remains there, when the Soul is departed and ascended.

ANNO
1699.

AND I believe we might have had a more satisfactory Time with them, but that there came in two young *Englishmen*; who lived somewhere thereabout, and understood the *Indian* Tongue: They undertook to interpret for us; but we found them not quite honest in it: for when my Companion spoke further to them, which was concerning “the Righteousness and Impartiality of GOD;” and that he hateth Drunkenness, Whoredom, Lying, Cheating, and all “Evil, as much in an *Englishman*, as in an *Indian*,” the *Indians* were set into a Laughter.

THEN I desired one of the *Englishmen* to tell the *Indians*, they should not be light, especially on such Occasions; and enquired of the *Indian* Interpreter what the *Englishman* had said? And he replied, “That he had mentioned something “of their being too free with one another’s Wives, and in such a Manner as had “that Effect.”

THEN I desired one of the young Men to say as from me to the *Indians*, “That the great GOD, Maker and Upholder of all Things, hath Right to the “Obedience of all Men; and hath placed a Law in every Heart, and also appointed a Time wherein he will bring all Men to account for their Deeds done “here in this World; and as he is all-seeing and omnipresent, he always beholds “all Mens Thoughts, Words, and Deeds, and at last will reward every Man “as his Thoughts, Words, and Actions have been; the good, whether *English* “or *Indians*, he will reward with everlasting Happiness, and unspeakable good “Things; and the bad, whether *Englishmen* or *Indians*, he will condemn to “everlasting Fire, and Torment undeclarable.”

BUT, instead of telling the *Indians* these Things, he said, “They had formerly told them some of them; and others he himself did not understand, nor “could he find Words in the *Indian* Tongue to reach them.” They told us also, “That the *Indians* had been great Idolaters; but since the *English* inhabited those Parts, they were much reformed.”

BUT if the Professors of CHRIST have done the poor *Indians* any good, they have done them much Harm also; for they have taught them, by Example, to be drunk, lie, steal, swear, whore, (for the *Indians* are naturally very chaste) cheat and dissemble; and often defraud them in barter for their Skins, which is their Living, by mixing Water with the Rum which they give in Exchange: And when an *Indian* becomes drunk, as some of them will, then, swearing, ranting, and blaspheming, he’ll cry aloud, *I am now all one Englishman*.

It is reported of this Sagamor, that he was never seen to be drunk but once, and that was when young; which had prov’d so troublesome to his Mind, and virtuous Inclination, that he always thereafter shunned every occasion of the like Evil. We took them by the Hands, one by one, beginning at the Sagamor; and they seemed well pleased with our Visit.

As to the Conversion of the *Indians* of all, or any Nation and Nations, to the Truth, I believe the LORD will call them, after the Power of Antichrist is overthrown; but it seems to me, that Learning, or the historical Part of Religion, or
their

ANNO
1699.

John i 9.

their own Language, (which is very barren of pertinent Words) will not be much instrumental in it; but the WORD of Life, whose Divine and Life-giving intellectual Speech is more certainly known in the Mind, will tender their Hearts, in a silent State and Retirement, by Means of some Instruments that the LORD will raise up and qualify for that Purpose; who shall not confound them with a long fruitless History of needless Things: But when the LORD shall send forth his Word, *the Light of the Gentiles*, the quickening Spirit of JESUS, into and upon any of them in holy Silence, or in Prayer, their Minds shall be directed to the Spirit himself, as the present Object of their Faith, Obedience, and Love, and Author of their present Joy and Salvation: and so, believing in the Light, shall become Children of that Light and Day of GOD, and Heirs of eternal Life in him: And then the Histories in the Bible, the Prophecies of the Prophets of GOD, and the fulfilling of them; the evangelical Account of the Conception, Birth, Life, Doctrine, Miracles, Death, Resurrection, Ascension, Glorification, Mediation, Intercession, and Judgment of him, who is the Substance of all, and that *true Light which lighteth every Man that cometh into the World*, will be the more clearly received by the *Indians*, when the Almighty shall think fit to acquaint them therewith.

THAT Evening we arrived at the Dock where the Ship was building, and lodged that Night with Captain *Clayborn*; and, next Day, had a Meeting at the Dock, near the Place; which was small, but comfortable: And, being weary with hard Travel, (but especially our Horses, for want of Food, or Forage) we determined to stay there till after the First Day; and, intending another Meeting at the Dock, we gave notice of it to the Country.

WE had a Meeting accordingly, which was large and well; the People being generally sober, and several tendered, and, after the Meeting, expressed their Satisfaction; and some of Note among them said, “That since we had so good “ Things to publish, they were in hopes we would not finally leave those Parts “ without more Meetings thereaway”; several of them adding, “That we should be welcome to their Houses, and the best Entertainment they had, though we had laid open their Priests to the lowest Capacities, and especially their Pseudo-Baptism.

Queen's
Creek.

THE next Day, accompanied by *Edward Thomas* of *Bangor-house*, on *Queen's Creek*, and his Son, and some other Friends, who had come up, and given us their Company some Days, we set forward for *Queen's Creek*; but, in our Way, had much Thunder and Rain; and, though it was very dark in the Night in the Woods, through the good Providence of GOD, we got well to that Journey's End.

NEXT Day we rested there; and the Day after, went to a Fourth Day's Meeting, at *Daniel Akehurst's*, sixteen Miles off; where we had a small, but good Meeting; and returned that Evening with *Edward Thomas* and his Wife to *Queen's Creek*.

Hickery-
Neck.

ON the 20th we rested; and, next Day, had a Meeting about nine Miles from thence, at a Place called *Hickery-Neck*, at the House of one *Edmund Brewer*, not a Friend, nor had ever a Meeting been there before: It was pretty large, and some of the People tendered; and, though some Persons were a little airy, yet, being rebuked by my Companion in his Testimony, they became more

more quiet and sedate : and, after the Meeting, we returned, with several Friends, to *Queen's Creek* ; where we rested again next Day. ANNO
1699.

ON the 23d, being the First of the Week, we had a Meeting at *Tork City*, York City. at the House of one *Thomas Bonger*, a Preacher among the General Baptists ; and it was the first Meeting of our Friends that had been there : The People were very rude, and senseless of all good, and the Testimony of Truth was sharp accordingly ; especially in my Companion, declaring the heavy Stroke of the Hand of the LORD upon them, if they did not speedily repent, and turn unto him ; and they were at last brought pretty well over.

THAT Evening we went home with our Friend *Akeburst*, about eight Miles ; and, next Day, rested there ; and, on the 25th, had a Meeting, about seven Miles from thence, at the House of *Thomas Nichols*, at a Place called *Pocofon* ; where Pocofon. there never had been a Meeting before : It was large, though the People, till my Companion began to speak, did not generally come in ; but then crowded much, and a good Meeting we had ; some being tendered, and generally humbled : Blessed be the LORD for his Power and Goodness to us. We rested there that Night ; where we were entertained, in much Friendship and tender Respect, by *Thomas Nichols* and his Wife, but by her especially ; who, though a Mulletto by Extraction, yet not too black, or tawny, for the divine shining Light of the LORD JESUS CHRIST, *the Light of the Gentiles, and Glory of the whole Israel of God*, through all Ages of the World : And of this true Light, and the Power and Virtue of it, is this poor Soul truly begotten ; and, to a good Degree, filled with that unfeigned Love, which ever attends those that believe in, love and obey *that true Light, which lighteth every Man that cometh into the World* : The LORD is with her, and hath made her instrumental for the Furtherance of his own Glory in those Parts wherein she liveth.

ON the 26th we had a Meeting at *George Walker's*, at *Kickatan* : It was small, Kickatan. yet many Things were opened of great Moment ; and the LORD gave us a good Time together. And, after this Meeting, I found myself under a particular Concern for the Restoration, if possible, of the Wife of *George Walker* the younger, who was one of the Daughters of that unhappy Apostate *George Keith* : I observed her to have a good natural Understanding, but much out of that innocent adorning, both of Body and Mind, usual among our best Friends, and I spoke to her alone on that Subject, in much Tenderness ; and, though she was of a quick Temper, and naturally high-minded, yet I observed the Love of Truth was toward her, and a Time of Visitation ; and exhorted her therein to be humble and moderate in all Things, fearing the LORD. At first, as I thought, she was jealous I had done it reproachfully, or to affront her, considering the Circumstances of her Father and Mother, and would have made Excuses and Evasions ; but nothing appearing in me but true Respect, Friendship, and Tenderness, she began, in a short Time, to change Colours, and that was followed with gentle Tears ; under which I took leave of her, being full of Compassion in the Love of Truth towards her ; and in which also I greatly desired the Return of all that had gone out from the Truth that Way : And, as I had taken leave of her, came my Companion *Roger Gill* and *Daniel Akeburst* ; and, when *Roger Gill* took her by the Hand, she broke out again into a Flood of Tears : By all which we had some Hope, that the LORD might restore her from under those Prejudices begotten in her Mind by the Apostacy of her laps'd Parents.

IN the Evening, about Six, we took Horse, and went that Night with *Daniel Akeburst*,

ANNO
1699.

Akeburst about twenty-five Miles, and were very weary. And next Day went to *Queen's Creek*, sixteen Miles, and there rested till the Seventh Day Morning; and then went forward toward *Remuncock*, where our Friend *John Knight*, aforementioned, was building a Ship, and where we had appointed a Meeting to be next Day, (being the First Day of the Week) and in our Way called at the House of *John Bates* at *Scimmino*, formerly mentioned, who, with his Wife, were become Professors of Truth since our Arrival in that Country; but had been at several Meetings with us, and had been convinced in their Minds before, but had not Strength to own it. But though one soweth and another reapeth, yet we are all the Servants of one LORD; and therefore to him alone be the Glory of his own Work, in which the best and strongest of the Children of Men are only instrumental in him who worketh all in all. One begetteth into the Faith through the divine Word; another nourisheth through the Virtue of the same; and another confirmeth and establisheth by the same Wisdom. The Wisdom and Power of GOD is one.

THEY had heard *Daniel Akeburst*, and were affected by his Testimony. *William Ellis* and *Aaron Atkinson* they loved; and the Truth, the Author of that Love, they now own, by Means of our Ministry, of which my Companion (I suppose) had the greatest Share. *John Bates* was at home, ready to go with us, his Wife being gone before, with her sucking Child, to the House of the Widow; who had been under the same Circumstances of Convincement, and, by some, accounted a Quaker in her Heart before we came. And a Concern coming upon our Minds at her House, my Companion pray'd, and they all, with three Daughters of the Widow, were tendered; after which we proceeded in our Journey, and arrived at *Remuncock* that Evening.

Remuncock.

THE next Day we had a Meeting, according to Appointment, which was large and open. Many Persons of Note in those Parts were there; as, Major *Palmer*, Captain *Clayborn*, Doctor *Walker*, and others; and all were very sedate, and some broken, and generally satisfied; the LORD favouring us with his divine Presence, and aiding us by his Grace. The most noted Priests in those Parts were one *Bucker*, and another, *Monro*, a *Scotsman*. This *Bucker* had formerly boasted, that no Quaker was able to dispute with him; he could run them down at Pleasure. And this Major *Palmer*, hearing of the Meeting, had invited him thither; but he evaded the Matter, by telling him, "The Quakers were not worth his while to discourse with, for they deny the Resurrection:" (though we own the Resurrection, but not in his Sense) And *Monro*, though Priest of that Place, had an Errand to the Governor at the same Time.

THAT Night we rested there, and next Day set forward for our Friend *George Wilson's*, in our Way to *Maryland*; but calling at Doctor *Walker's*, he prevail'd with us to stay with him that Night, where we were kindly entertain'd; and next Day arrived at the Place we intended, and where we expected a Meeting the Day following: But some Mistake having happen'd in the Notice that had been sent, we could not have one till the 4th of the Month, and then it was a very small, hard, dark, and dull Meeting, occasioned (as we conjectur'd) by the great Rains; after which the People were busy planting Tobacco, and those that came to the Meeting left their Minds behind them in that Business; yet the LORD was with us in some comfortable Measure, and we departed thence in Peace the next Morning.

ABOUT Two in the Afternoon we came to the River *Rappahanock*; and
having

having a ready Passage, we called at a House on the other Side belonging to a Widow Woman; of whom we asked some Corn for our Horses, for which we offered to satisfy her. She replied, Corn she had, and we should have sufficient; but she would not sell us any, (though it was very scarce at that Time;) and she likewise gave us such Provision for ourselves as she had ready; and would also have provided better, if we could have staid for it.

ANNO.
1699.

Rapahanock
River.

FROM hence setting forward, we went that Evening to the House of *John Harvey*, a friendly Man, and his Wife a Friend. It was on *Upper Matchodock Creek*, upon *Potomock* River; where we were kindly entertain'd that Night, having rid fifty Miles, none of us knowing the Way fully.

Upper Mat-
chodock
Creek.

THE next Morning our Friend *John Knight*, (he having all this Time remained with us) and another Friend, took a Boat, and went some Miles down the Creek and River, to some Ships, (being *Bristol* Men) and borrowed a Flatt to fet us over, (for there was not, at that Time, any Ferry allow'd of, being between two Governments;) and so we pass'd over the great River *Potomock* to *Cedar-point*, about three Miles, at that narrow Place.

Cedar Point.

THIS being the Seventh Day of the Week, and not knowing of any Meeting we could reach the next Day, (there being none between that River and *Patuxent*) we called at the first Plantation we came to, which happened to be one *William Herberts*; where we enquired, if there were any of the People called Quakers in those Parts? And being invited to alight and refresh ourselves, we did so, and were told there was one of our Friends had appointed a Meeting at a House about two Miles off, who had had several Meetings before, and many went to hear him. We asked his Name, and where he came from, (thinking it might be some Friend from *England*) and were told his Name was *William*, and that he came from *Virginia*. Then we apprehended him to be one *William Morton*, who had been denied by Friends there, and went Vagrant up and down, under the Name of a Quaker.

WE lodged there that Night, and were kindly entertained; and, next Day, about the Tenth Hour, with our Landlord, and most of his Family, went to the Meeting, where we found a considerable Number of People; and, in a short Time, the Man stood up and prayed standing: The People pulled off their Hats, but sat on their Seats, and we sat with our Hats on, in testimony against him and his Prayer; in which he used a few imperfect Scraps of the National Common Prayer, and some nonsensical Expressions, exposing his own gross Ignorance.

WHEN he had ended his Prayer he began to preach; but, affirming that the LORD JESUS CHRIST is married to the whole World, my Companion said it was false, and bid him prove his Assertion if he could, before he said any more; but he went on with some more confused Sentences, and then said he would not take up all the Time, but give way to these Strangers. Then my Companion stood up, and had a very good Time among the People; several of whom were tendered, and all very sober: And when he had done, the Man stood up again, and would have made some Opposition to what my Companion had said, as if he favoured Self-righteousness and long Prayers, though he had said nothing that might give him Ground for such a Charge.

THEN

ANNO
1699.

THEN finding my Mind engaged by the Truth, and Authority therein, I stood up, and bid him be silent; and he gave way.

“ THEN I began with the universal free Grace of GOD, through CHRIST, unto all Men; and yet, though CHRIST hath died for all Mankind, and the Grace of GOD, by him, be come upon all, those only are saved who believe in the Sufficiency of that Grace; and, in that Faith, deny all Ungodliness and worldly Lusts, and walk uprightly in this present World; For, after CHRIST had done and suffered all Things which are written of him in the Holy Scriptures, yet *John*, who had the Visions of GOD, even to the last and great Day of his Judgment, saw every Man rewarded at last according to his Works; and that, notwithstanding the Offering of our LORD once on the Cross, for the Sins of the whole World, yet at last CHRIST will set the Sheep on his Right-hand, and the Goats on his Left; and will say to the former, *Come ye blessed*, and to the latter, *Go ye cursed*: But if his dying for the Sins of the whole World were sufficient of itself, without Mens Faith in, and Obedience to the Grace come by him, there could not be any Room left for such a Distinction at the last Day; but as all have received Grace by him, those who believe therein, and obey the Dictates thereof, come to be saved; as it is written, *By Grace we are saved through Faith; it is not of ourselves, it is the Gift of God*.

Eccl. ii. 11, 12.

“ AGAIN; the Grace of God, which bringeth Salvation, hath appeared unto all Men, teaching us, that denying all Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World; but those who do not believe in this Grace, and the Sufficiency of it, cannot be saved by it: For though, in Words, they confess the LORD JESUS CHRIST, yet, in Works, they deny him; and then that Saying becomes true in them, *His Servants ye are to whom ye yield yourselves Servants to obey, whether of Sin unto Death, or of Righteousness unto Life eternal*: So that there is an absolute Necessity still of a holy Life, and due Obedience to the Law of GOD; for CHRIST is not come to give Liberty to Sin, but to redeem Men from Sin, and to give us Power to do the Commands of GOD; that Man, being redeemed from the Cause of eternal Death, which is Sin, might also be saved from the Effects thereof, that is, eternal Condemnation.”

HAVING thus finished my Testimony to the Truth, I then proceeded to lay that Man open to the People as an Impostor; that he was not at Unity with us, nor received as a Minister among our People, being guilty of some Things utterly inconsistent with our Profession. Then my Companion concluded the Meeting in Prayer; and the divine Truth was over all, and the People well satisfied: And we departed, after good Service for the LORD; of whom is the Power, and to whom be the Glory for ever.

AFTER the Meeting we returned with *William Herbert* to his House, where came to us a trading Person from *London*; and he, being sitting with us near the River, it came into my Mind that he came for dispute; and he, and *William Herbert* and his Wife, going into the House, we followed them; and, as I passed the Window, I perceived he was reading a Passage to them out of a Book; and, when we went in, found it was concerning the Institution of Circumcision, which was to be administer'd on the eighth Day of the Age of the Male Infant; asserting that Baptism (he meant sprinkling of Infants) was now as necessary as that

that was then: And then he began to alledge against my Companion, that he had uttered something in the Meeting concerning Baptism, which he could not maintain by Scripture; that is, “That the Baptism now used, (he meant by the National Church) was never instituted of GOD by any Evidence appearing in Scripture, nor any Precedent there for sprinkling Infants; nor any Water Baptism commanded since the Baptism of *John* was put to an End.”

ANNO
1699.

THE first Part we owned my Companion had spoken, which the Stranger oppugning we put him upon his Proof; and, after a short Dispute, my Companion brought him to confess, that he could not defend it by Scripture: And then he went to the second Part, *viz.* “Nor any Water Baptism commanded since the Baptism of *John* was put to an End.”

THIS we denied to have been spoken by my Companion, as he stated it; but since he had confessed himself a Member of the National Church, my Companion insisted that he had nothing to do with Baptism with Water, till he should come into the Practice of it.

HE replied, “You mentioned the Thing in the Meeting, and the Question is not, whether I or another be of the Baptists Opinion and Practice, but whether any Water Baptism was instituted after *John*’s Baptism? But my Companion having put him to Silence, as to sprinkling; and, denying his Charge as to the other Part, said little more then to him.

BUT a Concern remaining upon me, lest this Man should go away boasting, I entered into the Argument with him upon the Subject at large; and that since he had asserted that CHRIST instituted another Water Baptism than that of *John*, I put him upon the Proof of it.

THEN he cited that Text in *Mat.* xxviii. 19. *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.*

I REPLIED, “That this Text was not to his Purpose, for Water was not so much as mentioned in it; and if the LORD CHRIST had intended Water, as the Instrument of this Baptism, he would have expressed it.”

To this he alledged, “That the Practice of the Apostles, pursuant to this Institution, determined that it was Water Baptism; for from this Time they baptized with Water in divers Instances, and particularly in that of *Philip*’s baptizing the Eunuch.”

ANSWER, “The Practice of the Apostles doth not determine it to be Water Baptism, because they practised Circumcision, Vows, Shavings, Purifications, and other *Jewish* Rites; which, in point of Obligation, were all ended by the Coming of CHRIST in the Flesh, and suffering for all Mankind; and so was Water Baptism by the Coming of the Holy Ghost: But, for the better understanding of this Command, observe, that *John* the Baptist was commanded by the Word of GOD to preach Repentance unto *Israel*, and to baptize them in Water, directing them to the true Object of Faith, then about to be made manifest; that is, CHRIST the LORD, the true Messiah and sent of GOD, though not known to *John* himself at that Time; and of whom he said, *I indeed baptize (or have baptized) you with Water, but he shall baptize you with the Holy Ghost, and with Fire*; which shews there was a Baptism

Mat. iii. 11.

ANNO
1699.

“ tism of a more excellent and efficacious Nature then to come, and by an Ad-
“ ministrator incomparably superior to *John*, that is, CHRIST; who, when he
“ appeared in the Flesh to *Israel* his People, preached to them the same Doc-
“ trine of Repentance as *John* did; and his Disciples also preached the same,
“ and baptized them with the same Baptism as *John* did, differing only in this
“ Circumstance of Administration, *John* baptized them, saying they should be-
“ lieve in CHRIST then to come; whereas the Disciples of CHRIST baptized
“ in the Name of the LORD JESUS, declaring him to be the true Messiah
“ that *Moses* and the Prophets had prophesied of.

“ NOW, here is Water Baptism transferred from *John* to the Disciples of
“ JESUS, (for JESUS himself baptized not with Water) who made and bap-
“ tized more than *John* did; and, *John* being soon after martyr’d, Water Bap-
“ tism remained under the Administration of the Disciples of CHRIST only:
“ and, until the Resurrection of CHRIST, we hear no more of the Baptism of
“ the Holy Ghost, (as I now remember) foretold by *John* as aforesaid: Nor
“ was the Baptism of the Holy Ghost declared as a Dispensation to the Belie-
“ vers and Disciples of CHRIST, till a little before his Ascension; nor esta-
“ blished as such, till the Coming of the Spirit of CHRIST upon them at *Je-
“ rusalem*.

Mat xxviii.
18, 19, 20.

“ NOW, as to the Introduction and Terms of this Baptism and Dispen-
“ sation, they lie thus in the Holy Scriptures: *All Power in Heaven and Earth*
“ *is given unto me*, saith the Son of GOD; *Repentance and Remission of Sins must*
“ *be preached in my Name unto all Nations, beginning at Jerusalem; and ye shall*
“ *be Witnesses unto me in Jerusalem, in Samaria, in Judea, in all the Regions round*
“ *about, and to the uttermost Parts of the Earth: Go ye therefore, teach all Na-*
“ *tions, baptizing them in (or rather into) the Name of the Father, and of the Son,*
“ *and of the Holy Ghost; teaching them to observe all Things whatsoever I have*
“ *commanded you; and, lo, I am with you always, even unto the End of the World.*

Mark xvi. 15,
16.

“ AND, to obviate any Misapprehension the Disciples might be incident to,
“ the LORD adds, *Go ye into all the Earth, and preach the Gospel unto every*
“ *Creature: He that believeth, and is baptized, shall be saved; but he that belie-*
“ *veith not shall be damned: But tarry ye at Jerusalem till ye have received Power*
“ *from on high. But ye shall have Power after the Holy Ghost is come upon you:*
“ *For John truly baptized with Water, but ye shall be baptized with the Holy Ghost*
“ *not many Days hence.*

“ NOW, here is Water Baptism plainly ascribed to *John*, and the Disciples
“ of CHRIST already in the Practice of it; and the Baptism of the Holy Ghost
“ as clearly distinguished from it, as being the permanent Dispensation of GOD
“ unto all, who should believe in CHRIST and the Holy Spirit, to the End
“ of the World, by the preaching of the Gospel by his own Power; which
“ accordingly began at the City of *Jerusalem*, at the Time of Pentecost, as by
“ the Testimony of Holy Writ.

“ BUT, to shew how little poor Mortals understand of the Things of GOD,
“ though ever so plainly told us by the hearing of the Ear, without the Spirit
“ of CHRIST revealed in ourselves, the Disciples, who had been so long with
“ him, and heard him speak as never Man spake, being yet unconverted, tho’
“ convinced, replied to all that he had then said on those divine Subjects of
“ the

“ the highest Importance, *Wilt thou, at this Time, restore again the Kingdom unto Israel?* ”

ANNO
1699.
Act. i. c.

“ AND the Words of CHRIST, though so plain as to the Nature of this Baptism, that is, with the Holy Ghost; and as to the Extent of it, that is, to all Nations, to all the Earth, and to all Mankind; yet the Apostles did not understand as to either, but still thought themselves confined to the *Jews*, till *Peter* was sent to *Cornelius* and his Household, who were *Gentiles*.

“ IT is not to be admired therefore, that the Apostles, or some of them, might administer Water Baptism in some Instances, (though few plainly to be proved) since it was about eight Years after the Institution and Commencement of the Baptism of the Holy Ghost, as a Dispensation, before they understood the Nature or Extent of it; and no Man knows any more of the Things of GOD by the Holy Ghost, than he opens or manifests to him.

“ AND it is also observable, that what Baptism any of the Disciples administer’d with Water, after the Coming of the Holy Ghost, was not from that Command mentioned *Mat. xxviii. 19.* but from their Practice of *John’s* Baptism before, and in his Time, as appears by the Manner of Administration; for it never was in the Name of the Father, Son, and Holy Ghost, the Terms of Institution in that Text, but only in the Name of the LORD JESUS, or Name of the LORD, being the same.

“ BUT when your Priest saith to a Child of eight Days of Age, or the like, *I baptize thee in the Name of the Father, Son, and Holy Ghost*, he uttereth a false Proposition; for he doth not baptize, but rantize, or sprinkle, and taketh the Name of the LORD in vain, using it where the Almighty hath not commanded it to be used or named.”

AFTER this my Opponent said no more but only this, “ That he could not believe but that some Water Baptism was still necessary:” And so this Conference ended in a friendly Manner; and I said to him as he departed, “ May he, whose Word of Wisdom alone can give Understanding in the Things of GOD, and speak forth Knowledge in the secret of the Heart, answer that; for it is not in the Power of Man:” And so he bowed in good Manners, in his Way, and departed.

THE next Morning we set forward, taking in our Way the cold Springs; where we found many poor People, some lame, some blind, some deaf, others infected with noisome Sores, and some with Stitches and with Pains in their Bones; and several there were who said they had received, some their Sight, some their Limbs, some cured of Ulcers, all by virtue of the Waters, by drinking and bathing, (the Water is calibiate) and among these poor People we had a Meeting in an old Tobacco-house, where many of them lodged; which was very noxious in the hot Weather; yet my Companion had a very open Time among them; the LORD favoured us with his comfortable Presence: And, one blind Woman, complaining for want of Bread, we gave her Money to buy some, and departed in Peace.

BUT, in our Way to those Springs, *William Morton* overtook us, (of whom before) and, passing by me in a Fret, rode up to *Roger Gill*, my Companion, and would have taken him by the Hand: but he, looking sternly upon him, refused:

ANNO
1699.

refused: Then said *William*, “ I have done wrong in what I have been about ;” and so began to make large Acknowledgements of his Errors ; and then *Roger Gill* took him by the Hand ; which Acknowledgements *Roger Gill* was communicating to me, when *William Morton* came to offer me his Hand : I also received him ; and then he told us the whole Matter, viz. “ That he was “ a Tanner by Trade, and lived in *Virginia*, and had been well esteemed among “ Friends there ; but, having a small Estate in Goods, ventured it all in one “ Vessel to the *West Indies*, contrary to the Advice of Friends ; which being “ cast away, he was thereby disordered in his Mind ; and, perceiving Friends “ frown upon him, he was never reconciled, but had, contrary to our Order “ and Discipline, gone on in that Practice of preaching among the People in “ *Virginia* and *Maryland* till now ; but had never said any Thing against Friends “ any where, but only had preached out of Unity, and hoped he should do so “ no more: And though we had been hard upon him, his Heart had earned “ after us, and would gladly have submitted to us in the Meeting ; but still “ felt Obstructions, and could not ; but would now do any Thing we would “ advise him.”

THEN my Companion advised him to return to the Place where the Meeting had been ; and, when the People were there gathered, (for he had told them he would be there that Day Week) confess his Errors before them, and preach no more, but exhort them to fear God. All which he promised to do ; and also to come to the ensuing Yearly Meeting in *Maryland*, and there do as Friends should advise him ; which being certified to Friends in *Virginia*, it might make way for his Reconciliation with them: And, in a full Resolution of doing this, (as he said) we left him near the Wells aforesaid.

Benedict
Town.

Cliffs.

Patuxent.

THAT Afternoon, passing the River *Patuxent*, about a Mile over, at *Benedict Town*, we came to the House of our Friend, the Widow *Elizabeth Hutchins* ; and, being weary, staid there that Night ; and, next Morning, went towards our Friend *Abraham John's*, and there dined ; and, in the Evening, went to his Father *Richard John's*, at *Cliffs*, and there remained till the 11th ; and thence went to *Patuxent* Meeting, where was a Marriage ; and we had some Service, and returned that Night to *Richard John's* ; and there, and at his Son *Abraham's*, remained till the 14th ; and then, being the First Day of the Week, were at another Meeting at *Patuxent* : After which we returned to the *Cliffs*, where we remained till the 18th ; and, in the mean time, had a small, but comfortable Meeting there ; where came to us our ancient and honourable Friend in the Truth, *Thomas Everndon*, from the *Eastern Shore*.

Ridge.

ON the 18th we went to our Friend the Widow *Elizabeth Talbot's*, at the *Ridge* ; where was a Meeting on occasion of a Marriage, in which we had good Satisfaction ; and, that Night, lodged with our Friend *Nehemiah Birkit* ; and, the Day after, being invited by our Friend *Richard Harrison*, to dine at his House with the new-married Couple, we did so ; and then went to visit our Friend *Samuel Chew*, and his Family, where we lodged that Night ; and, next Day, returned to *Nehemiah Birkit's*, where we rested a little ; and so on, by the Widow *Talbot's*, to our Friend *Samuel Galloway's* ; where we rested that Night, and were very easy and well ; his Wife *Anne* being the only ministering Friend at that Time in all those Parts ; a very honest, innocent, lively, and honourable Friend in the Truth, and every where acceptable in her Services ; and the next Day, being the First of the Week, we had a large Meeting at

at the Meeting-house there; but the hardest and most shut up that we had been at before in *America*.

ANNO
1699.

THE Yearly Meeting there for the *Western Shore* approaching, in the mean time we visited some Families of Friends in those Parts, as *Samuel Chew's*, on the 24th; where, or near it, we had a small, but comfortable Meeting; and, from thence, to *Nebemiah Birkit's*; and, next Day, to *Richard Harrison's*; where we met with our Friends Dr *Griffith Owen*, from *Philadelphia*, and, with him, *Aaron Atkinson*, from *England*, and, lodging there that Night, we went all next Day together to *Samuel Galloway's*, near which Place the Yearly Meeting was to begin next Day.

THE Meeting began accordingly; and, on the first and second Days, was very full and peaceable, and the good Presence of the LORD was with us; but, on the third Day, came one *Henry Hall*, a Priest of the Church of *England*, and, with others of his Notions, evaded the Meeting, but came not in; and, after the Forenoon Meeting, we being gone into an upper Room, he was heard to mutter something among the People, by way of Exception to some Part of what *Aaron Atkinson* had said in the Meeting concerning Predestination: and some of them sent Word to us, that the Priest desired to speak with him, or all of us, about it; and we went down to him among the People. At first he was a little surprized, and seemed to deny that he had any Thing against us; but, regaining his Courage a little, own'd he had something to object against him that spake about Predestination: Then we invited him into the House, and into the Gallery with us, that he might have like Advantage of being heard; and the House was quickly filled with People, many of whom were his own Hearers: And the Matter of his Objection was, "That *Aaron Atkinson* had preached against the Doctrine of Election, as held by the Church of *England*;" and said he would defend that Doctrine against us, and show us to be erroneous in holding the contrary." But the Priest not being in the Meeting-house when *Aaron Atkinson* had spoken there, had mistaken what he said, and so brought a wrong Charge; for *Aaron Atkinson* did not speak of Election alone, as held by the Church of *England*, but against Election and Reprobation, as taught by the Independants and Presbyterians of *New England*, where he had lately travelled; and that their Doctrine, touching that Point, was erroneous; and rehearsed to the People the Substance of what he had said in the Meeting upon that Subject: Upon which I observed to the People, "That the Priest's Charge at first was, That we deny Predestination; which, by the common Acceptation of the Word, includes both Election and Reprobation; though now, shifting his Terms, he restricts it to Election only: And whoever accuseth us of Error for opposing Predestination, doth himself thereby assert that Doctrine, and must prove it if he can;" which he would not attempt: After which I desired the People to consider, whether they had an Episcopalian or Presbyterian to pay as their Minister.

THE Priest was then silent as to that Point, and, in an angry Manner, affirmed, That we, as a People, deny CHRIST; and pretended he could prove it, being furnished, as we perceived, with his pretended Proof out of that lying, perverting, scandalous Book, called, *The Snake in the Grass*; which, as we were informed, he used to read often among his People: And his pretended Proof amounting to no more than false Accusation, we rejected and exposed it as such. Then his last Shift was, to call upon us for a Confession of our own Faith; and directed his Demand to our Friend *Richard Johns* in particular, with whom he was acquainted.

ANNO
1699.

WE denied that he had any Authority to make any such Demand from us; nor should we, on his own Account, take any Notice of him therein, he appearing as an Adversary and Perverter; but, for the Sake of the People, were willing to say what might be sufficient to satisfy such as were not prepossessed or prejudiced against us: And then *Richard Johns* began, and proceeded after this Manner; “ We believe that the LORD JESUS CHRIST, who was born of the Virgin *Mary*, being conceived by the Power and Influence of the Holy Ghost, is “ the true Messiah and Saviour; that he died upon the Cross, at *Jerusalem*, a “ Propitiation and Sacrifice for the Sins of all Mankind; that he rose from the “ dead the third Day, ascended, and sitteth on the Right-hand of the Majesty on high, making Intercession for us; and, in the Fulness of Time, shall “ come to judge both the Living and the Dead, and reward all according to “ their Works:” All which, being more fully spoken to by *Roger Gill*, we asked the People, “ If they were satisfied with that Confession?” and they generally, from all Quarters, answered, “ Yea, yea, yea; it is full, no Man can “ deny it.”

THE Priest being disappointed in his Expectations, and his wicked Purpose of exposing us as no Christians, frustrated, the next Day he came again, and brought one of his Brethren with him; and they again evesdropped the Meeting: But my Companion being in his Testimony, and, apprehending they were within hearing, cried aloud to them to come forth out of their Holes and Corners, and appear openly like Men; and, if they had any Thing to say, after the Meeting was over they should be heard; and, a little after, they came into the Meeting-house, one at one Door, and the other at the other; and many crowded in after them.

MY Companion having done, it fell to my Lot to speak next; and, having opened several Things concerning the Coming of CHRIST in the Flesh, I had something also concerning Water Baptism, as used by *John* the Baptist; which, though once a Dispensation of GOD to the *Jews*, and then of Use to them, yet it is long since abolished; in the Conclusion whereof I informed the Auditory, that as for sprinkling of Infants, it is foreign to Scripture, and I could look upon it to be no other than a Popish Relict; and since the National Church had espoused it, and asserted it as an Ordinance of CHRIST by Practice, and some of her Ministers there present, I requested them to make it appear, if they could, when the Meeting was ended, that CHRIST ever instituted or commanded that Baptism, or pretended Baptism, which they now use; and, coming soon after to a Conclusion of what I had to say, *Aaron Atkinson* concluded the Meeting by Prayer; and the blessed Truth was over all to general Satisfaction, especially to Friends, who were filled with divine Consolation.

THE Meeting, as to Friends, ending in Peace that passeth the Understanding of all Priests who preach for Hire, one of them, *viz. Henry Hall*, stood up, and pretended to prove sprinkling of Infants, as used by the Church of *England*, to be an Ordinance of CHRIST; and, many Justices of Peace, and others of Note of both Sexes, being present, he began with a Preamble; in which he so rambled from the Matter proposed, that he ended in a Pretence to prove the Right of the Priests to Tythes, or some other national legal Maintenance; as if that were the Sum of their Religion, and all they meant by their Profession: Which Impertinence I noting to the People, the Priest was justly interrupted, and called back to make good his first Proposition; which he evaded, saying, “ He did not propose to do it then, but would another “ Time.”

THEN

THEN we appealed to the People, many of them having come that Day far and near, and great part of them the Hearers of those Priests, concerning the State of the Matter, and whether the Priest had proved what he had undertaken; and they generally granting he had not, we held him to it, as most reasonable and profitable to be done, if he could, in the same Auditory; and so he, utterly evading it, fell under the Censure of the People; who, seeing their Weakness, generally contemned them: And though all Matters and Circumstances would be too tedious to insert, yet some further Hints may be worth noting.

ANNO.
1699.

WHEN the invincible Truth came thus over their lofty and self-confident Heads, and their Spirits were fallen under their own Party and Hearers, I then put them to prove their Call to the Ministry; which they taking upon them to do, only told us, "That CHRIST called Apostles, and they ordained others," and they again others, in Succession to that Time.

THEN I called for their Proof, "Who they were that the Apostles ordained, and who, from Age to Age successively, that were so ordained; wherein if they failed, they were justly to be rejected as no Ministers of CHRIST, since they had rested the Matter on such a Succession and Credentials." And one of them repeating the same Assertion only as before, I returned it upon him as his own proofless Say-so only. Many of the People then, seeing their Ignorance, reviled them more and more to their Faces: Some saying, "We'll pay you the Tobacco, being obliged thereto by Law, (that is, forty Pounds of Tobacco for every Negro Slave) but we will never hear you more."

THEN, to lay them more open, I demanded their Proof as Ministers of the Church of *England*; and, one of them standing up to prove himself such, I desired to see his Orders. He said, "He had indeed Orders, but the Instrument was at home; but he would bring it To-morrow." Then I noted to the People the Imprudence of their Minister, to stand up To-day to prove his Calling, and talk of bringing his Evidence To-morrow; which gave a little Diversion to the Auditory.

THEN *Henry Hall*, the other Priest, being likewise called upon for his Proof, confessed also that his Orders were not there, but he could prove he was in Orders by one there present; and accordingly called his Mr (such an one) who coming before us, I asked him "What he knew of *Henry Hall's* having Orders as a Minister of the Church of *England*?" He answered, "He had seen it under the Hand of the Bishop of *London*."

"DIDST thou see the Bishop of *London* sign it? No; but saw it had been signed by him.

"DOST thou know the Bishop's Hand? No.

"THEN thy Evidence ought not to be taken; thou hast neither seen the Bishop sign any Orders, nor knowest his Hand:" Upon which the Man (though of an honest Countenance) blushed, and sculked behind, as ashamed of his Undertaking.

THEN I noted to the People, that their Priests had pretended to prove sprinkling of Infants, in the Name of the Father, Son, and Holy Ghost, to be an Ordinance of CHRIST, and could not; and themselves Ministers of
CHRIST;

ANNO CHRIST, but fell short; and of the Church of *England*, and failed in that likewise; and that therefore they had no Reason to follow them, or pay them any more.

AND while we were yet in the Gallery, one of their Hearers, who was climbed up into a Window, cried out with a loud Voice to *Henry Hall*, “ Sir, you have broken a Canon of the Church: You have baptized several Negroes, who, being Infidels, Baptism ought not to have been administer’d to them.”

AT this the Priest was enraged, but made no Answer to the Charge; only frown’d, fretted, and threaten’d the Man to trounce him. Then I observed to the People, “ That if those Negroes were made Christians in their Sense, and Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, received into the Body of the Church of CHRIST, as their Language is at the Time of Sprinkling, How could they now detain them any longer as Slaves?”

IN the Conclusion of the whole Matter, several of the Justices of the Peace there present, being ashamed of their Priests, slid out of the Meeting as unobservable as might be; and the People in general openly contemn’d them as such, who behind the Backs of the Quakers had greatly reproach’d and belied them, but Face to Face were utterly baffled and subdued by them. And that Night several of the Justices, lodging with our Friend *Samuel Chew*, express’d their Sentiments altogether in our Favour; and that their Priests were really ignorant Men in Matters of Religion.

THE next Day also, being only the Meeting for Discipline and Business, came abundance of People; and finding no publick Meeting for Worship, many remained till they saw no Hopes of any: And the next Day likewise came many, (the Meeting continuing a Day longer than was expected) who remaining till Business was over, we had a comfortable Time together in the Presence and Love of GOD; in which our Meeting concluded, to our great and mutual Satisfaction, and the Praise of the LORD, who alone is worthy.

WE went that Afternoon to the Bay of *Cheffapeek*, and many Friends, and some of the People with us, to see us embark. We were all Night upon the Water, (*viz.* *Griffith Owen*, *Aaron Atkinson*, my Companion, and myself) and went home, about the Break of Day, with our Friend *William Sharp*, in whose Vessel we had come over, and rested there that Day and the next; and in the mean time I had some Dispute with one *Joseph Mollison*, a perverse Person, about Baptism. He would not confess what Profession of Religion he made; but I deem’d him a Popish Priest: But Truth came over him, though a crafty Sophister. On the 4th Day of this Month, (being the First of the Week) we had a large and good Meeting, at a Meeting-house near the Place, where we had the Company of many People besides Friends; and after the Meeting we went forward with a Friend, whose House was on our Way, where that Night we lodged.

FROM thence we went next Morning, and the Day proving wet, it was a little uncomfortable: But the Rain ceasing about Noon, we alighted in the Woods, near a little Rivulet, and made a Fire; and some of us having hard Biscuit, some Drums, and some Neats Tongue, we eat to Satisfaction, and drank Water. And remounting, we went that Evening to the House of a Friend, a Widow; where, finding the Son of Peace, we were well entertain’d, and refreshed

refreshed next Morning with her and the Family in a comfortable Season in the Truth.

ANNO
1699.
Acts i. 6.

IT lighten'd, thunder'd, and rained exceedingly that Night ; but being a fair Morning, we set forward for our Friend *Edward Gib's*, where we arrived in the Afternoon, but were wet by a great Shower that overtook us in the Way ; but being kindly received, and well entertained, we took no Hurt. And the next Morning *Griffith Owen*, my Companion, and I, set forward for *Newcastle upon Delaware* ; but *Aaron Atkinson* remained in order to visit some Meetings there-away.

AT *Newcastle* we met with our good Friend *Samuel Carpenter*, his Wife, and some other Friends of *Philadelphia*, and we were kindly received to Lodging with him. And next Day (being the Fifth of the Week) we had a large Meeting there, and were much comforted in the blessed Truth among Friends ; and staying over the First Day Meeting, and the Third Day following, we had a Meeting at *Myrion*, with the *Welsh* Friends, on the 15th, among whom I was much satisfied : For several of them appearing in Testimony in the *British* Tongue, which I did not understand ; yet being from the Word of Truth in them, as Instruments moved thereby, I was as much refreshed as if it had been in my own Language : which confirmed me in what I had thought before, that where the Spirit is the same in the Preacher and Hearer, and is the Truth, the Refreshment is chiefly thereby, rather than by the Form of Words or Language, to all that are in the same Spirit at the same Time : And this is the universal Language of the Spirit, known and understood in all Tongues and Nations, to them that are born of him. But, in order to the Convincement of such as know not the Truth, for the begetting of Faith in such as do not yet believe therein ; for the opening of the Understanding, by the Form of Doctrine, and Declaration of the necessary Truths of the Gospel and Kingdom of God, intelligible Language, uttered under the immediate Influence of the Spirit of Truth, is indispensibly necessary ; as also for the edifying of the Church, the Body of CHRIST, in general.

Newcastle
upon Dela-
ware.

Myrion.

THAT Evening we returned to *Philadelphia* ; where we staid till the 17th Day of the Month, and then went to *Bridlington*, in *West New-Jersey*, accompanied by *Samuel Carpenter*, *Isaac Norris*, *Abraham Hardiman*, *James Fox*, *Edward Pennington*, and some others, and lodged with our well-known, and very hospitable Friend, and able Minister of the Gospel, *Samuel Jennings* ; and, the next Day, being the First of the Week, had a large and good Meeting there.

Philadelphia.

ON the 19th we had a Meeting at *Croswicks*, in *Jersey*, about 15 Miles towards *New-York*, and lodged that Night with our Friend *Francis Davenport* ; and, next Day, we travelled through the Woods, about 30 Miles, to an Inn called *Imion's* ; and, next Day, in the Afternoon, we arrived at *Elizabeth Town*, in *East-Jersey* ; where we took Boat about Eleven at Night, and landed at *New-York* about Four in the Morning ; and, next Day, had a small Meeting there ; and, on the 24th, being the Seventh of the Week, we went thence by Water, accompanied by our Friend Dr *John Rodman*, and some others ; and, that Night, lodged with our Friend *Thomas Stevenson*, on *Long-Island*.

Croswicks.

New-York.

AND, the next Day, passing over the Sound to *West-Chester*, upon the Main, we fell in opportunely with a Yearly Meeting, about 20 Miles from *New-York* ; and lodged that Night with our Friend *John Pharres*, at *East-Chester*.

West Chester.

ON the 26th, we set forward for *Rhode-Island*, about 200 Miles by Land, ac-

Y y

com-

ANNO
1699.
Connecticut.

companyed by *Horseman Molincux* and *Samuel Palmer*, to *Stanford*, in the Colony of *Connecticut*. It is a considerable Village; and we coming in before Night, inclined to have a Meeting there. We acquainted the Widow *Weed*, our Landlady, with our Intention, and desired of her the Liberty of her House for that Purpose; which she readily granted, so far as it was in her Power: for their Laws and Magistrates were very strict and severe against Friends, of whom there was not one in all that Country. To secure the good Woman from any Hurt, by her Good-will toward us, we went to a Justice of the Peace, and informed him of our Intention. He was an ancient Man, and moderate in his natural Temper, but worse for his Religion. He questioned the Sufficiency of our Calling to that Service. What Call, said we, dost thou think is necessary in that Case? The Call of the People, said he. Our Calling is of GOD, said we; and if the People hear us, let the Truth in their Hearts (to which we desire to be made manifest) judge whether we be called of GOD; and any other Calling we do not regard. Then, said he, I will not tolerate you. We do not come for thy Toleration, said I, ye being Presbyterians or Independents; but only to acquaint thee with our Purpose, as thou art a Magistrate, and we being Strangers, there might be no Surprize by such a Concourse of People. Then he gave us a Hint, that he would use Means to deter them from coming to hear us; and so we returned to our Inn.

AND when there, we met with some People come in as though to refresh themselves, but rather to see us: For generally they are either afraid of us, as if we were Deluders and Deceivers; or they are so much under their Priests and Laws, that they dare not be seen with a Friend. And their dead Faith and Religion depend so much upon their Priests, that they scarce dare look toward the Truth, or hear any but them. Yet that Evening we had Conversation with some of them, concerning the occasion of the coming of their Ancestors out of *England* into that Country (then a Wilderness) upon account of Religion, for which they had been persecuted there; which seemed a new Thing to several of them. And, Supper being ready, I had something in Prayer before we ate, and the People were still and attentive, and seemed pleased to find the false Accounts they had received, refuted, viz. That Quakers receive the Mercies of GOD as the Brutes; never craving a Blessing, nor returning the LORD Thanks. And we informing them of our Intention of having a Meeting there next Morning, at the Ninth Hour, they departed friendly.

THE Time came, and many of the People; and, whilst we sat in Silence, came a Constable, and another to assist him, with a Warrant from one *John Sillick*, the Mayor of the Town; in which were several Invectives and false Charges against us, as Hereticks, Blasphemers, Deniers of CHRIST, and the like; dictated (as we conjectured from some Circumstances) by their Priest, who went out of the Town and left his Flock.

THE Warrant being read, I stood up and acquainted the People with the Law of Toleration in *England*, the Moderation of the King, and Temper of the Government and People there toward us; and that they of *Connecticut* ought not (by their Charter) to have any Law there to the contrary: But the Constable and his rude Assistant replied, They did not depend upon the Laws of *England*, but stood upon their own Foundation; and they had a Law, that no Quakers should have any Meeting among them, and none there should be; and then commanded us to be gone.

BUT my Companion, being filled with Zeal, stood up and spake to the People;
and

and the Constable commanded him to be silent; of which he took no Notice, but went on: Then the Constable came close up to his Face in an angry Manner, repeating his Command: but my Companion, continuing his Speech, recounted to the People the Wickedness of that Antichristian Spirit in *New England*; who had whipped, and many ways abused and persecuted our Friends there; cutting off the Ears of some, and hanging others, because they were Quakers, and came into their Country; though they came in Love, as the peaceable Messengers of God to them: That the same Spirit was yet alive among them in *Connecticut*, and would be at the same cruel Work still, but was over-ruled by a better Power.

ANNO
1699.

THE Constables, not being able to effect their Purpose upon us, commanded the People to disperse; some of whom still remaining, they at last commanded our Hostess to forbid us her House; which she did with trembling; and then we went into the Streets, and through them, my Companion crying with a loud Voice all along, *Wo, wo, wo, to the Inhabitants of this Place, who profess God and Christ, without the Knowledge of God, and void of his Fear*, with some such other Words, in that Power and Dread that amazed many of the People; and we going back towards the Inn, and standing before the Door in the Street, many came about us; and there he had a pretty full and good Time among them.

WHEN this was over we went into the Inn, where several of their Elders and Champion Disputants came to dispute with us, and one of them as a kind of Cheat, in mean Cloaths; and he sat down in the Chimney Corner, and smoking Tobacco, leer'd from under his old Hat like an Idiot: But his Design was, as we apprehended, all of a sudden to break out in such Wisdom as should surprize us in so mean an Appearance; yet he came off as meanly as he appeared.

THE first Matter pitched upon was the universal free Grace of God to all Men, through our LORD JESUS CHRIST; which we asserted, and fully maintained over them; which being contrary to their beloved and false Doctrine of personal Predestination, it occasioned a Discourse on that Subject; which they asserted, and we opposed: And then the unlikely Disputant came and placed himself at the Head of the Table, and espoused their Cause; and, the Proof being incumbent upon them, he, with great Confidence, asserted, "That God said, before *Jacob* and *Esau* were born, that he loved *Jacob* and hated *Esau*; and that it was the Pleasure and Decree of GOD from everlasting so to do, without any Cause in either of them, being before they had done good or evil.

"THEN I called for one of their Bibles, and told him, "He and they all were in a great Mistake concerning that Scripture; for GOD did not say, before the Children were born, *Jacob* have I loved, and *Esau* have I hated; but said, *Two Nations are in thy Womb, and two Manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People, and the elder shall serve the younger.* Here the Answer of GOD, being a Prediction, had no respect to the Persons of *Jacob* and *Esau*; nor was it ever fulfilled personally in them: For *Esau*, who was the elder, never served *Jacob* in Person; but, on the contrary, *Jacob* did Obedience to *Esau*, and called him his Lord, *Gen. xxxii. 4, 18, 20.* Gen. xxv. 23;

"THIS Prediction then was written concerning the differing Posterity of *Esau* and *Jacob*, and not their Persons; and was fulfilled in the *Edomites* of Mount *Seir*, who came of *Esau*, and *Israel*, who came of *Jacob*: And the Displeasure of GOD against the *Edomites*, was not from any Fore-hatred, or Decree of GOD from Eternity, as ye suppose; but the moral Cause of his

" Dis-

- ANNO 1699. " Displeasure and their Ruin was, their great Sins and Wickedness, as declared
 Ezek. xxxv. 5. " by the Prophets of GOD; and first by Ezekiel, *Behold, O Mount Seir, I am*
 " *against thee, because thou hast had a perpetual Hatred, and hast shed the Blood of*
 " *the Children of Israel by the Force of the Sword, in the Time of their Cala-*
 " *mity, &c.*
- Amos i. 11. " And likewise by Amos; *Because he did pursue his Brother with the Sword,*
 " *and did cast off all Pity, and his Anger did tear perpetually, and keep his Wrath*
 " *for ever.*
- Obad. 3, &c. " AND also by Obadiah, against Esau, that is, Edom, *For the Pride of thine*
 " *Heart; for thy Violence against thy Brother Jacob, Shame shall cover thee, and*
 " *thou shalt be cut off for ever.*
- Mal. ii. 3. " AND last of all by Malachi, who hath it thus, *Was not Esau Jacob's Bro-*
 " *ther, saith the Lord; yet I loved Jacob, and hated Esau, and laid his Moun-*
 " *tains and his Heritage waste, &c.* which was for his Pride, Obstinacy, and Op-
 " position, persisting in final Rebellion, Impenitence and Contradiction: All
 " which is still concerning Edom and Israel, and not the Persons of Jacob and
 " Esau; the last of those Prophets having wrote about 441 Years after the Pre-
 " diction of GOD to Rebecca, concerning their Posterity.
- Rom. ix. 11. " AND the Apostle, in his Epistle to the Romans, where he saith, *as it is*
 " *written, Jacob have I loved, but Esau have I hated,* refers to that of Malachi,
 " as above, about 457 Years after Malachi wrote that Prophecy. And in that
 " Chapter the Apostle was labouring to convince the Jews, that they are not the
 " true Seed, or Elect of GOD, (as they seem to have imagined) because they
 " were the Descendants of Abraham, Isaac, and Jacob, after the Flesh: But Esau,
 " being a rough, wild, hairy Man, was a Figure of the first Birth of Man after
 " the Flesh, as a Son of the First Adam in the Fall, who, in that State, cannot
 " inherit the Kingdom of GOD; and Jacob, a Figure of the second Birth, or re-
 " generate State of Man, in CHRIST the Second Adam; who never fell, nor
 " could fall: For, saith the Apostle, *they are not all Israel, who are of Israel;*
 " *neither, because they are of the Seed of Abraham, are they all Children; but in*
 Heb. xi. 18. " *Isaac shall thy Seed be called: That is, they who are the Children of the Flesh,*
 " *these are not the Children of GOD; but the Children of the Promise are counted*
 " *for the Seed.*

" NOW, say I, the Promise is CHRIST, the Messiah, the Elect and promised
 " Seed of GOD; of whom it is written, *I and the Children which thou hast given*
 " *me:* Which Children are all that believe in him, as he is the Man CHRIST
 " JESUS, the Son and Word of GOD, and Light of the Gentiles; and are born
 " of him, by the Influence of his Holy Spirit, working in them.

" AND as the Edomites hated and persecuted Israel, and took all Occasions
 " and Advantages against them to do them Hurt, till, for so doing they were cut
 " off, and for their other Sins, when full; so likewise the Jews hated, rejected,
 " and persecuted CHRIST, the Elect of GOD; for which they also were cut off,
 " and remain Infidels to this Day: And they also now, as in all Ages, who are
 " born only after the Flesh, and not after the Spirit, do hate, persecute, and, as
 " much as they can, destroy them who are born of the elect Seed of GOD, af-
 " ter the Spirit; for which, if they repent not in Time, they will likewise be cut
 " off, and perish everlastingly."

THIS weakened one of our Opponents, and his Spirit fell much, and the better Part came a little up, and in View ; but the foolish-like Disputant, instead of appearing in Wisdom, acted like himself, in a precipitant, ungovernable, furious Zeal ; and, starting up in the Spirit of *Edom*, said, “ I affirm, that all the “ the Sins *Eſau* ever committed, were the *Effects* of the eternal Decree of GOD, “ and Hatred against him, before he was created, and not the *Cause* of that Wrath “ and Fore-hatred :” And so, in a Rage, would have run away, but I kept close to the Table, (he being behind it) and hindered him ; and, looking him in the Face, replied, “ I affirm ! Who art thou ?” looking upon him till his lofty Spirit fell under ; and then I, repeating the Assertion, demanded his Proof from the Scriptures ; but none could be had.

ANNO
1699.

THEN I returned it upon him, as a false, blasphemous, and unjust Charge against the Almighty ; under which he remained silent : and the other asking me a Question, to be informed concerning the Light of CHRIST in Man, which he confessed he knew nothing of, he slunk away in the mean time through the Crowd of People on the other Side of the Table, and made off out of the House ; and the Truth came over all, and I believe several Understandings were, in some degree, opened on that Subject, and some other Points ; for we had no further Dispute, but the other Opponent, and the People, parted with us in a friendly Manner ; the better Part being sensibly reached and above : And then we departed in the Peace of our LORD JESUS CHRIST ; to whom be the Praise of all ; for of him is the Understanding and Power now and for ever.

THAT Evening we went forward to *Fairfield*, about 20 Miles, and lodged at the House of one *Philip Lewis* : He told us there was to be a great Meeting of their People, and a Quarterly Lecture, in that Place next Day, to the Inhabitants of seven Townships and all their Ministers. We took notice of it, but said nothing ; but, in the Morning, my Companion told me, he thought he could not go clear from thence, if he did not go to the Lecture ; at which I was well pleased, for I had likewise a secret Inclination to be at the Meeting ; but, not having seen clearly a sufficient Warrant in myself for such an Undertaking, I was not forward to engage, or speak of it : but, walking into a Field, I sat down upon a Stone on the Top of a little Hill, and the Word of Truth began to work in me more fully and clearly ; and then I received not only free Will, but likewise Power ; yet still kept the Thing to myself : And, returning to my Companion at the Inn, thither came the Priest of *Stanford*, before mentioned, to enquire privately of our Landlord, whether we intended to appear at their Lecture ; which he not knowing, but as he conjectured by our staying, told him he would enquire of us ; and then we were free to tell him, it might so fall out ; which he told the Priest ; who took it for granted, and returned to the rest : And their first Bell being rung, Notice was given not to ring the second till an Hour after the usual Time ; by which we reasonably conjectured they held a Consultation in the mean while what to do if we came ; and prepared, or altered the Sermon, to suit the Occasion.

WHEN the Time came we went to the Meeting-house, and they had begun their Prayer ; which we perceiving as we approached the Door, did not then enter, lest we should offend them with our Hats, for we did not intend to interrupt them in their Worship ; but, going aside, we sat down upon the Green, where we could hear the Voice of him that prayed, tho’ not distinguish his Words : He made a very long Prayer ; which being ended, they sang a Psalm of *David* ; and we staid till that was over, and then entered as the Preacher was giving out his Text, which was from the first three Verses of the fifty-fifth Chapter of the Prophecy of *Isaiah*, in these Words, *Ho every one that thirsteth,*

ANNO
1699.

come ye to the Waters ; and he that bath no Money, come ye, buy and eat ; yea, come buy Wine and Milk without Money and without Price. Wherefore do ye spend Money for that which is not Bread ; and your Labour for that which satisfieth not ? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight itself in Fatness. Incline your Ear and come unto me ; hear and your Soul shall live ; and I will make an everlasting Covenant with you, even the sure Mercies of David.

THIS Text we were well pleased with ; for he could hardly have taken one more apt against himself, and all others, whose Ground of Preaching is their own Gain and Livelihood, and for their own Honour, Interest, and Advancement in the World. He divided his Text into four Heads ; and then into several Branches and Subdivisions. His Sermon would be too tedious to recite, nor can I, *verbatim* ; but, in the handling of the Matter, he asserted, “ The universal free Grace of GOD in JESUS CHRIST ; and that he is offered to all, but “ many reject him for the Trifles of this Life ; and consequently their Damnation is of themselves, &c.”

Fairfield,

AND here I think proper to insert the Names of the Ministers, the Town Justice and Constables : For the Township of *Stratford*, *Israel Chancy*, who made the Sermon ; for *Woodbury*, ----- *Walker* ; for *Fairfield*, where we then were, *Joseph Webb* ; for *Stanford*, mentioned before, *John Davenport* ; for *Norwalk*, *Stephen Buckingham* ; for *Danbury*, *Seth Shove* ; for *Paquanock*, *Charles Chancy* ; *Nathan Gould*, Justice ; Constables, *Joseph Wakeham*, *Daniel Frost*, *Dougal Mackenzie*.

THE Sermon being over, the Minister went to Prayer ; which being finished, the Priests and People began to move away ; which was scarce discernible, till *Roger Gill*, my Companion, stood up on a Form, and began to speak, saying, “ We have patiently heard what hath been declared ; and, having something like-wise to say, we expect the like Moderation from you :” Upon which the People halted, and would have heard ; but, in a Moment, five of the Preachers, who were in a Gallery, descended from thence, and the other two arose from their Seats, and called to the People to depart ; and some of them cried aloud for the *Powers* : But he that had preached took *Roger Gill* by the Hand as he stood on the Form, and prayed him to come down ; and *Roger* urging the Reasonableness of our Liberty to speak, since they had done, the Priest of *Stanford* cried out, “ Sir, you are not qualified ; you have no Call from the People as we “ have.”

TO which *Roger* replied, “ Have you your Qualifications and Call only from “ the People ? Our Call is from GOD, and we recommend our Testimony to “ the Consciences of the People : Through the Grace of GOD we call them to “ the Faith and Obedience of CHRIST, and not they us.”

THEN the Priest rejoined, “ That their Qualifications to preach were of GOD, “ but the Call of the People was also necessary ;” and then cried out, *Where are the Powers ?* Upon which *Nathaniel Gould*, their Justice, commanded the Constables to take us into Custody ; one of whom arising from his Seat, his next Neighbour pulled him down, many being desirous to hear us ; but, soon after, several of them came and haled us away : Then I called to the People, and told them, “ They were not from thenceforth to pay any Thing to their Ministers for preaching, since they had made open Proclamation, that all was now “ to be without Money or Price ;” at which many of them smiled : But I had not said any Thing before. The Constables took us out from among them,

them, to the further Side of a large Street; and then I demanded a Sight of their Warrant, and they confessed they had none but the Justice's Command: Then I took their Names in writing, and admonish'd them "to beware of false Imprisonment; for they themselves knew that I had neither done nor said any Thing against any Law." They replied, "We were not in Prison:" "But, said I, Custody is Imprisonment by the Law of *England*." Then they were a little surpris'd, and my Companion went from them back to the People, most of whom were remaining about the Meeting-house; and there he had a good Opportunity to clear himself among them.

ANNO.
1699.

AND, while he was speaking, a Predestinarian (for he spake against that Tenet) came to interrupt him; but another of their own Party pull'd him away, and said, "The Man spake Truth:" And I also kept several of them off, by giving them soft Words, and desiring them to be patient till he had done, and then to object if they had any Thing against him: but he met with no Opposition in the End; for, after a while, they were generally very sober, and some tender.

WHEN he had finished, I did not find any Thing upon me for the People, but asked them where their Ministers were, for I had a-mind to see them; and several were forward to show us they were gone to the House of the Minister of the Town, and we went thither; where, when we came, we understood they were at Dinner; and, the Master of the House coming to us, I told him, "We desired to speak with them; but, seeing it was then unseasonable, we would call after they had dined." He kindly invited us to eat with them, and said we should be as welcome as any there: but we returned to our Inn; and, after Refreshment, we went back to them; where they were smoaking Tobacco.

WHEN we enter'd the Room, they generally arose from their Seats to tender their Civilities; only the Preacher, being old, and weary with the Work of the Day, and lying upon the Bed, did not arise, but spake kindly to us. And Seats being set, I sat down upon the Bed's Foot, at the Feet of the Preacher, and the rest with my Companion, sat round; and some of them urging me to take a Chair, as a better Seat, I told them I took that Seat for the better Advantage of seeing them all at once. Then, being a short Time silent, "I began and proceeded to expostulate Matters with them, and about their Treatment of us in their Meeting-house; reminding them of our Behaviour and Patience; adding, that we came not to disturb them, but, in Christian Love and Good-will to them and the People; urging their Duty to us as Strangers, and the Order of the Gospel. I recounted also to them the Occasion of the Coming of their Ancestors (if not of some of themselves, being ancient Men) into those Parts of the World, then a desolate Wilderness, viz. for Conscience Sake, as Dissenters from the National Worship of *England*. That it looked unaccountable that they there, being hated, imprisoned, plundered, and divers Ways persecuted for that which was, or seem'd to be, Matter of Conscience to them, should now use the like Practices, against such as for Conscience Sake were now appearing against some Things yet unreformed among them and their People, both in Doctrine and Practice; among which, a Necessity of being called by the People to minister to them, is one."

THIS brought that Point again into Question; and *John Davenport* being, as we supposed, the most learned, and best Orator among them, undertook it; and asserted,

ANNO asserted, That "CHRIST called and ordained twelve Apostles, and they or-
1699. dained others, and those again others successively unto this Day."

"THAT CHRIST ordained twelve Apostles, we granted; but denied that any, at this Day, were in a lineal Succession from the Apostles so ordained, and put him upon his Proof; and that they themselves were so ordained by such Succession; but he could make nothing of it." All he could say for Proof amounting to no more than his Say-so, or a Repetition of the Assertion. And he also flunk from the Question about the Call of the People to their Ministers.

THEN said I, "But if it were possible to prove such a Succession, Who are ye? How like are you to the Apostles? How doth it appear that you are such? How and what do you succeed them in? You greatly err in your Practice from the Apostles of CHRIST. For where do you find, that ever they sat down in little Corners of the World, and received Maintenance from the People for themselves and Families? And of such too as were not able or willing to pay them? As your Case is; (for some of them had, by a Law, taken the very Wearing Apparel of some poor People that could not pay them) "to take from them their Goods and Apparel!"

THEN their Champion, being in a Rage, splutter'd out a Mouthful or two of Greek, signifying, "That Paul the Apostle had robbed other Churches, taking Wages of them to supply the Wants of the *Corinthians*, to whom he then wrote; and, *thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn.*"

To which I replied, "That their Sect, as well as others, had justly blamed the Papists for having their Service in an unknown Tongue; and I suspected that the using of it then was for the like End, that the Auditory might not understand; (for there were many People, and of the greater sort among them, present) so that they might have an Opportunity, after we were departed, to say they had overcome us. I then bid him repeat those Scriptures in *English*, that the People might hear they were nothing to his Purpose;" which, after several Evasions he did, first saying, after a scoffing Manner, "If you be a Minister of CHRIST, inspired of the Holy Ghost, surely you know the Tongues."

I REPLIED, "It is not a Sentence or two of Greek, or of any other Language, that renders a Man knowing in those Tongues; nor is that an essential Qualification to a Minister of CHRIST. The Prophets of GOD, of old, spake to the People by the Spirit of CHRIST, but in their own Language; and so did the Apostles too, notwithstanding the Gift of Tongues, which every Minister had not; and that Gift was also to cease, and is ceased, though Inspiration remains; and no Man is either a Minister of CHRIST, or a Christian, without it. *He that hath not the Spirit of Christ, is none of his.* And where a Minister speaks in a Language understood by the People to whom he is sent, it answers the End of Speech, to all Intents, though neither he nor they understand any other. And I am of the Mind of the Apostle, who said, *I had rather speak five Words with the Spirit and Understanding, than Five Thousand in an unknown Tongue*; yet thou dost not know what I understand of Greek, or any other than that in which I now speak. But, to invert thy own Terms, Art thou a Minister of CHRIST? And hast thou thy Tongues by Inspiration? Or art thou a Scoffer at Inspiration, and a Minister of CHRIST, without it!"

. To

To which he was silent ; and I went on to shew to the People, “ That the Texts
“ he had cited were nothing to his Purpose, and that he and his Brethren had
“ nothing to do with them. For, in the first Place, they could not prove their
“ Succession as Ministers of CHRIST, as they had proposed ; and, failing in
“ that, they had no Right to claim Advantages due only to such. In the se-
“ cond Place, what the Apostle there received, was not for the Maintenance
“ of himself and Family, but for the Service of the Congregation in a Time of
“ general Want.

ANNO
1699.

“ AND as to the treading out of the Corn, he had not yet proved, that he,
“ or they, were of those Oxen, or that they trode out that Corn ; and therefore
“ the Scriptures which might be applicable to the Apostles and Ministers of
“ CHRIST, were but wrested, as applied to him and them, and their Cause :
“ For the Apostles never had such a Maintenance as theirs ; but wrought with
“ their Hands for their Support, and the Help of others also, which was not
“ their Practice.”

HE then betook himself to Railing and Abuse, and gave us scurrilous Lan-
guage and Names ; calling us Grass-hoppers, Schismatics, Hereticks, Deceivers,
and the like ; and pretended to prove his rude Charge by a Syllogism, which
he formed thus :

“ WHAT People soever deny the LORD JESUS CHRIST and his Ordinan-
“ ces, and sit up the Light of the Devil in themselves for a Saviour, are Here-
“ ticks : But the Quakers, ever since *George Fox* blasphemously preached up
“ that Light in themselves for the Saviour of the World, have denied the true
“ CHRIST and his Ordinances ; therefore the Quakers are Hereticks and
“ Blasphemers.”

THEN I looked upon the People round about, and said, “ Do you think
“ that this Man behaves like a Minister of CHRIST ? Is this Language be-
“ coming such a one ? What Spirit do you think is he of ? And from whom
“ proceeds this Behaviour ? Upon which some smiled, and others blushed.”
Then I proceeded to answer him, “ That we do not, nor ever did, deny
“ the LORD JESUS CHRIST, nor any of his Ordinances, in their various
“ and proper Dispensations and Seasons : But say, GOD is Light ; and so like-
“ wise is JESUS CHRIST the Son of GOD, the eternal Emanation of the
“ Father’s Glory. He is the Word, Wisdom, and Power of GOD ; the Word
“ that was made Flesh, born of the Virgin *Mary*, and dwelt among his People,
“ the *Jews*, under the Name of JESUS CHRIST ; which is also that true
“ Light, which lighteth every Man that cometh into the World. And neither
“ *George Fox*, nor any other Minister of CHRIST among us, nor we, ever
“ preached any other CHRIST or Light but this, which one of your Ministers
“ here calls the Devil. Let him therefore look at his own Heresy and Blaf-
“ phemy, and repent.”

THEN turning to this red-hot blaspheming Priest, I told him, “ His Syllo-
“ gism betray’d his Ignorance, and his Passion his premeditated Malice ; being
“ only an Affirmation of the same false Charge twice in differing Terms, and a
“ Stratagem of Satan to amuse the Auditory, divert the Question, and introduce
“ foreign Matter ; and so to give him an Opportunity to shrink from the Point
“ in hand undiscovered, under the Fog of his own railing.” I then observed
to the People, “ That their Ministers were utterly unable to prove any Call they

ANNO 1699. “ had to a Gospel Ministry ; as they might plainly perceive by what had then
 “ passed between us.” And my Companion was, all this Time, keeping the
 rest in Order, that they should not break in upon us with other Matter, till that
 was discussed, as they often attempted.

“ As to the other pretended Proof, that we are Hereticks, it is, he saith,
 “ because we deny the Ordinances of CHRIST, as he calls them ; and, by the
 “ Ordinances of CHRIST, he and they mean Water Baptism, and Bread and
 “ Wine ; and, by Baptism, they mean the sprinkling of Infants in the Face
 “ with Water, in the Name of the Father, Son, and Holy Ghost ; as by their
 “ frequent Practice is evident to the World. Then I told them they had de-
 “ ceived the People, in administering that to them for an Ordinance of CHRIST
 “ which he never commanded ; and that whoever set up, and administer for
 “ Ordinances of CHRIST what he hath not commanded, are liable to the
 “ Curse : For if GOD will add the Plagues written in the Book, to such as
 “ shall add to, or take away from the Words of the Book ; and if their Part
 “ shall be taken out of the Book of Life, how much more may not the LORD
 “ one Day, inflict his just Judgments and Condemnation upon such as presume
 “ to add any Thing, or take away from any of his Ordinances, or any Thing
 “ commanded by him ?

“ YOU say, in your Catechism, That Baptism with Water is an Ordinance
 “ of CHRIST, necessary to Salvation ; and what you mean thereby is plain,
 “ as before : I therefore demand your Proof, that sprinkling Infants is an Ord-
 “ nance of CHRIST, necessary to Salvation ; and that they are Hereticks who de-
 “ cline the Practice of it. This gave all the Priests very much Disturbance,
 “ but the People were grave and silent ; and they earnestly pressed, first to prove
 “ Water Baptism an Ordinance of CHRIST, and then they pretended to prove
 “ the other : But we insisted, that they had nothing to do with Baptism, but
 “ to prove the sprinkling of Infants, as they used it, to be an Ordinance of
 “ CHRIST ; for this is a Day wherein every Man (and Sect too) must be judged
 “ according to their Works, and not by the Works of other Men : Then
 “ we observed to the People, that their pretended Proof of Water Baptism,
 “ was only a Subtilty to alter the State of the Question, and introduce another
 “ Thing, (as they had done before in the other Case) which they have no
 “ Right to maintain till they practise it. Let them first be baptized themselves,
 “ and then we may reason with them on that Subject : For when we talk with
 “ Baptists we know what to say ; (and to them too, if it were proper) but
 “ sprinkling is their Point to prove, or nothing.”

THEN *John Davenport* changed Colours, grew very red, though naturally
 pale ; and, arising from his Seat, turn'd his Back upon the People, and pre-
 tended to prove Infant Baptism an Ordinance of CHRIST : But we still insis-
 ted on sprinkling, not baptizing, of Infants, as their proper Task ; and, at
 length he undertook it, and began thus :

“ 1st, THAT CHRIST said, *Suffer little Children to come unto me, and forbid*
 “ *them not.* 2^{dly}, That the Jailer's Family, as we read in Scripture, were all
 “ baptized, and there might be Children among them. 3^{dly}, And that the
 “ Commission was to baptize the whole World ; and surely there were Chil-
 “ dren there.”

TO this I replied, “ That what he had advanced for a Proof was altogether
 “ fal-

“ fallacious ; for, *first*, the End the People had in bringing their Children to
 “ CHRIST was, not to sprinkle, nor baptize them, (for he baptized none) but
 “ that he might lay his Hands upon them, and bless them ; in which he an-
 “ swered the Faith and Expectation of the People, saying, *Of such is the King-*
 “ *dom of Heaven.* The Son of GOD therefore having thus blessed them, and
 “ declared their Innocence, being yet neither baptized nor sprinkled, let us leave
 “ them safe in his holy Arms, and under his Care, Protection, and Blessing ;
 “ where they are fully happy, without any Thing you can add to their Condi-
 “ tion.

ANNO
1699.

“ 2dly, As there *might* be Children in that Jailer’s Family, so likewise there
 “ *might* be none ; and where the Scripture is silent as to Facts, we ought not to
 “ presume to speak ; and, from a bare Possibility, to assert a Fact, especially
 “ in a Thing of this Moment, is not good Reasoning : But, besides, it is plain
 “ there were no Children in the Jailer’s Family ; for *they all believed*, which
 “ Children cannot do ; and, to keep to the Point, those Believers were *bapti-*
 “ *zed*, not *sprinkled*.

“ AND 3dly, as to that Text alluded to, with other concomitant Scriptures,
 “ they lie thus : *Repentance and Remission of Sins should be preached in his Name*
 “ *among all Nations, beginning at Jerusalem : That all Power is given unto him,*
 “ *in Heaven and in Earth : Go ye therefore,* said he, *and teach all Nations, bap-*
 “ *tizing them in the Name of the Father, Son, and Holy Ghost ; teaching them to*
 “ *observe all Things whatsoever I have commanded you, &c. Go into all the World,*
 “ *and preach the Gospel to every Creature ; he that believeth and is baptized shall*
 “ *be saved ; but he that believeth not shall be damned : And that they should be*
 “ *Witnesses unto him of these Things ; of his Life, Doctrine, Miracles, Suffer-*
 “ *ings to Death on the Cross, Resurrection and Ascension, both in Jerusalem,*
 “ *and in all Judea, and in Samaria, and unto the uttermost Parts of the Earth.*

Luke xxiv.
47.

Mat. xxviii.
18, 19, 20.

Mark xvi. 15,
16.

Luke xxiv.
48.

Acts i. 8.

“ THE Subjects of this Baptism (not Rantism) are such as have sinned, and
 “ are capable of being taught or disciplined ; of believing ; of Repentance ; of
 “ observing all his Commands, to do them ; of receiving their Testimony and
 “ Doctrines of the Gospel in all these Particulars, on pain of Damnation ; of
 “ which Children are not capable, and therefore not included in the Intent and
 “ Nature of this Commission, though living in the World.

“ THE Word ΒΑΠΤΩ, of which βαπτίζω, in the Greek Language, signifies,
 “ to drown, or sink in Water ; to dip ; to overwhelm ; to plunge ; to thrust
 “ in, or to go into Water ; to steep, or infuse ; to dye, or colour ; to tincture,
 “ or, as it were, to impregnate one Thing with the Nature of another ; as if
 “ the Subject of Baptism, which is dipped, should be intinged or impregna-
 “ ted with the Qualities of the Instrument of Baptism, into which it is dipped,
 “ or washed : But when the Greeks would express the Thing *Sprinkling*, which
 “ is a different Act from washing or baptizing, they do it by the Word παρίζω ;
 “ which, in its various Modes, is always used, as *Heb. ix. 19.* where it is,
 “ Ἐψάπισσε ; and *Heb. x. 22. --- xii. 24. 1 Pet. i. 2. παρρησίαν αἱμάτων Ἰησοῦ Χριστοῦ,*
 “ *& asperisionem sanguinis Jesu Christi, and sprinkling of the Blood of Jesus Christ.*
 “ See *Heb. ix. 21. Ἐψάπισσε, aspersit, he sprinkled, &c.* So that rantizing, or
 “ sprinkling of Infants, as an Ordinance of CHRIST, and that they are He-
 “ reticks, or Schismaticks, who decline it, is yet to be prov’d, and is a false and
 “ unchristian Charge.”

ANNO
1699.

HE was loth to yield the Point before the People, being a Matter of great Importance to their Function, and therefore rejoined thus ; “ The Reason of
“ Things in this, as in all other Matters, ought to have some Consideration
“ and Sway in this Case: The baptizing, or dipping of Children in cold
“ Countries, might hazard their Lives ; and, for that Reason, may be indul-
“ ged with Sprinkling only, as thereby rendering the Ordinance more safe and
“ commodious.”

To this I replied, “ That though this was sufficiently answered in what
“ had passed before, yet I would give it a more particular Return: That the
“ greatest Part of the habitable World lies in the torid and two temperate
“ Zones. In the first it is sufficiently warm at all Times, without any Hazard
“ of Infants taking Cold by Baptism, or Washing ; so that, if they were the
“ Subjects of Baptism, as they are not, the Mode need not be altered from
“ washing to sprinkling on that Pretence : and in each temperate Zone it is
“ likewise sufficiently warm great Part of the Year ; and never so cold as to
“ hazard the Life or Health of a Child, by dipping in cold Water, (and they
“ are not forbid to warm it :) For the common Practice of the *Indians* upon
“ their Children, in the coldest Parts of the habitable World, proves it ; where
“ they wash their Children in cold Water immediately upon their being born
“ into the World, the better to harden them to the Climate they are in, with-
“ out any such Effects : On the contrary, it renders them more hardy and
“ healthy.

“ AND besides, the LORD JESUS, knowing all Objections, makes no
“ Exceptions ; which infinite Goodness and Wisdom would have done, if pro-
“ per in his Sight, and wanted no Assistance in the Manner or Extent of his
“ Ordinances, from the ignorant, and weak, yet too bold and presumptuous
“ Reasonings of poor Mortals, how high, lofty, and conceited soever they
“ may be in their own earthly Wisdom and Imaginations: And thus, err-
“ ing from the Truth, in Mode, Subject, and Instrument of Baptism, you
“ have none at all ; but are deceived yourselves, and have deceived the People.”
And thus, being tied down to their own Practice, by the secret invisible Power
of Truth, he was totally silent ; and they did not offer any further Argument
upon it.

THEN I addressed myself more particularly to the People, and told them
again, “ They had no Baptism, but were only in the Practice of a Relief of
“ Popery, instead of an Ordinance of CHRIST: For the Antichristian Church
“ of *Rome*, imagining Children to have original Sin, and that something should
“ be done to clear them of it, they thought upon Water Baptism as the effec-
“ tual Means ; which accordingly they administer’d : But afterwards they de-
“ clined Baptism, and substituted Rantism, or Sprinkling, first to sick or
“ weakly Children, and afterwards extended their new Invention to all Chil-
“ dren: So that Water Baptism was wholly dropped, and *John* the Baptist’s
“ Prediction fulfilled, *I must decrease*, (that is, his Baptism) *but he* (that is,
“ CHRIST, and his Baptism with the Holy Ghost) *must increase*.

“ AND, to their new Invention, they added several superstitious and ridi-
“ culous Actions and Ceremonies: They appointed God-fathers and God-
“ mothers ; the Priest breathes in the Child’s Face ; signs him on the Breast
“ and Forehead with the Sign of the Cross ; (but without any remaining Mark)
“ puts Salt in his Mouth, and Spittle upon his Ears and Nostrils ; and asks him,
“ (though

“ (though he understands nothing) if he will renounce the Devil and all his
 “ Poms; anoints him with Oil on the Head, Shoulders and Breast; and gives
 “ him a white Chrysom, and puts a hallowed Candle in his Hand.

ANNO
 1699.

“ AND the Effects they ascribe to all this are, 1st, It makes the Subjects
 “ thereof Children of GOD, and remits both original and actual Sin. 2^{dly},
 “ It infuseth justifying Grace into the Soul, with Habits of Faith, Hope, and
 “ Charity, and all supernatural Gifts and Virtues. 3^{dly}, It makes a spiritual
 “ Mark or Character in the Soul, which shall remain for ever, either to their
 “ great Joy in Heaven, or Confusion in Hell.

“ BUT when the Lutherans and Episcopalians in *England* reformed a little
 “ from *Rome*, they laid aside the superstitious Part, except God-fathers, God-
 “ mothers, and the Sign of the Cross on the Forehead, which they still retain;
 “ and ascribe the like Effects to their Act of Sprinkling, and the Ceremonies and
 “ Prayers they use on that Occasion: And when your Predecessors, the Pres-
 “ byterians and Independants in *England*, reformed and dissented from them,
 “ they rejected the Sign of the Cross, God-fathers, God-mothers, and Forms
 “ of Prayer used by the Church of *England*, as Popery and Superstition: but
 “ their Eyes being but once touched, they saw Men as Trees; not perceiving
 “ that sprinkling of Infants is Popery, an antichristian Invention as well as the
 “ other; which remaining unreformed by your first Reformers, hath passed
 “ unto you of this present Age by Tradition, unexamined and unreformed:
 “ And so ignorant, or wilfully blind are your Ministers, that we are here brand-
 “ ed before you as Hereticks, Schismaticks, and Deniers of the Ordinances of
 “ CHRIST, for testifying against Popish Inventions and Relicks.”

BUT while I was upon this, several of the Priests, very willing to cover
 themselves from their People, started up; and he, and he, and he, every one
 had something else to offer: But my Companion, being a bold Man in the
 Cause, kept them back and told them, “ Their several Somethings else being
 “ foreign to the present Subject, ought not to be admitted, till this should be
 “ settled;” which concluding as above, he then challenged all the seven Mini-
 sters, “ That if they would call a Meeting of all the People of their seven
 “ Townships to that Place, we would stay, if it were some Days, and discourse
 “ with them on what Points they pleased openly before them;” but they refus-
 ed, and so their *Somethings else* came to nothing.

IN the mean time, while he was thus challenging them, I sat down again
 on the Bed’s Foot by the old Minister, and the rest of them; and, People generally
 in Motion, he arose and came to me, and took me by the Hand; and, whi-
 spering, said, “ Pray Sir, cannot you pass quietly along, and let those Things
 “ alone; for though there is little in them, the People have a Belief therein;
 “ they think well of them; they are innocent Things, and do them no Harm.”

TO which I answered, “ That they and their Fore-fathers have said, and do
 “ say, they were conscientious in discovering and rejecting the Errors and Su-
 “ perstition of the Papists and Episcopalians, in this and other Points, and in
 “ exposing them to the People; so are we, in our Time, conscientiously con-
 “ cerned for the Love of Truth and Souls, without any other Consideration,
 “ to expose to the View of Mankind such Errors as yet remain among them,
 “ wherever we come, and are enabled by divine Grace to do it: And this
 “ Matter of sprinkling of Infants, though of little Account in itself; yet, as it

ANNO
1699.

“ is set up as an Ordinance of CHRIST, which it is not, it is no indifferent Matter, but hath been, and is of pernicious Consequence to the Christian Religion, the People being taught to believe they have Christian Baptism, when in Deed, and in Truth, they have none at all; and therefore are set down short, and secure in a false Rest, and seek no further for the true Baptism of CHRIST; which is only by the Holy Spirit, and without the Knowledge whereof no Soul can be saved.” And so we concluded; I arising in order to our Departure, being then easy and willing to proceed on our Journey, and they were likewise willing we should; for they had some Things, they said, to discourse and settle among themselves, respecting the Affairs of their Society, which had been interrupted on that Occasion.

BUT our Landlord in Town, having the Night before informed us, that the Inhabitants had among them a very large Flock of Sheep, under one Shepherd; and that they, in their Turns, had the Flock folded on their Lands, at a certain Price each Night, thereby to manure them; by which they raised as much Money as paid their Minister, and discharged some other publick Expences besides; which gave my Companion occasion to say to those Ministers, “ That he had read in the Scriptures of some who fed themselves with the Fat, and cloathed with the Wool, and fed not the Flock; but the like of them he had never heard of before, who fed both of the Flock, and the Dung of the Flock.”

THEN the Minister of the Town said, “ He could not save ten Shillings a-year out of his whole Income.”

“ How! said my Companion, Eighty Pounds a-year Salary, and a House and Land worth ten Pounds a-year more, and not ten Shillings a-year to spare? Thou and thy Family must live more moderately.”

THEN he offered us a Glas of Cyder, (for we were in his House) and proposed it first to me; but I refused it, saying, “ I did not so out of any Prejudice or Dislike to his or their Persons; but, lest we might seem to justify by Practice what, by Words, we had condemned; for they had nothing to give but what they obtained by that unlawful Trade of Preaching for Hire.”

AFTER this I reasoned the Case with the Town Justice, “ Why he had ordered us into Custody; seeing, by the Law of *England*, we had Liberty as well as others, and they could have no Law to the contrary; and besides, we gave them no Disturbance in the Time of their Worship, unless our being there might do it; at which they ought not to have been offended, for we came in Good-will to you all, and have nothing else in us to any of you: However, it was false Imprisonment, I think, upon me, for I had not said any Thing till after I was in Custody by thy Command; and what I then said could not give just Offence to any.” He blushed, and said, “ He could justify what he had done.” I replied, “ He could not by any just Law; but that what I said was only in Friendship, lest at any Time hereafter he might run himself into a Snare, and the Country too.”

AND then I exhorted them all “ Not to be averse or ashamed to reform, though late, from those Things wherein they could not justly deny but that they were amiss.” And finding my Antagonist, *Davenport*, very calm, and in a better Mind than in the Beginning, I took him by the Hand, and bid him

“ Be-

ANNO.
1699.

“ Beware for the future how he boasted before-hand over Strangers (for he had greatly vaunted, and insulted us before the People when we began this Contest, as before, and how he would prove us Hereticks; and I had advised him not to boast till he had put off his Armour) “ and not to follow such little Creatures as Grasshoppers too far among their hidden Places, lest the thick Grass might entangle his Feet, and he fall upon a Stone he could not see.” And added, “ That I now found a better Part in him, and was glad it was so:” But he was silent, and had not said any Thing from the Time I had finished my Argument, as aforesaid. And the invisible Power of the divine everlasting Truth of GOD being over all, we took them kindly by the Hands, and they us, with mutual good Wishes on both Sides; and so we parted with them in Friendship, and in great Peace in the LORD; to whom be the Honour now and for ever.

AND as we went along the Street from the House, there came aside of us a Justice of Peace; who, smiling, said, “ Gentlemen, you have had a whole “ Body of Divinity to encounter To-day.” I answered, “ That if we had “ met with more Humanity upon the whole, it would have been more satisfactory to us.” And, walking a little further, another Justice on Horseback overtook us; who, saluting us with Respect, said, “ He understood we were “ going his Way, and if we pleased to stay a little at our Inn he would call “ upon us;” to which we assented: And, at our Inn, we found some of the People, to whom we further improved the Text, *Isa. lv. 1, 2, 3.* to the Advantage of Truth, “ That from thenceforth they ought not to pay any more “ for Preaching, since they might have the Wine of the Kingdom, and the “ Milk of the Word, without Money or Price; but if they would have for “ their Teachers, and pay such as sold what they call the Word, and would “ not receive the free Grace of GOD for their Teacher; then they would be “ numbered among those who heap to themselves Teachers after their own “ Hearts Lusts; having itching Ears, ever itching and hearkening after *Sin* “ *Term of Life*, and such other false Doctrines as please the carnal Mind of “ fallen Man: But remember, that both Buyers and Sellers were shut out of “ the Bridegroom’s Chamber at last.”

THE Justice came, and we went together several Miles, and had much Discourse about Points wherein they and we differ, *viz.* Baptism, the Supper, the Word of GOD, &c. concerning the two first I took some Pains with him; but as I found him under great Prepossessions and Prejudices, and long inured and accustomed to a carnal Way of thinking on spiritual Subjects, he could not readily apprehend the Force of my Arguments; though he was not perverse, but willing to be informed: But as to the latter, though we acknowledged, “ That the Holy Scriptures, being given by divine Inspiration, are of divine “ Authority; and yet not the prime, but secondary Rule; nor properly the “ Word of GOD.” In which my Companion satisfied him after this Manner:

“ *In the Beginning was the Word*; but the Scriptures were not in the Beginning: *and the Word was with God, and the Word was God*; but the Scriptures are not GOD: *and the Word was made Flesh*; but the Scriptures were “ never made Flesh.” And this he could see, and was satisfied.

HE was so pleased with our Company, that he invited us to his House; and, at our first Entrance, his Wife was shy of our Company, not being at all acquainted

ANNO
1699.

quainted with our unmodish Behaviour; but observing the Respect of her Husband towards us, she likewise altered her Conduct, and became more social; and, by Degrees, began and asked some Questions; that is, about Baptism, the Light of CHRIST in Man, and that wild and foolish Sect aptly call'd *Ranters*; a Meeting of them being at that Time remaining in *Long-Island*; and some of them had, from time to time, gone into that Country of *Conneticut*, under the Name of Friends; and, by their wild and unaccountable Behaviour, had scandalized the Truth, and brought Reproach upon Friends: For the People in that Colony, till we went that Way, had generally thought all Friends were the same with those Ranters; though they had a Law, of an old Date, distinguishing them.

As to the divine Light of CHRIST being in all Men, I advanced several Scriptures, proving "That GOD is Light, and CHRIST is likewise Light, " the Word and Manifestor of the Father; the same Light that is the Word " is GOD manifested in the Flesh, and the true Light that lighteth every Man " that cometh into the World;" with which she was satisfied.

AND as to Baptism, I observed to her, " That when *John* the Baptist baptized the People with Water, he told them of another Baptizer and Baptism, " more excellent than himself and his, and that was CHRIST; whose Baptism " is not with Water, but the Holy Spirit: and that is the one only true remaining Baptism, by which Men are inwardly washed, purified and initiated " into one Body, and one Mind; the Church of CHRIST, which is his Body, " the Fulness of him who filleth all in all:" And, informing her that sprinkling of Infants is no Baptism at all, she was satisfied in this likewise.

AND as to the Ranters; " That they held absurd and blasphemous Opinions: That GOD had taken their Souls out of their Bodies into himself, and " he occupied the Place in their Bodies where their Souls had been; so that " it was no more they that acted or said any Thing, how ridiculous or absurd soever, but GOD in their Bodies; and he, not being subject to any Law, " but his own Pleasure, whatever he acts or says is good: So that when they " were rude, immoral, and ridiculous in Words and Practice, sometimes going on their Hands and Feet on the Ground, barking and grinning like " Dogs, they said, *See how God laughs thee to Scorn*; blasphemously charging " their own Wickedness and Folly upon the Almighty.

" AND they frequently come into our Meetings, and rant, sing, and dance, " and act like Anticks and Mad-men, throwing Dust in the Faces of our Ministers when preaching: And though they profess the Truth, and are called " Quakers, and have Meetings of their own as we have, yet they have no " Discipline or Order among them; but deny all that as carnal and formal, " leaving every one to do as he pleases, without any Reproof, Restraint, or " Account to the Society in any Thing, how inconsistent soever with Civility, " Morality, and Religion; and are in mere Anarchy: And therefore we bear " witness against them in Word, Writing, and Practice; we being settled under the most concise, regular, and reasonable Constitution of Discipline that " ever was established in the World.

" AND as they go under the Name of Quakers, as the World calls us, and " often come into our Meetings, and act such Things, and many more the " like, other People, who do not know the Difference, think we are all alike: " And

“ And since we cannot oppose them by Force, they continue to impose upon us in that Manner.” Though their Number in that Island is much lessened of late, and few now remain any where but there. ANNO 1699.

AND this also gave the Justice and his Wife full Satisfaction as to the great Difference between the Ranters and us, as quite Opposites in Principle and Practice; though the World includes us both under one Denomination. And, at their Request, I gave them also a Relation of my own Convincement; and of the working of the Power and Spirit of GOD in me, in secret, before I knew the Quakers; and of the inward Judgments of GOD against Sin, that it may become exceeding sinful, unto true Repentance, Forsaking and Amendment; and of shedding abroad of the Love of GOD in the Heart, and the Consolation that afterwards ensues; and the Enjoyment of the good Preference of GOD in a State of sensible Reconciliation with GOD, through JESUS CHRIST, our LORD, even in this Life: All which seemed to give them Satisfaction.

HERE we staid as long as the Time would allow, having several Miles to go to the Inn to which we intended that Night, and departed in Peace, and left them in Love and Respect to us; they often intreating us, that if we should come back that Way, we should be sure to call; for they would be glad to see us.

TO the Inn we went at *Stratford*; and, next Day, by *Milford*, to *New-* Stratford.
Newhaven, *baven*; where, alighting for a Refreshment, I had a Concern to pray before we ate; which several Persons in the House took Notice of, to the Advantage of our Profession; they, as many others, having been misinformed, that we never prayed, or gave Thanks on such Occasions: And, being desirous to have a Meeting there, I made Request to our Landlord for the Liberty of his House for that Purpose. To which he replied, “ That without Leave of the Magistrates he could not.” Then we went to have spoke with the next Justice of Peace about it, but he was not at home; and neither we, nor the Inn-keeper himself, could have the Liberty of his House for a Meeting.

AND as we were going away, at the other End of the Town, we called at the Mayor’s House, and told him, “ That the Inn-keeper would let us have a Meeting in his House, provided we had the Assent of a Magistrate.” And, though he was very smooth at first, he soon after told us, “ He could not, nor would he give way to any such Thing, since they had already a Ministry of their own, and did not want any Thing of us; for they understood we denied CHRIST, and were heretical;” with some other opprobrious Language, and false Accusations.

TO this I replied, “ That we own CHRIST, and believe him to be the Saviour of the World; and would gladly have an Opportunity to undeceive People concerning CHRIST, and those Things wherein they are in Error about the LORD and us;” but by no Means would he consent. Such is the great Bondage and Slavery that People are in to their hired Preachers; who had noosed them into a Law of their own making, destructive of the Liberty of their Consciences and civil Rights: So that neither Magistrates nor People durst do any Thing, but according to the Wills and separate Interests of the Priest.

A COPY of which Law here followeth, viz. “ To prevent the Danger Per-
“ sons

ANNO
1699.

“ fons are in, of being poison’d in their Judgments and Principles, by *Hereticks*, whether *Quakers*, *Ranters*, *Adamites*, or such like, &c. be it enacted and ordained, by the Governor, Council, and Representatives, in General Court assembled; and it is hereby enacted and ordained, by the Authority of the same, That no Persons in this Colony shall give any unnecessary Entertainment unto any Quaker, Ranter, Adamite, or other notorious *Heretick*, upon Penalty of Five Pounds for every such Person’s Entertainment, to be paid by him that so entertains them; and Five Pounds *per Week* shall be paid by each Town that shall suffer their Entertainment, as aforesaid.

“ And be it further enacted by the Authority aforesaid, That it shall be in the Power of the Governor, Deputy-Governor, or Assistants, to order, that all such *Hereticks*, as aforesaid, be committed to *Prison*, or sent out of this Colony; and no Person shall, unnecessarily, fall into any *Discourse* with such *Hereticks*, upon the Penalty of Twenty Shillings.

“ And farther, it is enacted by the Authority aforesaid, That no Person within this Colony shall keep any *Quakers* Books, or Manuscripts, containing their Errors, (except the Governor, Magistrates, and Elders) upon Penalty of Ten Shillings *per Time* for every Person that shall keep any such Books, after Publication hereof, and shall not deliver such Book to some Magistrate or Minister.

“ And it is also enacted by the Authority aforesaid, That all such Books, when and wheresoever they are found, (except as before excepted) shall, by the Constable, be seized and delivered to some Assistant, or Justice of the Peace, to be kept by him until the next County Court in that County; and then the said County Court shall take Care and full Order, that all such Books as aforesaid be utterly suppressed.

“ And it is further enacted by the Authority aforesaid, That no Master of any Vessel shall land any *Hereticks* in this Colony; which, if he do, he shall be compellable to transport them again out of this Colony, by any one Assistant, or Justice of the Peace, at his first setting Sail from the Port where they are landed, upon Penalty of Twenty Pounds, to be paid by the said Master who shall refuse to transport them, as aforesaid.”

Killingf-
worth.

Rom. vi. 1,—
6.

— 10, 11,
12, 13.

— 18, 20.

— 22.

— viii. 2.

FROM *Newhaven* we went to *Killingworth*, about twenty-eight Miles, and that Night at the Inn had some Dispute with our Landlord, and the Priest of the Town’s Sons, and others, concerning Freedom from Sin in this Life; which we maintained against them, by the sixth and eighth Chapters to the *Romans*, and first Epistle of *John*, where it is written, *What shall we say then? Shall we continue in Sin that Grace may abound? God forbid: How shall we that are dead to Sin live any longer therein? For in that he (CHRIST) died, he died unto Sin once: But in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto Sin; but alive unto God through Jesus Christ our Lord. Being then made free from Sin, ye became the Servants of Righteousness. For when ye were the Servants of Sin, ye were free from Righteousness. But now being made free from Sin, and become Servants of GOD, ye have your Fruit unto Holiness, and the End everlasting Life. For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death.*

1 John i. 8, 9.

If we say we have no Sin, we deceive ourselves, and the Truth is not in us. If we say we have not sinned, we make him a Liar, and his Word is not in us. If
we

we confess our Sins, (that is, unto the LORD who convinceth us of them) *he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son (that is, the Son of GOD) cleanseth us from all Sin. I have written unto you, young Men, because ye are strong, and the Word of GOD abideth in you, and ye have overcome the wicked one. And every Man that hath this Hope, (that is, to be like him, and see him as he is) purifieth himself, even as he is pure. Whosoever abideth in him, sinneth not: Whosoever sinneth, hath not seen him, neither known him. He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. Whosoever is born of GOD, doth not commit Sin; for his Seed (that is, the Word CHRIST) remaineth in him: And he cannot sin, because he is born of God.

ANNO

1699.

1 John i. 7.

— ii. 12, 13,

14.

— iii. 3.

— — 6.

— — 8.

— — 9.

HAVING thus, and with other Arguments deduced from these and other Scriptures, maintained the Doctrine of Truth against their false and pernicious Doctrine of *Sin Term of Life*; we then sent the Priest of the Town word, that if he would summon his People (for they had boasted that their Minister could have said great Things, and answered all if he had been there) by such a Time in the Morning, and give us Notice, we would meet him and them in Conference, about this and other controversial Points: But no Answer came.

WE departed thence next Morning, and went on to *Seabrook Ferry*, ten Miles, and from thence to *New London*, eighteen Miles, and there refreshed ourselves; and passing the *Ferry*, went to an Inn about fourteen Miles farther, and lodged there that Night.

THE next Morning we set forward for *Rhode-Island*, and in our Way called at a little Ordinary, where there was an *Indian* Woman spinning upon a Wheel; and after a while I found a Concern for her in my Mind, and made her stop her Wheel, and then spake to her of the Witness of GOD in her, which discover'd to her Good and Evil, that dictates the former, and reproves the latter. To which she confessed, and said, with Tears in her Eyes, that she knew better than she practised, and was very humble. And after some farther Instructions and Refreshment, we went forward to the House of our Friend *Rowland Robinson* in *Narraganset*, where we were kindly received and refreshed, and from thence to our Friend *Joseph Mory's* in *Cannonicut*, and there lodged; from whence we sent Notice that Evening to *Newport* on *Rhode-Island* of our coming; and next Day (being the First of the Week) were at their Meeting, which was not very large, because of a new Monthly Meeting for Worship that Day begun in *Narraganset*, to which many Friends in those Parts were gone. There we staid till the Third Day, and then had a Meeting at *Cannonicut-Island*, and returned that Evening to *Rhode-Island*; and next Day had a large Meeting at *Newport*, and the Day after another some Miles off from thence. And next Morning we set forward for *Boston*, and that Night lodged at a poor Inn in *Brantry*, where we could have nothing to eat, nor to drink, but a very mean sort of Beer.

Narraganset.

Rhode-Island

Cannonicut-
Island.
Newport.

AND the next Day, accompanied by some Friends, we went to *Boston*: near which, on a Green, we observed a Pair of Gallows; and, being told that was the Place where several of our Friends had suffered Death for the Truth, and had been there thrown into a Hole, we rode a little out of the Way to see it; which was a kind of Pit near the Gallows, and full of Water, but two Posts at each End, which had been set there by means of *Edward Ship-*

Boston;

ANN'D
1699. *pen* of *Philadelphia*, a reputable Friend, formerly of *Boston*; who would have erected some more lasting Monument there, with Leave of the Magistrates; but they were not willing; since it would too frequently, and long, bring to Remembrance that great Error of their Ancestors, which could not now be repair'd; so that he had only Leave to put down those Posts, to keep the Place in remembrance, till something further might be done, at a Time when it might be less obnoxious.

WHILE we sat on Horseback by the Pit; we were drawn into right Silence, by the awful, yet Life-giving Presence of the LORD; which there graciously and unexpectedly visited us together, and tendered us; which so raised our Minds, though in deep Humility before the LORD, over that evil Spirit which murdered our Friends. (yet too much alive in *Boston*) that, for my own Part, the Inhabitants were no more than as the Dust in the Streets, as we rode through among them: And though they gazed upon us with Looks denoting the old *Apollyon* yet alive in them; yet we could see them as far below that divine Truth we faced them in, as the Earth is the Heavens; remembering, that where Truth hath suffered, Truth will triumph in all the Faithful, and will arise one Day in Glory, to the utter Condemnation, Shame, and Confusion of all his Enemies.

BUT though I (for one) rode into the Town, in this inward and holy Triumph; yet, in a short Time, I myself was so inwardly weak and cast down, that I was as the Dirt under the Feet of all; so that I could not look even their Children in the Face for a time: But, being raised again by the Truth into my former Condition, I then perceived that the State of Triumph I had been in, represented to me the State of Glory, which the LORD JESUS and his Saints, with those our Friends, and others, are now in; and that low State represented the Condition of the Seed of Life in that People, still suffering under all. We lodged with our Friend *Daniel Zachary*, and had a small Meeting there next Day, (the First of the Week) there being few Friends in the Town, or near it; but, in the Evening, we had one much larger, the House being crowded; and the LORD favoured us with his good Presence, and Things were well and comfortable: but the People were like Creatures wild by Nature, untamed, and yet tameable: For the Meeting-house being in a narrow Thorough-fare-lane, many of them came as if passing that Way occasionally; and, seeing some Persons in the Meeting, stopped as if it had been to look upon us but at a Distance; yet, standing a while, they came nearer and nearer, and, at length, in; and, by degrees, sat down, and were very sober.

Lynn. ON the Second Day we went to *Lynn*; where, hearing of a Meeting appointed by our Friend *Judadiab Allan*, about two Miles thence, we went to it; and lodged that Night with our Friend *Richard Eftis*, at *Lynn*; and had a Meeting the next Day after at *Salem*; and, that Night, lodged with our Friend *Matthew Eftis*; and proceeded next Day to *Hampton*, 40 Miles, and lodged at *Abraham Green's*, and had a Meeting there on the 13th, being the Fifth of the Week, among a considerable Number of young convinced Friends; who had embraced the Truth, for the most part, by the Gospel Ministry of *Jonathan Taylor*, who had been in those Parts some time before us; and the LORD gave us a comfortable Season among them, and others there assembled; and, that Night we lodged with our Friend *Joseph Chase*.

THE next Day we went to *Dover*, about fifteen Miles farther, and lodged at *John Pinkam's*; and, next Day, had a small Meeting at *Catcheba*, about three
three

three Miles further, at the House of our Friend *Thomas Hansen* : And this was the farthest we went in that Country ; for we were informed by some of our Friends and the People there, that in the late *Indian Wars*, the Country, for above 100 Miles farther North-east, formerly inhabited by the *English*, was at this Time laid waste, by the Prevalence of the *Indians* ; one of whom, in these last Wars, being able to chase several *English* ; whereas, formerly, it was much more on the contrary. Many Houses had been laid waste and ruined ; and the Owners were at this Time beginning to return, but many not yet bold enough to lodge out of some Garrison ; several whereof were in those Parts, being only the strongest Dwelling-houses, most commodiously situated in the Country Places, impaled with small Trees, sharpen'd like Stakes at the upper Ends, and higher than the *Indians* could climb over, and the Houses fortified with Imbatlements of Logs at two of the reverse Corners, so as that thereby they could command each End, and each Side, by Shot from thence.

ANNO
1699.

I DID not hear of any of our Friends that carried Arms when abroad, or in their Business, but two, and these the *Indians* had killed ; but most went into Garrisons to lodge in the Nights, and some not, but trusted in the LORD ; and we kept clear of all Garrisons, always lodging without their Bounds, and Protection of their Guns or Arms:

THE People in those Parts were willing to hear us ; and some had been convinced by *Jonathan Taylor*, who had been there in the Time of War, when in Distress ; and then (if ever) are People apt to receive the LORD and his Truth, when their Minds are humbled by his Judgments.

ON the 16th, being the First of the Week, we had a large open Meeting at *Dover*, and Things were well ; and, that Night, lodged there again ; and, next Day, returned to *Hampton* ; and, on the 18th, had a Meeting at *Joseph Chase's*, where we had the Company of many of the People: And my Companion, comparing their Priests to the Serpent, who, by some Things true, and some false, beguiled *Eve* ; and to Satan, who upholds his Kingdom by Lying, and other Sins ; (for these Men, as his Ministers, preach to the People, *Sin Term of Life, and Heaven in the End* ; not regarding the Holy Scripture, where it is said, *He that commits Sin is the Servant of Sin ; and his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness* ;) in the mean time he was opposed by a rude Person, who called him a Liar : But my Companion being over him, bid him be silent till he had done, and he would answer any Objection ; but, before the Time was half over, he slept away, and the Meeting ended well, and in Peace.

THE next Day we had a Meeting at *Salisbury* ; and there having been a Report, that the Minister of the Place, one Major *Pike*, and one *Joseph Ring* (all great Opposers) intended to be there, it was very large ; yet none of them came but *Ring* ; who did not oppose, but sunk off towards the Conclusion ; and the Meeting was held, and concluded in Peace, and the blessed Truth was over all.

THAT Night we returned to *Hampton* ; and, next Day, to *Salem*, about 40 Miles, and got to their Week-day Meeting ; and, the Day after, to *Lynn*, where we likewise had a Meeting ; and from thence to *Boston*, where we had two Meetings the next Day ; the latter whereof, being in the Evening, and the First of the Week, was large.

ANNO
1699.

Salem.

AT *Salem*, having discovered my Inclinations to return towards *Hampton* and *Dover*, and to have some Meetings where we had not yet had any; accordingly I went back from *Boston*; and my Companion, intending to go to a Yearly Meeting at *Providence*, towards *Rhode-Island*, went towards *Scituate*: That Day I went to *Lynn*; and, the next Day, had a Meeting with Friends at *Salem*; where Part of my Testimony was against a sleepy State in some, and a wandering Spirit in others; which I perceived infested and hurt that Meeting, and hindered the Growth of several. It was a tender comfortable Meeting; and I was told afterwards there was great need of such a Testimony: and one ancient Friend confessed, with Tears, that he had received great Hurt in Meetings by a wandering Spirit; which draws away the Mind from a true and sincere waiting upon GOD, by insensible Degrees, and hinders the Progress of the Mind in the Truth, and the true Worship.

ON the 26th, I went towards *Hampton*, accompanied by my kind Friend *Samuel Collins*, of *Lynn*; and, as we were near *Ipswich*, one of his Acquaintance, not a Friend, overtook, and invited us to his House; where, Meat being set before us, I was concerned in Prayer before we ate, and they were well affected with it; and, before we parted, I had much Discourse with them concerning the Things of GOD, and opened many Things to them, as the LORD revealed them in me; in which they were well satisfied, and very loving.

Hampton.

THAT Afternoon we went to *Hampton*; and, next Day, had a pretty large Meeting there; the Sum of my Testimony being, as in the Meeting at *Salem*, “against that drowsy, lukewarm, indifferent Spirit which had overtaken some;” “with an Exhortation to the old convinced, not to rest in that Condition, lest they might loose their Crowns, and become Stumbling Blocks in the Way of the Weak, then under Convincement: And to the Young, that they should mind the LORD alone; and that if they should espy any Thing in any one, who had for a long or short Time professed the Truth, either in Conversation, or in Meetings; whether in the Vanity of the one, or Indifference of the other; or in coming to Meetings, or Negligence when in them, they should not look out at the Failings of others, but to the LORD for Help; to whom we must all stand or fall, and answer for ourselves, and not for another.” And though at first my Concern was a little hard, we had a tender Time in the melting Truth; several, both old and young, being broken; and I went away well and easy: Blessed be the LORD for ever.

Dover.

THAT Night I lodged with *Joseph Chase*; and, next Day, went to *Cachecab*, to *Thomas Hanson*’s, where I remained till the 30th; which being the First of the Week, I went to the Meeting at *Dover*; and therein, among other Things, exhorted Friends “to re-establish and continue their Week-day Meetings, in which they had been deficient; and to be watchful against an indifferent, easy, and lukewarm Spirit and State:” And several, both Friends and others, were tendered in the divine Presence; which was mercifully with us that Day; to his own Praise, who sent forth his Word.

IT was an extreme wet Time; and I, with some other Friends, staid at *Dover* that Night: The Rain continued till about the fifth Hour next Day, and then we departed in great Peace with the LORD; but, coming late to the River, and the Wind high, we could not make the Ferry-man on the other Side hear, till the Sun was near setting; and then he came with no better Vessel for us and our Horses, than a small Gundalo and Canoe, lashed together with Sticks and Strings; yet, through good Providence, we got safe over, and to our Friend *Joseph Chase*’s before

before Midnight, though ready to swim upon our Horses in the Way, the Floods were so very high. ANNO.
1699.

THE next Day, being the first of the Sixth Month, I had a large good Meeting at *Aimbury*, in the House of one *Samuel Weed*, a friendly Man; and many Things were opened, through the Grace of GOD, to the Satisfaction of the People in general; but some Particulars were not pleased, because the Testimony of Truth was against their Ways and Sentiments; the Priest's Son, and other Opposers, being there. Aimbury.

BUT that which occasioned the Meeting to be so large, was this: There was one *Joseph Ring*, (formerly mentioned) a bold, confident Adversary; who, from time to time, had challenged Friends, not only in those Parts, but also travelling Friends, to dispute with him; but, being of no good Fame, they had generally declined it; upon which he had boasted greatly, and had done much Hurt to some weak Persons, who had been at our Meetings, and under Convincement, by perverting the Scriptures, and by unlearned Questions; which, in their weak State, they could not answer: And, about the Time we had been in those Parts before, this *Joseph Ring* had written the following Letter to *Jacob Moril*, a Friend.

Salisbury, July 17. 1699.

“ I HAVING divers Times heard and discoursed those People called Quakers; and, notwithstanding I have heard many good Things from them, yet there are some Things they do hold which I have not received for Truth; but, on the contrary, do not believe to be true; which I would gladly have cleared up by them, at some one of their Meetings: To name no more than these two;

“ 1st, THAT their Preachers, as they say, have an infallible Spirit.

“ 2^{dly}, THAT CHRIST doth dwell in them; and what they mean by that I know not, because some say one Thing, and some another. If you please to give me an Opportunity to discourse you on these Points, it will much oblige me; and give me timely Notice where. I have long desired this Request. I am

Your Friend,

JOSEPH RING.

“ P. S. PRAY communicate these Lines to the next Preaching Quakers, as you have Opportunity; and if they will gratify me with a Discourse, let it be at your House; and I will attend it, having some Notice of it before-hand.”

THIS being about the Time we were there before, he had wrote it on pretence to have a Dispute with us; and we had seen it, and sent him word we were to have a Meeting at that Place on a Day certain; and that, if he had any Thing to object after the Meeting, we would endeavour to satisfy him; and accordingly he came, (as before hinted) but went away before the Meeting was over.

Now, when I returned to *Hampton*, as before, the Friends told me, that this Man had greatly boasted, when we were gone, that we durst not give him a Meeting, (and this Friend he had writ to had not been long convinced) lest our Errors should appear to the People; making some lying Excuses for his abrupt Departure out of the Meeting aforesaid, and declining to discourse us; and so

was

ANN O
1699.

was going on in his former Course, when he thought we were gone out of the Country: Therefore they desired me, if I was free, to give him a Meeting; for they thought it might be of Service; to which, after some Consideration, I yielded, and sent him word of this Meeting to be at *Aimsbury*, before I went to *Dover* the second Time, as before related; so that he had full Time to prepare; and to the Meeting he came accordingly.

AFTER the Meeting was ended, and before I sat down, I enquired if there was one *Joseph Ring* in the Place? He started up, seeming to be surpris'd, and said, *Here am I*. Then I called him into the Place where I stood, and he came with his Hat off, and his Hands trembling: I looked steadily upon him, but he could not look upon me; such was the Enmity of his Spirit against the Truth and us.

THEN I asked him, "Art thou he that wrote to one of our Friends, purporting thy Dissatisfaction about some Things we hold in Religion?" He answered, "I am." "What are thy Objections?" Upon which he pull'd out a Paper, and read them: "1st, Your Preachers, as you say, have an infallible Spirit. 2^{dly}, That CHRIST doth dwell in them: And of these Things I want to be satisfied." "What Satisfaction wouldst thou have?" "I would have you demonstrate to me, and prove these Things to be true, if you can; for I deny them." "What Demonstration or Proof wouldst thou have?" "From plain Scripture; which I think you cannot do."

SEEING what Spirit I had to deal withall; that he was not a conscientious Enquirer, but a bitter, perverse, and presumptuous Opposer of the Truth, I then farther asked him, "Art thou a Member of any Society of People professing CHRIST? Art thou a Papist, or Episcopalian, or Presbyterian, Independent, or Baptist; or dost thou represent any of these in what thou dost?" "No; but I can hear all these, and the Quakers too, and object against any Thing I like not in any of them."

BUT I suspect thou art put upon this by some others, who would not be seen in it themselves; be plain, tell me the Truth, is it so?" "No; it is only of myself, to be satisfied."

THEN I put the Question to the People; "Doth this Man represent you in this Undertaking?" Several of the chief of whom replied, "No; we will not be concerned with him." "But I still suspect there is a Spirit among you that would triumph in his Victory, if he might have it:" And then I proceeded thus: "I now perceive I have one to deal with who is ignorant of Christianity, tho' as a seeming Enquirer; I therefore begin with that Point of Infallibility. People, it is necessary, in this Case, that you should clearly understand what is intended by an infallible Spirit: We do not mean thereby such a Spirit, whereby to know what Weather it will be To-morrow, or the good or ill Fortunes of Mankind in this World, or the like; but mean only the Spirit of Truth; that is, the Spirit of CHRIST, who is the Truth, and infallibly discovers Sin in Men, Good and Evil, Right and Wrong, in Matters of Religion; and infallibly leads into all Truth, and out of all Error, in all Things respecting our own Salvation, as the same is received, believed in, and obeyed: And not only so, but those who are made Ministers of this Spirit, by its powerful working in them, may thereby, but not otherwise, infallibly declare the Mind of GOD to the People, being themselves perfectly assured by the
" Spirit

“ Spirit, of the Truth of what they deliver; and yet do not pretend to impose
 “ their own Sense, though infallible to themselves, upon any others, but as they
 “ also are satisfied of the same Truths by the same Spirit: And that as sure as
 “ Men can distinguish, and be certain of outward Objects, by the Eye and Light
 “ of the Sun in the Firmament of Heaven, so sure Men may be in Matters of a
 “ spiritual Nature, by the Inshining of the Light of the Spirit of CHRIST into
 “ the Understanding. But if Mankind will not fully believe, follow and obey,
 “ and chastly and attentively wait upon the Spirit in their Hearts, they may, and
 “ do err, both in Doctrine and Practice; and this is the Cause why so many and
 “ great Errors are in the World.” And then I turned to my Opponent, and
 “ queried, “ Dost thou believe that the Spirit of CHRIST is an infallible Spirit?”

ANNO
1699.

HE answered, *Yea*. “ Well then, since thou hast agreed to be determined in
 “ these Points by the Holy Scriptures, I prove the Spirit of CHRIST is in all
 “ Christians: And, *first*, in his Ministers; *At that Day ye shall know that I am in*
 “ *my Father, and you in me, and I in you*: And, *secondly*, in all others; *Now if*
 “ *any Man have not the Spirit of Christ, he is none of his*: And if CHRIST be
 “ in you, *the Body is dead because of Sin*. These Words, *any Man*, in the Text,
 “ are indefinite Terms, signifying every Man, Male and Female; I, thou, he,
 “ she, they, (pointing to the People all round) all People. And since thou hast
 “ confessed this is an infallible Spirit, and the Scriptures say every Man hath it;
 “ as it is written, *The Manifestation of the Spirit is given to every Man to profit*
 “ *withall*, then thou and I both have the Spirit of CHRIST, or have once had it;
 “ and if we are not infallibly led by it in the Way of Truth, we have not profit-
 “ ed; and it is then our own Fault and Loss.”

John xiv. 20.
Rom. viii. 9.
— — 10.

THIS much weaken'd him as to that Point, for he could not get over these
 Scriptures; yet would have been at another Argument, which he could not form,
 for the Disorder and Confusion he was in: It was this, “ That none who deny
 “ the Ordinances of CHRIST can be led by the Spirit of CHRIST: But the
 “ Quakers deny the Ordinances of CHRIST; that is, they do not baptize with
 “ Water; therefore are not guided by his Spirit.” But this not being fairly stated
 by him, but by myself, in order to an Answer before the People, I presently fol-
 lowed it with this: “ That what he meant by Baptism was sprinkling of Infants;
 “ which CHRIST never instituted; therefore we may omit it, and yet be led by
 “ the Spirit of CHRIST into that Omission, as a Testimony for him against it:
 “ And that at the same Rate he would unchristian all the People there, and him-
 “ self too, and likewise all who profess CHRIST at this Day throughout the
 “ World: for none are in the Practice of Water Baptism, but a few called *Bap-*
 “ *tists*; who only imitate *John's* Baptism as near as they can, and that by their
 “ own Assumption and Authority, without any Mission by CHRIST on that
 “ Account: And the sprinkling of Infants I maintained to be only a Popish In-
 “ novation and Institution, and no Ordinance of CHRIST, as I had before more
 “ fully opened it in the Meeting: And added, That we do not deny, but believe
 “ that Water Baptism was commanded of GOD to *John* the Baptist, and practi-
 “ sed upon the *Jews* only, as an Ordinance of GOD, in its Dispensation of
 “ Time, Place, and Subjects; but that it is superceded, and, in point of Obliga-
 “ tion, ended, by the Institution and Introduction of CHRIST's spiritual Bap-
 “ tism with the Holy Ghost: and there is now remaining in the Church of CHRIST
 “ only *one Lord, one Faith, and one Baptism*; for by one Spirit are we all bap-
 “ tized into one Body, and have been all made to drink into one Spirit. For the
 “ Body is not one Member, but many. The Church which is his Body; the Fulness
 “ of him that filleth all in all. And therefore his Imagination, that we could not

Eph. iv. 5.
1 Cor. xii. 13,
14.
Eph. xxii. 23.
Col. i. 18.

ANNO 1699. “ be led by the Spirit of CHRIST, for omitting sprinkling of Infants, is unreasonable, and not a just Consequence.”

By this Time he was weary of his Undertaking, and silent as to any farther Argument on the first Point; and so we proceeded to the other, viz. “ That CHRIST dwells in his People.”

John xx. 25, 27. To prove the Absurdity, as he thought, of this, he brought that Scripture, where *Thomas* and the Apostles, doubting of the bodily Appearance of CHRIST after his Resurrection, the LORD said to them, *A Spirit hath not Flesh and Bones as ye see me have.* “ Now, said he, since CHRIST hath Flesh and Bones, as we have, how can he be in every one of you?”

— i. 9. UPON this I desired the People to be still, and told them, “ This Man’s Imagination, concerning CHRIST’s being in his People, is very gross, carnal, and foolish, and not at all as we understand it; for we speak of the Light and Spirit of CHRIST, in the Sense mentioned above in the other Argument, and not of his human Body: But as the Body of the Sun is at a great Distance, in the open Firmament, yet his Light and Influence shines over and affects all the Earth, and into many thousands of Houses and Places at the same Time; and in what Proportion the Light shineth into any House, by the same Proportion is the Virtue, Influence, and Power of the Sun there dispensed: And so, and infinitely more, it is with CHRIST; whose holy Body, though far remote from us, yet his Spirit is every where, in all Hearts; and he is the Word of God, and true Light, that lighteth every Man that cometh into the World. The Mystery which hath been hid from Ages and Generations, but now is made manifest to his Saints: To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, (of whose Offspring we are) which is, CHRIST in you, the Hope of Glory.”

— i. 1, 9.

Col. i. 26, 27.

THEN, being in a great Fret, he turned to the second Epistle to *Timothy*, the third Chapter, and read on to the ninth Verse inclusive, pretending to apply all that Scripture to us; but I bid him “ read homewards, (which the People took notice of, for they knew him to be a wicked one, on several Accounts) mind these Words in the Text, *Boasters, Blasphemers, unholy, False Accusers, fierce, Despisers of those that are good, heady, having a Form of Godliness, but denying the Power thereof, ever learning, and never able to come to the Knowledge of the Truth,* and consider how far they may relate to thyself; for thou dost not well in applying that Scripture to us; we, through the Grace of GOD, are not such: But I will tell thee to whom they belong, even to those, who, pretending a Call, by Tradition from the Apostles, to preach to all Nations, and yet sit down in Towns, and particular Houses and Places, and there preach up *Sin Term of Life*, for such Hire and Pay as silly Women, and silly Men too, laden with all the Sins mentioned in that Scripture, will agree to pay them: And in such Preachers and Hearers is that other Scripture fulfilled, where it is written,

2 Tim. iv. 3, 4. “ For the Time will come when they will not endure sound Doctrine; but, after their own Lusts, shall they heap to themselves Teachers, having itching Ears: And they shall turn away their Ears from the Truth, and shall be turned unto Fables.”

“ BUT I have something more to say of CHRIST’s being in Men: It is no new Thing for such perverse Men as this to oppose the Truth; and no wonder it falls thus to our Lot now, since the like Objection was moved to the Apostle *Paul*, and by such too as had sinned, seeking a Proof of CHRIST’s speaking in him; and all the Proof he thought fit to give them was, to bid them

2 Cor. xiii. 3.

“ them *examine* themselves *whether* they were in the Faith; Prove your own
“ selves: Know ye not your own selves, how that JESUS CHRIST is in you,
“ except ye be Reprobates.”

ANNO
1699.
2 Cor. xiii. 5.

MY Adversary quickly turned to the Place, and I bid him read it to the People; and, faltering much as he read, and trembling, I noted to them how blind he was with Envy and Confusion; and then said to him, “ Now, thou art the Man
“ seeking a Proof of CHRIST’s being in us: I shall therefore, since thou dost
“ it perversely, treat thee as a Vagabond in Religion, and as one having none at
“ all: Hast thou *examined* thyself on that Account? *Yea*. Hast thou *proved*
“ thyself? *Yes*. What hast thou found?” Then he, perceiving what the Conclusion was like to be, would have evaded and shuffled: “ No, but, said I,
“ give me a plain and positive Answer; hast thou found CHRIST in thee?” But he would not answer. Then I observed to the People; “ He confesseth,
“ you see, that he hath examined and proved himself, but dares not say he hath
“ found CHRIST in him; therefore the Text is conclusive upon him, he is a
“ *Reprobate*; and, as such, I set him aside, as not worthy to be talked with any
“ more in Matters of Christianity.” And he said no more, but, soon after, slunk away out of the Company. This struck an Awe upon the People; for the LORD was with me, and was my Director, to his own Glory; and presently came to me a young Man, in a Consternation, and said, “ Ah, Sir! I would
“ not have been before you To-day, as that Man was, for the whole World.” He imagined, I suppose, that he was reprobated to all Eternity.

IMMEDIATELY upon this came another sober young Man to me, and said,
“ I have heard what you said this Day in the Meeting; and many Things I
“ liked, which you explained beyond what I ever heard from any of your Per-
“ suasion; but one Thing I am not satisfied in; that which you call Spiritual, I
“ call Natural.” “ What is that, said I?” “ You said, That which reproves
“ Sin in Mankind is sufficient for Salvation, provided it be believed in, and
“ obeyed; which I cannot receive: For that Scripture which you mentioned
“ will be against you; where you said, *When the Gentiles, which have not a Law,* Rom. ii. 14!
“ *do, by Nature, the Things contained in the Law; these, having not the Law, are*
“ *a Law unto themselves; which shew the Work of the Law written in their*
“ *Hearts*: Now, said he, that which reproves Sin the Gentiles had before
“ CHRIST came, even from the Beginning: How then can that be the Spirit
“ of CHRIST, but only the Law, the same that reproves Men now? It is the
“ Remains of that Righteousness that was in Adam, in his State of Creation, be-
“ fore he fell.”

I ANSWERED, “ That if he rightly considered that Righteousness which
“ was in Adam before he fell, it is the same that the Saints and People of GOD
“ now have, after they are restored out of the Fall. The better to understand
“ this, let us observe what John the Evangelist saith concerning CHRIST the
“ Word of GOD: *In the Beginning was the Word, and the Word was with God,* John i. 1, 4,
“ *and the Word was God. In him was Life, and the Life was the Light of Men.* 5, 9, 14, 16,
“ *And the Light shineth in Darkness, and the Darkness comprehended it not. That* 17.
“ *was the true Light, which lighteth every Man that cometh into the World.*
“ *And the Word was made Flesh and dwelt among us, (and we beheld his Glory, the*
“ *Glory as of the only Begotten of the Father) full of Grace and Truth: And of*
“ *his Fulness have all we received, and Grace for Grace. For the Law was gi-*
“ *ven by Moses, but Grace and Truth came by Jesus Christ.*

“ THE Word, Wisdom, and Power of GOD therefore, clothed and veiled
“ with

ANNO
1699.

“ with a reasonable Soul, and human Flesh, is JESUS CHRIST, born into this
 “ World by the blessed Virgin *Mary*: This WORD is the Righteousness of GOD,
 “ which was Light and Wisdom in *Adam* before he fell; and by whom GOD
 “ judged and condemned *Adam* for Sin, in disobeying and departing from this
 “ Word, Light, and Life, through Unbelief and actual Transgression: It was
 “ by the Light and Life of this Word, that GOD, the Father of all, strove with
 “ the old World to reclaim them, as by a Law written in them, and against
 “ which they likewise rebelled; whereby the Almighty was provoked at length
 “ to destroy them by the Flood, save righteous *Noah* (who had not offended)
 “ and his Family.

“ AND, after the Flood, the same Law of Light and Life was still with and
 “ in the Posterity of *Noah* and his Family, by which they had the Knowledge
 “ of GOD, of the Creation, and of moral Righteousness; and to which, being
 “ obedient, they were ruled and governed thereby for a Time: It was by this
 “ divine Nature in their Hearts, and not by their own fallen and corrupt Nature,
 “ that they did the Things contained in the Moral Law; but, by degrees, they
 “ likewise degenerated, as the old World did, and departed from the Law of
 Rom. i. 21. “ Light which gave them that Knowledge; *Because, that when they knew God*
 “ *they glorified him not as God; neither were thankful, but became vain in their*
 “ *Imaginations, and (departing from that Light) their foolish Hearts were darken’d;*
 Eph. v. 8. “ *and they became Darknefs.*

Rom. i. 22,
24, 28,—32.

“ AND, departing from the Wisdom of this divine Word, they became Fools,
 “ and vile Idolaters; and therefore GOD departed from them, and gave them up
 “ to their own Hearts Lusts, and to believe and follow Lies, and vile Affections.
 “ And even as they did not like to retain God in their Knowledge, God gave them
 “ up to a reprobate Mind, to do those Things which are not convenient; being fil-
 “ led with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness,
 “ full of Envy, Murder, Debate, Deceit, Malignity, Whisperers, Backbiters, Ha-
 “ ters of God, despitsful, proud, Boasters, Inventers of evil Things, disobedient to
 “ Parents, without Understanding, Covenant-breakers, without natural Affection,
 “ implacable, unmerciful. And though they knew at the same Time, by that
 “ Law of Light, that the Judgment of GOD was against them for these Things;
 “ yet they did them, and took Pleasure one in another therein: And therefore
 “ GOD left them under the Power of their own Sins, in this miserable State, for
 “ many Ages.

Exod. xxxii.
22.

Gal. iii. 19.
Exod. xxxi.
18.

— xxxii. 6,
16, 19.

— xxxiv. 1, 4,
6, 28.

“ AND, in the mean time, GOD made choice of *Abraham* and his Poste-
 “ rity, in whom to restore this Law of Light and Life: For the Children of *Is-*
 “ *rael* being in Bondage, and a State of Slavery in *Egypt*, were also degenerated
 “ and become Transgressors; and therefore God added the Law of Moral
 “ Righteousness, by the Mediation of *Moses*, his Servant, written on Tables of
 “ Stone by the Finger of GOD; which, for the Transgressions of the People,
 “ were broken by the Mediator of that Law, on the Side of the Mountain before
 “ which they were: But the Mercy of GOD returned unto them, and he com-
 “ manded *Moses* to prepare other Tables of Stone, on which to write the same
 “ Law: which Thing, though Matter of Fact, is also an Allegory: For the
 “ Law of Light and Life, being written in the Hearts of Men from the begin-
 “ ning, was broken and blotted out by their Sins; but the Most High, in Love
 “ and Mercy to lost and degenerate Mankind, provided a more excellent Medi-
 “ ator than *Moses*, and of a better and more powerful Law; which I may far-
 “ ther speak of in the Sequel: And though this Law was given by *Moses*, by the
 “ Com-

“ Command of GOD, and the People received it as reasonable and good ; yet,
 “ being inwardly departed from the Light and Life of the divine Word, that
 “ outward Law could not give them Life, but Condemnation ; for they could
 “ not keep it in the State they were in : And therefore the Almighty, in Justice
 “ and Mercy, restored to them a Manifestation of the same Word, and Light,
 “ and Life in him. This is the eternal Word and Commandment of GOD
 “ preached by *Moses* in that Day unto *Israel* in the Wilderness, of whom he saith,
 “ *This Commandment which I command thee this Day, it is not hidden from thee ;*
 “ *neither is it far off : It is not in Heaven, that thou shouldst say, Who shall go up*
 “ *for us to Heaven, and bring it unto us, that we may hear it and do it ? Neither*
 “ *is it beyond the Sea, that thou shouldst say, Who shall go over the Sea for us, and*
 “ *bring it unto us, that we may hear it and do it ? But the Word is very nigh*
 “ *unto thee, in thy Mouth, and in thy Heart, that thou mayest do it.*

ANNO

1699.

Exod. xxiv. 3.

Isa. viii. 20.

Rom. vii. 7,
8, 9.

Deut. xxx.

11, &c.

“ IN this Manner was CHRIST preached by *Moses* many Ages before he came
 “ in the Flesh ; and, after he did so come, was preached in the same Way by
 “ the Apostle *Paul* ; for the same that *Moses* preached as the *Commandment*, and
 “ the *Word*, the Apostle calleth CHRIST, and the *Word of Faith*, which they
 “ preached ; and which they knew no more after the Flesh, after they had tho-
 “ roughly preached him come in the Flesh ; but, consequently, as he is the
 “ *Word of God, Light of the World, divine Truth, and quickening Spirit.*

Rom. vi. 7, 8.

2 Cor. v. 16.

“ AND again, *All Israel did eat the same spiritual Meat, and did all drink the*
 “ *same spiritual Drink, (for they drank of that spiritual Rock that followed them,*
 “ *and that Rock was CHRIST :) And this is also the same of which he speak-*
 “ *eth, where he saith, Whosoever drinketh of the Water that I shall give him, shall*
 “ *never thirst ; but the Water that I shall give him, shall be in him a Well of Wa-*
 “ *ter springing up into everlasting Life.*

1 Cor. x. 3, 4.

John iv. 14.

“ AND, to make this necessary Point yet plainer, observe, *In the last Day,*
 “ *that great Day of the Feast, Jesus stood and cried, saying, If any Man thirst,*
 “ *let him come unto me, and drink. He that believeth on me, as the Scripture hath*
 “ *said, out of his Belly shall flow Rivers of living Water. But this spake he of*
 “ *the Spirit, which they that believe on him should receive : for the Holy Ghost was*
 “ *not yet given, because that Jesus was not yet glorified.*

John vii. 37,

38, 39.

“ BUT the Jews also rebelled against the Light, Spirit and Word of GOD,
 “ so preached unto them by *Moses* aforesaid ; and therefore the Law without
 “ could not save them : yet the righteous and most merciful Creator did not
 “ forsake them for ever, but opened a Door of Hope, by his gracious Pro-
 “ mises aforehand, that they might believe and obey when they came to pass ;
 “ and therefore saith, *Behold the Days come, saith the Lord, that I will make a*
 “ *new Covenant with the House of Israel, and with the House of Judah ; but this*
 “ *shall be the Covenant, I will put my Law in their inward Parts, and write it in*
 “ *their Hearts, and will be their God, and they shall be my People. Again ; I*
 “ *will put my Fear in their Hearts, that they shall not depart from me.*

Isa. i. 2.

— lxiii. 10.

Num. xx. 24.

Isa. xlii. 9.

Jer. xxxi. 31,

32, 33, &c.

Jer. xxxii. 40.

“ AND the Almighty, of his superabounding Mercy and Kindness, remem-
 “ ber'd likewise the apostate and benighted Gentiles, promising unto them al-
 “ so the same Law and Covenant of Light, by the same Mediator ; *I the Lord*
 “ *have called thee in Righteousness, and will hold thine Hand, and will keep thee,*
 “ *and give thee for a Covenant of the People, for a Light of the Gentiles. And*
 “ *he said, It is a light Thing that thou shouldst be my Servant, to raise up the Tribes*

Isa. xlii. 6.

— xlix. 6.

- ANNO 1699. *of Jacob, and to restore the preserved of Israel; I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the Ends of the Earth.*
- Mal. i. 11. — iii. 1. *“ Now, this Covenant, and the Messenger thereof is the same, who the Most High describes aforehand; to the Jew first, and also to the Gentile: To the Jew he saith, Therefore the Lord himself shall give you a Sign; behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel. And to both Jews and Gentiles he saith, Behold my Servant whom I uphold, mine Elect, in whom my Soul delighteth. I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles. This is he, of whom it was said, seven hundred and forty Years before he came, Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders. This is he who spake unto the Father in Spirit, saying, Sacrifice and Offering thou wouldest not; but a Body hast thou prepared me. This is he who received that holy Body of human Flesh, with a reasonable Soul, the compleat Nature of Man. This is the LORD JESUS CHRIST, born of the Virgin Mary; who, by Command of the Father, wrought all those Wonders attributed to him in the Holy Scriptures.*
- Mat. vii. 21. Heb. viii. 6, &c. — xii. 21. 11a. liii. 3, 4. Luke xi. 20. Rom. viii. 1, 2, 3. *“ THIS is he who offered himself upon the Cross, at Jerusalem of old, a Propitiation for the Sins of the whole World. This is the Light of the Gentiles, in whom they are to believe and trust: The Mediator of the New Covenant, not of Works, but of Light and Life from GOD; not that which is natural, but eternal. This is the true Witness of GOD; the Finger and Power of GOD, by which he writeth and restoreth the Law of Righteousness; the Law of the Spirit of Life, which makes free from the Law of Sin and Death; and which the Law without, given by Moses, could not do. This is the Law and Word of Life that was in Adam before he fell.*
- John xvi. 7, 8, 9. Rom. iii. 9. *“ This is the divine, immortal, and unchangeable Truth of GOD, which reproves the World of Sin, of Righteousness, and of Judgment; that reproves and manifests Sin in all Mankind: And, for want of Faith, Love, and Obedience to this divine Law, Light, and Word of God, the faithless and disobedient World remains in Condemnation by that Word: For, till they do so, both Jews and Gentiles remain, and are concluded under Sin: As saith the Son of GOD, He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil. He that believeth on the Son hath everlasting Life; and he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.*
- 2 Thes. ii. 7. 1 John ii. 18. — iv. 3. *“ AND, as the Mystery of Iniquity began to work in the Days of the Apostles, so there were many Antichrists, even then, in the World; which were neither Jews nor Heathens, but Professors of the Name of the true GOD, and of JESUS CHRIST the Son of GOD, and Saviour of the World; and they went out from the Apostles, and their Doctrine, and from the teaching of the Grace and Spirit of GOD; the holy anointing which teacheth all Things: They turned their Ears from the Truth, and gave ear to Fables; heaping to themselves Teachers after their Hearts Lusts, having itching Ears: They went back under the Law of Types, which was ended by the Law of Liberty, through CHRIST JESUS our LORD.*

“AND, as great is the Mystery of Iniquity, it hath so wrought in the Christian World, that the same that is so called, is degenerated as the old World, and as the old *Gentiles*, the Heathen and apostate *Jews*, and become Antichristian, and in utter Darkeness and Confusion: They once, in the Days of old, spake one Language, from the one *Word* and Voice of GOD, speaking divine Wisdom, and the Knowledge of the one true GOD, and of JESUS CHRIST the Son of GOD, in every living Soul; but, by their Apostacy from the divine Light and Spirit of GOD, and from his Wisdom, Grace, and Power, they followed their own Spirit and Wisdom, which is Darkeness, into many evil Inventions; and multiplied their Superstitions, and became miserable Idolaters, worshipping a Piece of Bread for their God, and wallowing in all the Sins of the *Gentiles* and Heathens of old: So that their Language, as at *Babel*, is confounded, and they are no more one, but scattered, and shall unite no more, till they return by him from whom they are fallen; to the Covenant of GOD, even that true Light of his Son, *which lighteth every Man that cometh into the World*; of whose Fullness, all those who now believe in him, and behold his Glory, as of the only and first begotten Son of God, have now received, as they did of old, and Grace for Grace: *And this Grace bringeth Salvation, and hath appeared to all Men; teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World. By this Grace we are saved, through Faith, and that not of ourselves, it is the Gift of God.* From all which Proofs it is plain, That the same that reproves Sin in Man is the Spirit of CHRIST, the WORD of GOD; which in the Beginning was the Light of Men: and it is not natural, but spiritual, and the Mystery that lay hid in the *Gentiles* from the Foundation of the World; though they were Darkeness, and this Light had not been comprehended by them.”

ANNO.
1699.

Tit. ii. 11, 12.

Eph. ii. 8.

John xvi. 7,
8, 9.
— i. 4.
Col. i. 26, 27.
Eph. v. 8.
John i. 5.

DURING the Time that passed on these Subjects, the People were very sober; and the young Man, being deeply under the Effects of a wrong Education and Tradition, replied, “That Faith in this Light cannot be sufficient; for, except a Man be born again, he cannot see the Kingdom of Heaven.”

“THAT is true; but seeing we must be born again, we cannot do that of ourselves; there is none can do it for us but GOD: And he doth that great Work by the Word of his Wisdom and Power, which is CHRIST, the Light of the intellectual World; the Sun of Righteousness, and glorious Luminary of the Mind: And we are to believe in him, that we may be born again of him, who is the Second *Adam*, the LORD from Heaven, the quickening Spirit; as it is written, *While ye have Light, believe in the Light, that ye may be Children of the Light. And if Children, then Heirs, Heirs of God, and joint Heirs with Christ.* But it reasonably followeth, that if no Faith in this divine Light, then no Children of GOD through him who is that Light, and elect Seed of GOD; and if not Children, then not Heirs of GOD, nor of his Promises; which are all unto this divine Seed, and all true in him: And if we do not believe in the Word of GOD, we cannot please him, nor be created a-new unto good Works by him; which are indispensable to every Child of GOD, as the Evidence of that Faith, and Work of Regeneration in the Mind; and *to be carnally minded is Death, but to be spiritually minded is Life and Peace, through Jesus Christ our Lord.*

John xii. 36.
Rom. viii. 17.
Luke ii. 32.
Isa. xlii. 1, 6.
Heb. xi. 6.
Eph. iv. 20,
— 24.
Jam. ii. 14,
17, &c.
Rom. viii. 6.

“CHRIST testifieth of himself, that he is *the Light of the World*; and the Apostles of CHRIST were sent by him, to testify that GOD is Light, and

John viii. 12.
— i. 4.

“ TO

ANNO 1699. " to turn Mankind *from Darkneſs to that Light; from the Power of Satan unto*
 Actsxxvi. 18. " *God*: from that Darkneſs and Ignorance which had covered the Earth, and
 Iſa.lx. 1, 2, 3. " from that groſs Darkneſs which had covered the People, unto the Son of
 " GOD, and unto the Father by him.

" So then, in order to our being born from above, there muſt firſt be Faith
 John iii. 19, " in CHRIST, as he is the divine Light, and ſecond Covenant of GOD: And
 20. " the firſt Work of this Light in Man toward that Faith, is the Manifeſtation,
 —viii. 12. " Reproof, and Condemnation of Sin in the Heart, Mind, and Underſtanding
 Eph. v. 13. " of Man: *For all Things that are reprov'd are made manifeſt by the Light; for*
 " (after the Manner of Men) *whatſoever doth make manifeſt is Light.*

" THUS the Teſtimony of the Holy Scriptures concur clearly to the Proof
 Prov.i. 23, &c " of this moſt needful Doctrine, That the Reprover of Sin in the Mind and
 " Underſtanding of Man, is not Man himſelf; neither is it the Evil one, who
 " tempts Man to Sin: For then he would be both Tempter and Reprover, and
 " divided againſt himſelf; and, even that Way, his Kingdom and Power could
 " not ſtand: But it is the divine Light and Spirit of CHRIST, that Sin may be
 " manifeſted, reprov'd, become exceeding ſinful, and condemned; and,
 " through Faith in the Manifeſter and Reprover, be forſaken, pardoned, re-
 " mitted, and, by the Work of the Holy Spirit of CHRIST, fully removed,
 Mat. v. 14. " and the Minds of Mankind purified, and made lucid as the Day, and form-
 " ed into Light in the LORD."

IN the Conclusion of this I felt the Weight removed from off my Spirit, and the Love and Goodneſs of Truth to ariſe towards the young Man; and he took me kindly by the Hand, and ſaid, " He had other Points to have diſcourſed, but would now leave them." But I believe the main Objection was removed, and the Mark hit; for he departed chearful: and ſome others alſo, who ſeemed to have had ſomething to ſay, when they had heard theſe Things, were ſilent; and all ended in Peace, to the Glory of the LORD; whoſe Service and Honour, and common Good of Mankind, through the Grace of GOD, we only aim at in all theſe Things.

THE Meeting being over, there came a Woman, (being introduced by ſome Women Friends) and told me, " She was much troubled with a Spirit of Blaſphemy, which often uttered in her Blaſphemies againſt GOD; and that ſhe was vexed with it, and abhorred herſelf becauſe thereof; though ſhe no way, in her Deſires, aſſented thereto." I replied, " That the LORD often ſuffered ſuch to be tempted, in whom he purpoſed to make known his Power; but it is no Sin to be tempted, for CHRIST was tempted, and yet without Sin; but Satan's End in theſe great Blaſphemies, (which were of his own uttering in her Imagination) was this, that when he had wearied and weakened her, he would try to make her believe ſhe had ſinned againſt GOD, and ſo bring her to deſpair:" But I exhorted her to be ſtill, reſiſt him in Faith towards CHRIST, and not join with him, and he would fly and vaniſh; and ſhe went away eaſy.

IT being late before all theſe Things were ended, I went only one Mile from the Place that Evening; and, the next Day, had a Meeting at the Houſe of *Joſeph Paiſley*, in *Haverhill*: It was not large, by reaſon of the Throng of Harveſt; but a very good Time the LORD afforded us, and we were comforted together

together in him ; several of the young convinced, and some of the elder Friends from *Salisbury*, being there.

ANNO
1699.

THAT Night I lodged there ; where some that were not Friends came and remained with us till it was late, discoursing, but not opposing, several Points of Religion, and Doctrines of Truth ; and, the next Day, being the Fifth of the Week, I went to *Lynn*, about 26 Miles, and lodged that Night with *Samuel Collins* ; where I was kindly entertained.

AND here I shall observe what I have heard in that Country, that one Part of the Scheme of Religion invented by the Preachers among the Presbyterians and Independents, is, That a Preacher, unprovided with a Living, or wanting a better, goes and preaches a Sermon, or more, to the People he would beget into a good Opinion of himself ; and, if they like him, he must first have a Call from that People to whom he hath preached, before he can be their Settled Minister : The Meaning of which is, that he may have an Opportunity to bargain with them for so much a-year as they can agree, before he will obey the Call, so as to be their Settled Preacher ; and, when the Price is fixed, the Leading Elders give him Security for Payment, and they raise it by Subscription : But the Preachers in that Country being dry and formal, and the People cold in their Love, many Townships were silent, and no Voice of Calling heard from them ; so that the Preachers multiplying, and many of them wanting Employment and Maintenance, they, and their Friends, influenced the Legislature (which are usually of their own Sect, as most numerous in that Country) to make a Law *, “ That the Inhabitants of
“ each Town within that Province should be provided with at least one able,
“ learned, orthodox Minister, to dispense the Word of GOD to them ; which
“ Minister shall be suitably encouraged, and sufficiently supported and maintain-
“ ed by the Inhabitants of such Town ; with Provision for levying proportionable Rates upon such as should refuse to pay, &c.”

PURSUANT to this Law, the Towns who had no Ministers made choice of some by Votes of the Inhabitants ; yet others, looking upon it as an Imposition upon them, contrary to their religious Liberty in calling, or not calling, any Minister, eluded the Force of it, by nominating several of our ministering Friends, and returning their Names as the Choice of the People. They were answered, “ These were not Ministers in the Intent of the Law.” It was replied, “ They
“ were the People’s Choice, and such as the Law required ; they were able,
“ learned, and orthodox Ministers of the Gospel, and would appear to be so
“ upon proper Examination ; and they could not return any other.” The Friends thus chosen by the People, did some times visit them, and had Meetings among them, as they found Liberty in the Truth, and were very acceptable in that Service ; which they did freely, without any View to Maintenance or filthy Lucre : Yet, by this Law, Friends fell under Sufferings, their Goods being distrained and forced from them, to maintain a false Ministry they could not own ; the Testimony of GOD bearing witness against them in their enlighten’d Understandings. And several Friends being under Sufferings at this Time on that Account, *Samuel Collins* went with me to *Boston*, where we made Application to Lord *Bellomont*, then Governor of the Country, for Relief, and were very favourably received, and our Request granted ; so far as it was in his Power we had Relief, by discouraging that Practice.

AND here I also met with a Copy of a Letter, of that able, orthodox, and
3 G faithful

* See the Law in a Book printed at *Boston*, 1692, intitled, *Several Acts and Laws, &c.* P. 34.

ANNO faithful Minister and Martyr of the LORD JESUS CHRIST, *William Leddra*, who suffered Death for the Word of GOD, and Testimony to the blessed Truth, under those bloody Tyrants, the Presbyterian and Independent Persecutors in this Country, being one of those formerly mentioned to be thrown into a Pit near the Gallows; which, being already in Print, I forbear to transcribe.

Lynn. BEING returned to *Lynn*, where I had a pretty large Meeting, the next Day I went to *Boston*, and lodged at *Daniel Zachary's*; where, Notice being given, I had two Meetings there the Day following, being the First of the Week; the former of which was small, but the latter, being in the Evening, was very large, and the Truths of the Gospel opened clear, the LORD's Power being with me. Some were tendered, though but a few Friends inhabited there at that Time.

Scituate. ON the 7th, I went to *Scituate*, to the House of our ancient Friend *Edward Watson*, and there remained till the 10th Day, and then had a pretty large Meeting; and, that Evening, went home with *Robert Barker*.

THE Day following I rode 30 Miles, near to *Sandwich*; and, being very wet with Rain, lodged that Night at *Daniel Butler's*; where we were much tendered in the Family: and there hearing that my Companion and *Samuel Jenings* were to have a Meeting next Day at *Dartmouth*, about 35 Miles off, after some Concern and Consideration, I resolved to go thither, else I could not well have reached the Yearly Meeting at *Philadelphia*, where we intended; and accordingly, in the Morning, about the break of Day, set forward, and arrived at *John Tucker's*, three Miles from the Meeting-house, about half an Hour after the ninth Hour. Here we rested a little, and then went to the Meeting, and were there before my Companion; who, when he came, was glad to see me, for the Meeting was large, and he had almost lost his Voice by a great Cold: The Beginning of the Meeting fell to my Lot, and my Companion afterwards had a good Time; though, at first, his Voice could scarce be heard over the Meeting, yet mended by Exercise; and the LORD favoured us with a good Season: But *Samuel Jenings* was not there.

THAT Night we went to *Abraham Tucker's*, about three Miles; and, considering the Shortness of the Time for *Philadelphia*, and there being some Places about *Fairfield*, and other Villages in the Colony of *Connecticut*, formerly mentioned, where we desired to have Meetings, if we could; and, not having had any on *Long-Island* as we went, I rather found Freedom to pass by two or three Meetings hereaway, than, by staying behind, bring Exercises on my Companion and *Samuel Jenings*, who had staid on purpose for me till I returned from the East, and straiten us all another Way.

Rhode-Island THE next Day, dining at *Joseph Wanton's*, and passing a Ferry there, we went to *Gideon Freeborn's*, on *Rhode-Island*; where we met with *Samuel Jenings*, and there lodged that Night. The next Day, being the First of the Week, I went to the Meeting at *Portsmouth*, in that Island; and they went to *Seconet*, to a Meeting they had appointed some Days before. The Meeting I was at was large; but, during the Fore-part thereof, I was much burthened by the Unconcernedness of many there: For the generality of People in those Parts coming to Meetings, there being no others near, and being persuaded notionally of the Truth of our Doctrines, and yet not living in the Life of Truth, are rather worse to meet among than such as never heard the Testimony of Truth; but having these two Points, Baptism and the Supper, given me to speak to, I had a good Meeting, though

though it was some time before I got through that idle, drowsy, lukewarm Spirit, by exposing and reproving it in the Fore-part of the Meeting: But Things ended well: after which I went home with *Jacob Mot*, and lodged there that Night; my Companion and *Samuel Jenings* staying at *Joseph Wanton's*, on the other Side of the Sound.

ANNO
1699.

THE next Morning we all met at *Gideon Freeborn's*, and went thence to Dr *Thomas Rodman's*; where we dined, and remained till towards the Evening; and then went to *Newport*, to our Friend *Walter Clark's*; and, next Day, had a large and good Meeting there; and so tarried in Town till the next Morning, and then took Boat for *Cannonicut-Island*: But, the Wind being high, the Waves were great in the Channel; so that the Vessel, pitching against them, some of them broke over us, and one of our Horses was thrown down, and the rest much disordered; and, several of us being apprehensive of Danger, the Water coming over the Side of the Vessel, at length the Man at the Helm bore away to the Leeward, in contradiction to the Master, who strove too much against the Sea; and presently we were in a safer Condition, only our Way by Land was about a Mile lengthened, in taking another Landing than at first we aimed at.

Newport.

BEING on the Shore we took Horse, and went to our Friend *John Hull's*, about three Miles, and there breakfasted; and the Wind continuing high, and the Sea raging, we went to see what we could do to get over the Water to a Meeting, which had been appointed for us at *Greenwich*, in *Narraganset*, about five Miles on the other Side: And, because of the Smalness of the Vessel, and Horses to be carried, we were under Consideration whether or no to venture; but, in the mean time, came our Friend *Ebenezer Slocum* to us, and I then came to a Conclusion to go, and he went with me, and my Companion and *Samuel Jenings* staid behind: And though the Waves run high, setting in upon the Shore where we were, which gave us great Difficulty to get our Horses into the Boat; yet, when got some Distance upon the Water, the Waves were not so high, and we had a good Passage about four Miles over, and thence went to the Meeting-place; where we found the People had been in great Expectation of us, and blamed the young Man who gave the Notice, as having been mistaken in the Day; but our going, though an Hour after the appointed Time, put all to Rights: And the Publick Service of the Meeting falling to my Lot, the LORD opened many Things in me for the Information of the People, about the Fall of Man in the First *Adam*, and rising again by Faith and Obedience to CHRIST, the Second *Adam*; and about Baptism; with other Matters about Church Fellowship, &c. and I heard of nothing but a general Satisfaction.

Greenwich.

NEXT Day, my Companion and *Samuel Jenings* coming to us, we had a large Meeting at *William Gardner's*, at *Kingston*; from whence we went that Evening to *Joseph Hoxie's*, about nine Miles on our Way to *Narraganset*, and there we lodged that Night; and, next Morning, set forward on a long Journey, through the Colony of *Connecticut*, (the Way we had come) in which there was not one Friend; and, that Evening, we reached *New London*, and lodged at an Inn: and, soon after we lighted, we asked the Landlord, whether he would let us have a Room for a Meeting the next Day? which he readily granted in Words; and told us, that he and his Servant should assist us in any Thing that might contribute to the facilitating thereof, but he proved deceitful: For the Governor of the Colony having his Residence there, and hearing of us, sent for some one of us in the Morning to speak with him, and we all went to wait upon him: and, after he had saluted us, in his Way, with much Civility,

New-Lon-
don.

ANNO 1699. vility, he began and told us, "He had been at our Meetings in the City of London, and observed how peaceably they were held, and that none molested them; and that he thought it was not well for any one sort of People to disturb another in their Worship, &c." By which we perceived he, and the Preacher of the Place and Inhabitants, suspected that we purposed to be at their Meeting the First Day following; having, we conjectured, heard what we had done before at *Fairfield*; but in this they mistook: And when I perceived what he aim'd at, I said, "It might seem strange and unreasonable to such as could see no otherwise than by the common and natural Faculties of Men, for any to come into the Assemblies of others, and interrupt them in the Act of their Worship, or what they called so; and we were always cautious to give as little Offence that Way as might be: But to go to hear any, and be still till they have done, and then make reasonable and Christian Objections, if any arise, cannot be hurtful, if the Objectors are conscientious in what they do; and not oppose out of Humour, or for Opposition's sake, but for the Information of Mankind, in any Thing whereto they have been in an Error: For the Apostles, in their Day, though charged as Turners of the World upside down, usually went to the Synagogues of the *Jews*, and some Publick Places of others, and both disputed and taught, contrary to both *Jews* and Heathens; and the LORD is the same still, and may influence his Servants now to the like Practice, when and where it may please him."

THEN *Samuel Jennings* gave him a Hint, that we purposed to stay in Town till after the First Day, in order to clear the Truth of those false Suggestions which had been cast upon it and us, as well here as in other Places: But, tho' we had no Intention to go to their Meeting, yet, not knowing how we might afterwards be engaged, we did not resolve him in that Point, or lay ourselves under any Restriction that way; but departed, with civil Respect on all Sides, according to our different Ways of expressing it.

OUR deceitful Landlord tarried behind with the Governor, and we saw him no more that Day; and, notwithstanding his Promises, we could not have so much Favour from him as a Boy to give notice in the Town of a Meeting at our Quarters, but sent our Friend, *Rowland Robinson*, who came with us from *Narraganset*, to one ----- *Fox*, who was a Seventh-day Baptist, and lived three Miles off: He and his Wife came to us, and also one *John Rogers*, their Teacher, with whom we had much Dispute about Baptism, too long here to relate, and found him dark and carnal; and, by their Means, some more Notice was given of our intended Meeting next Day, being the First of the Week; which, when come, we were under great Heaviness; but, seeing two Boats full of People coming over the River to the Presbyterian Meeting, we went and invited them to ours, to begin that Afternoon, but not with desired Success.

AND, about the fourth Hour in the Evening, came *John Rogers*, and his Disciples, and some other People; but the Meeting was small, the People being extremely in Bondage, in those Parts, to the Ministers of their own calling and maintaining; and yet pretty many came to the Windows and Doors in the Dusk of the Evening, and the blessed Power of the LORD was with us; and *John Rogers* and his Friends were well satisfied, and parted friendly with us, declaring their Sense of the divine Presence among us; some of them having been tendered in the Meeting: And, after all was over, our Landlord
came

came fawning again, having as many fair and deceitful Words as before; but we took little notice of him.

ANNO
1699.

THE next Day we went on to *Killingworth*; where I and my Companion had had some Discourse with some Persons as we went into *New England*; and were scarce now alighted till our Landlord began to tell us, "That he had reported to their Minister what had then been discoursed; and that he inclined to confer with us on the same Things, if we should happen to return that Way; and asked if we were willing to go speak with him on that Account?"

Killingworth.

WE gave our Landlord this Answer, "That we were then weary; but if their Minister would call his People together in the Morning, to their Meeting-house, we would there meet him at the Ninth Hour:" which, when he heard, he began to flag, and said, "He would not send him that word, unless we would write it:" And accordingly I wrote to their Minister thus, *viz.*

Friend Abraham Pearson,

Killingworth, 21st Six Month, 1699.

"FORASMUCHAS some of us, the People call'd, in Scorn, Quakers; passing this Way some time ago, and lodging at the Sign of the Hart here in *Killingworth*, the Landlord, with other Persons, perceiving what we were, moved some Discourse concerning certain Points respecting the Christian Religion, *viz. Freedom from Sin in this Life, and Baptism*; and they not being able, as we thought, to resist the Scriptures, and Arguments we urged against them, in defence of what we hold therein; I think our Landlord, if not also some of the rest, told us, That though they could not, yet their Minister (meaning thyself) was able to confute the Errors, as they called them, which we hold therein: Whereupon we, or one of us replied, That if their Minister would convene his People, or a competent Number of the more discreet of them, we would meet him, to hear and answer his Arguments against us in those Points wherein we differ from him and them: And we, returning this Way this Evening, lodge at the same Inn, and are willing to defend the Principles and Doctrines we hold, and to meet thee To-morrow Morning, about the Ninth Hour, at thy Meeting-house, provided thy sober Neighbours and People be there convened: In the mean time, desiring thy speedy Answer, we remain thy loving Friends. Sign'd, on behalf of myself and the other two, by

THO. STORY.

THIS being sent him, he return'd this verbal Answer; "That we should be welcome to his House, or he would come to our Inn; but thought the Meeting-house not convenient:" And, in the Morning, about the Eighth Hour, came to our Quarters; and, being seated in a Chair when we were absent, I, coming in before my Companion, sat down by him; and, after an Interchange of some Civilities, in our different Ways of Expression, and a Pause of Silence, he took out the Letter, and began to move about the Contents of it, *viz. Freedom from Sin in this Life, and Baptism*; the Points proposed to be conferred upon.

IN the first Place I asked him a previous Question, *viz.* "Whether he appeared there as a Minister of CHRIST, or only as a Minister to a particular People there?" But, perceiving I would put him upon his Proof if he came as a Minister of CHRIST, he evaded that, and moved the other, about a sinless State in this Life: and, in the mean time, came in *Samuel Jennings* and my

ANNO 1699. Companion *Roger Gill*, the Presbyterian Minister having several of his Hearers with him; and all the People in those Parts were generally of that Sect: Then I moved for a State of the first Question in writing; which was settled thus:

“WHETHER it be an Error, from the Doctrine of CHRIST and his Apostles, to believe that Mankind may be free from Sin, whilst living in this World, or on this Side the Grave?”

“*Abraham Pearson* assumes to prove, it is an Error, from the Doctrine of CHRIST and his Apostles, to believe that Men may be free from Sin whilst living in this World, or on this Side the Grave.”

THE first Question, thus stated and agreed upon, he began his Proof after this Manner: “That which GOD hath not, at any Time, promised unto Man, we have no Ground to believe is attainable by Man; but GOD hath not, at any Time, promised that Men shall be free from Sin in this Life; therefore we ought not to look for it.”

I REPLIED, “Friend, thou art to prove thy affirmative Assumption in the first Place, *viz.* That it is an Error, from the Doctrine of CHRIST and his Apostles, to believe that Men can be free from Sin whilst living in this World, or on this Side the Grave; and here thou only offers a Subtilty to evade it, *viz.* That GOD hath not, at any Time, promised that Men shall be free from Sin in this Life: The Question is not what GOD hath promised, or not promised; but whether it be an Error, from the Doctrine of CHRIST and his Apostles, to believe that Mankind can be free from Sin in this Life, or on this Side the Grave? And thou hast assumed upon thyself to prove, that it is such an Error so to believe; which thy other Assertion, *viz.* That GOD hath not so promised, &c. doth not at all prove.”

“No, said he, but you shall not draw me from my Argument, and run away to other Things, as your Manner is; I will hold to my Point, till you prove that ever GOD promised to make Men free from Sin in this Life.”

I RETURNED, “That I am not going from any Point in question; nor have I said that GOD never promised so: But thou hast assumed, in the first Place, to prove, it is an Error to believe as in the State of the Question; and now, in the second Place, asserted negatively, that GOD never promised such a Freedom: I insist therefore upon thy Proof of thy Assumption in the State of the Question, and of thy Assertion that GOD never so promised: for thy asserting the same Thing twice over in different Terms is no Proof; so that thou art still to be held to thy first Point.”

THE People all this Time were very silent, and Truth over them; and here I held their Minister, his own People not looking upon what he had said to be any Proof of what he had undertaken; as it was no other than a subtle Invention to exclude the plain Testimony of Holy Scripture in the Case.

Mat. v. 48. THEN *Samuel Jennings* said, “That the greatest Promise GOD ever made to Mankind was, to send his Son CHRIST, who had preached Perfection to the People, *Be ye perfect, even as your Father which is in Heaven is perfect:* Therefore we have Ground to expect it.”

BUT the Priest having assumed upon himself to prove, as in the State of the Question,

Question, I insisted upon his Proof, not thinking it proper yet to offer Proof on our Side; and my Companion, in the mean time, called out, “Keep him to the first Point.”

ANNO
1699.

THEN he brought forth his Scriptures for *Sin Term of Life*, viz. *For there is not a just Man upon the Earth that doth good and sinneth not.* Ecclef.vii.20.

I ANSWERED, “This was writ in the Time of the Law, and must intend a legal Justice, as by the *Works of the Law shall no Flesh be justified*: But to be evangelically just is another Thing; they are sanctified through Faith in CHRIST JESUS, and by him also they are justified and saved from their Sins, by the washing of Regeneration, and renewing of the Holy Ghost.” Gal. ii. 16. Acts xxvi. 18. — xxxix. 40. Mat. i. 22. Tit.iii. 5.

THEN he advanced their common Plea for *Sin Term of Life*, as being wrote in the Time of the Gospel, viz. *If we say we have no Sin, we deceive ourselves, and the Truth is not in us*; and there he stopped, being rather willing to stop the Mouth of Truth, than that his false Doctrine should be exposed, and the strong Holds of Sin and Satan pulled down, and demolished. 1 John i. 8;

I REPLIED, “That the Apostle began there with Men in their natural State, as Children of the First Adam, and saith, *If we say we have no Sin, we deceive ourselves, and the Truth is not in us. If we say we have not sinned, we make him a Liar, and his Word is not in us.* But though we have sinned, must we continue therein? No; for *if we confess our Sins*, (to him who convinceth us of them in our own Hearts) *he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* And if we walk in the Light, as he is in the Light, (that is, in GOD, ver. 5.) *we have Fellowship one with another, and the Blood of Jesus Christ the Son of God cleanseth us from all Sin.* And he that saith he abideth in him, ought himself also so to walk, even as he walked; which cannot be in Sin: For he never sinned, nor was ever any Sin in him; and he is separated from Sinners. The Sins of the little Children are forgiven for his Name’s Sake. The Fathers have known him who is from the beginning: And the young Men are strong, and the Word of God abideth in them, and they have overcome the wicked one. Whosoever abideth in him sinneth not; whosoever sinneth, hath not seen him, neither known him. He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil.” — 10: — 9. John xvi. 8. 1 John i. 7. — ii. 6, 12, 13, 14. — iii. 6, 8.

“Except a Man be born again he cannot see the Kingdom of God: And whosoever is born of God, doth not commit Sin; for his Seed (the Word of GOD) remaineth in him, and he cannot sin, because he is born of God. And as he is, so are we in this World; and if so, then not in Sin.” John iii. 3. 1 John iii. 9. — v. 18. — iv. 17.

“AGAIN, the Apostle Paul, in his Epistle to the Romans, preacheth the same Doctrine: He first proves both Jews and Gentiles all under Sin once, (and if they had not sinned, there had not been any need of a Saviour to save them from their Sins;) and then preacheth Salvation, both to Jews and Gentiles, by CHRIST, and Freedom from Sin, by him, even in this Life; where he saith, *What shall we say then? Shall we continue in Sin, that Grace may abound? God forbid: How shall we that are dead to Sin, live any longer therein? Being then made free from Sin, ye became the Servants of Righteousness; for when ye were Servants of Sin ye were free from Righteousness, but now being made free from Sin, and become Servants of God, ye have your Fruit unto Holiness,* Rom.xviii.32 —iii.9,—19. — xiii. 29, 30. Mat. i. 21. Rom.vi.1,—33.

ANNO 1699. *“ nefs, and the End everlasting Life: But if we go on in Sin, we shall die in our Sins; and if we die in our Sins, whether he is gone we cannot come. But the Law of the Spirit of Life in Christ Jesus, saith the Apostle, personating every true Member of the Church of CHRIST, hath made me free from the Law of Sin and Death. A glorious Liberty indeed!”*

John xviii. 21, 24.
Rom. viii. 2.

THEN said the Priest, but most perversely, as an Enemy of all Righteousness, “ Yea, that is true; we are to be made free from Sin, but not in this Life.” Then Samuel Jenings asked the Priest, since he had acknowledged a Freedom from Sin, but not in this Life, “ When, where, and how must it be effected, since *no unclean Thing can enter the Kingdom?*”

2 Chron. xxiii. 19.
Rev. xxi. 27.

To which he replied, “ We are drove to a Necessity to confess, it is not done in Heaven; and in this Life it cannot be: Therefore it must be at the very Point of Death, as the Soul departeth from the Body.

“ WELL then, said I, let us see thee split a Hair, and show what Distance there is between the utmost Point of Time, and the Beginning of Eternity: For if done in the last Point of Time, it is in this Life; and if not till its Entrance into Eternity, then the unclean Thing enters the Kingdom; which is already granted cannot be. Where then is this Freedom?” Which Question Samuel Jenings pressing upon him, he then affirmed, “ The Soul is cleansed from Sin in its Way between Earth and Heaven; for there is (said he) a considerable Space between.”

THEN, said Samuel Jenings, “ This is such a little Presbyterian Purgatory as I never heard of before.” And though the Preacher had hitherto seem'd to have Command of his Passion; yet upon this he grew very angry: For we then exposed him to his own People.

IF the Soul were freed from Sin after it departs from the Body, in its ascending from Earth to Heaven, (speaking in an outward Sense, according to his Apprehension) it is still in Time, and on this Side the Grave; unless he can demonstrate, that the Body is always interr'd before the Soul is fully ascended: And if the Soul be fully enter'd into Heaven before the Body be interr'd, then there is a Freedom from Sin on this Side the Grave: But this only to the Man in his own Way.

BEING reduced to this Condition before his People, he then began to accuse us falsely: That we came from Rome, &c. Upon which, and having all along observed his false Glosses, Evasions, false Covers, and Perversions of Scripture, together with his false Accusation before the People, I returned the Accusation upon him as a Lie; and that raised, or rather brought forth, the pre-conceived Wrath of some of his Hearers; and they gave us ill and threatening Language: But we being over them in the Truth, I insisted, “ That it is the Language of Truth to call all Things by their proper Names, and according to their Nature; and that which in itself is a Lie, Truth cannot call it otherwise: And that if it were harsh and unmannerly, in their Sense, to turn his false Accusation upon him as a Lie, What could they think of him who was the Author of it, since the Insinuation, and what was couched under it, touched our Lives, if it had been true?” And so we stood over them in the Dominion of Truth, as to the Point discussed; but as to the other, of Baptism, it was not much entered upon; for they grew so angry, that

one

one of them said to *Samuel Jennings*, “ He deserved to have his Head broke with
“ his own Cane ;” the Man, at the same time, having a naked Knife in his
Hand.

ANNO
1699.

Samuel replied, “ They had been formerly at greater Mischief than that, (mean-
“ ing the hanging of our Friends in *New England*) and he perceived they want-
“ ed no Will for as bad at this Day.”

THE old Priest having his Members now pretty well fitted to his evil Purpose,
began to keckle and laugh ; and, setting his Rusticks to mock us, said, he would
tell us a Story of a Merchant in *London* ; intending thereby to raise Levity, and so
take off all Sense of what had been said, (for there were several of the People ve-
ry sober and attentive all the Time :) But I sharply reprovèd him, and said,
“ That he manifested himself, to all that had Eyes, in a Thing ill becoming his
“ grey Hairs, and much worse his Profession, and least of all the Matter in Hand,
“ touching the everlasting Life or Death of Mankind :” And so utterly sup-
pressed his Jest, and crushed it as a Cockatrice in the Shell ; and then summed up
the whole Matter in short, and noted to the People, “ That touching this Point
“ he had undertaken to prove, *viz.* To believe Freedom from Sin in this Life, to
“ be inconsistent with the Doctrine of CHRIST and his Apostles, he could not ;
“ and we had adduced several plain, applicable, and unanswerable Texts of Scrip-
“ ture, proving that Freedom from Sin, in this Life, is the Doctrine of CHRIST
“ and his Apostles, and had left the Truth over his Head.”

BY this Time it was about Mid-day ; and we were willing to depart, and our
Antagonist as desirous we should ; for he sweated much, and often sighed deeply ;
which gave me occasion to think he argued against his own Understanding : Yet
we had a short Touch on Baptism, or rather Rantism ; for I held him to sprink-
ling Infants ; which, though no Baptism, yet being their Practice instead of Bap-
tism, they must be determined by it : And accordingly I informed the People in
short, “ That they were, and are, all wrong about Baptism, both as to Manner
“ and Subject ; the Manner being a washing in Water, (not sprinkling with Water)
“ by wading into it, or being immersed therein, or dipped all over ; and the Sub-
“ jects were adult Persons, capable of believing and being taught in the Myste-
“ ries of Religion, which Infants are not ; that the whole Ceremony is extra-
“ scriptural, and only a Popish Invention and Relict, and presumptuous Im-
“ position of Antichrist :” And so we left them, and went to Dinner.

AND here, among my own Memorials, I think proper to insert the Foundati-
on of Infant Baptism, or Rantism : -----A Controversy, and a hot one too, arising
among the Learned professing Religion, (by whom, in all Ages, the greatest Er-
rors and Mischiefs have been introduced, contested, propagated, and imposed
upon the rest of Mankind) concerning Original Sin ; and the ruling and strongest
Party, blindly concluding that little Children were guilty of it, so as to affect
their State in Eternity, they imagined something must be done (by them) to
free Children from that Guilt, and effect Regeneration in them, and pitched upon
Water Baptism as the Means : But, considering the tender Condition of Infants,
and the Hurt which might arise from dipping or washing them in Water, espe-
cially in cold Countries, they laid that aside by Degrees, and practised sprinkling
only instead of Baptism ; declining that which they pretended to believe was an
Ordinance of CHRIST, they established their own Ordinance : For which I re-
fer to the second Edition of *D’Auners*, a learned and elaborate Tract on that Sub-

ANNO 1699. jeſt, Page 105, 106; from which I tranſcribe thus, beginning with the 5th Century, viz.

“ DR TAYLOR, ſaith *D’Anvers*, in his Book of *Prophecy*, Page 237, gives “ a true, brief, and notable Account, which you may pleaſe to receive in his “ own Words: And the Truth of the Buſineſs is, ſaith he, as there was no “ Command in Scripture to oblige Children to the Suſception of it, (Baptiſm) “ ſo the Neceſſity of Pædo-baptiſm was not determined in the Church, till the “ Canon that was made in the *Milevitan* Council, a Provincial in *Africa*; ne- “ ver till then. I grant, ſaith he, it was practiſed in *Africa* before that Time; “ and they, or ſome of them, thought well of it: and though that is no Ar- “ gument for us to think ſo, yet none of them did ever pretend it to be neceſ- “ ſary; none to have been a Precept of the Goſpel. St *Auſtin* was the firſt “ that ever preached it to be neceſſary; and it was his Heat and Anger “ againſt *Pelagius*, who had ſo warmed and chafed him, that made him inno- “ vate herein: Thus ſar *Taylor*. Then, ſaith *D’Anvers*, this *Milevitan*, or *Mi- “ litan* Council, was celebrated by 92 Biſhops, *Auſelm*, the Pope’s Legate, and “ *Auſtin* preſiding, in the fifth Year of *Arcadius*, and firſt of Pope *Innocentius*, “ in the Year 402, as *Magdeburg*, Cent. 5, P. 835. The Occaſion of the Coun- “ cil is expreſſed to be about the Difference that had happened between *Pela- “ gius* and *Celeſtius*, *Auſtin*, and others, reſpecting original Sin, baptizing Chil- “ dren, &c.”

“ AND, among other Canons made in this Council, we find this, viz. That “ it is *our Will*, that all that affirm, that young Children receive everlaſting “ Life, albeit they be not, by the Sacrament of Grace, or Baptiſm, renewed; “ and that will not that young Children, which are new-born from their Mo- “ ther’s Womb, ſhall be baptized, to the taking away original Sin, that they “ be anathematized,”

THUS this furious *Auſtin*, and his Party, out-voting the other Side, curſe them bitterly: Yet that doth not at all alter the Caſe, or determine the Points, whether Children are condemnable for original Sin, or whether Baptiſm in Wa- ter frees them, if they are, and effects the great Work of regenerating them; which, according to the Holy Scriptures, and common Senſe, are both falſe.

“ AFTERWARDS, ſaith *D’Anvers*, the fifth General Council, at *Carthage*, “ in the Year 416, did decree to the ſame Purpoſe, in theſe Words:

“ WE will, That whoever denies that little Children, by Baptiſm, are freed “ from Perdition, and eternally ſaved, that they be accuſed.”

BY this, and other Innovations in this Age, it plainly appears, that the Spi-
 1 John ii. 18. rit of Antichriſt, which began to work in the Days of the Apoſtles, had made
 great Advances and Progreſs in the World in four hundred and odd Years
 Time, and greatly clouded and obſcured the Chriſtian Faith and Religion, by
 many Inventions and Impoſitions; which were no other than the Works of
 Satan, by influencing the Imagination, Pride, Paſſions, and luſtful Wills of am-
 3 John 9. bitious and domineering Men; eſpecially of the wiſe and learned of this World
 among them, ſtriving for Maſtery, to the dividing and ruin of the Church:
 For whereas the Decrees of the Apoſtles and Elders of old, were made in this
 ARS xv 28. humble and dutiful Stile, *It ſeemed good unto the Holy Ghoſt and to us*; but here,
 theſe imperious, inſulting, and impoſing, Antichriſts, exhibit their Decrees,
 (founded upon notorious Errors, of imputing the Sin of *Adam* to all little Chil-
 dren,

dren, so as to affect their eternal State) in a Stile quite contrary to the Way of the Primitives, who had the Mind of CHRIST in what they did: *It is our Will, and we will, and all who oppose our Will, let them be accursed*: And it is under this Will, and that cursing Spirit, which cannot bless, that all the Sprinklers in the World at this Day do act on that Behalf, and not in the Name of the LORD, which is his Power, though they prophanely use the Words, *Father, Son, and Holy Ghost*; but in vain.

ANNO
1699.

RETURNING now to my Journal, I proceed: And setting forward that Afternoon, we went that Evening to *Newhaven*, 28 Miles, and lodged at the Sign of the *Rose*.

THE next Day we went on to *Milford*, 10 Miles; and thence to *Stratford*, four Miles; and so to *Fairfield*, eight Miles, and there we alighted at an Inn, the House of one *Burr*; where, after some Refreshment, we requested the Liberty of his House for a Meeting-place for that Time, but could not obtain it, he being an old, zealous, or cowardly Independent or Presbyterian; (for many of themselves know not which) for in those Parts, though many could be willing to hear Friends, yet such is the Bondage they are in to the Ministers of their own calling and maintaining, and their Elders and Magistrates, and one to another, that they dare not attempt it in the Day-time.

WE took Horse again that Evening, and went on to *Norwalk*, ten Miles, and lodged there that Night: But as we went to this Place, we fell in with a neighbouring Man, who told us many Things, as Fruits of what had passed at *Fairfield*, before related, *viz.* That many of the People were much dissatisfied with the Measure we met with at *Fairfield*, in being hindered to speak to them, seeing we had not interrupted their Minister, nor offered to speak till their Service was over:

THAT the Priest of *Fairfield*, next *Sabbath* Day, as he call'd it, took his Text in 2 *Tim.* iii. 5. *From such turn away*; (that whole Chapter, and the next, being applicable to themselves, and not to us) upon which some of the People said among themselves, "Their Minister could now talk much against the Quakers behind their Backs, but, Face to Face, had very little to say." And some of them told him, that the Quakers made seven of them together say and own what they pleased; and that some of the People had been wishing our Return, &c.

IN the Morning we went on to *Horseneck*, 17 Miles, where we arrived about Noon, when it began to rain heavily, and continue till near Night; so that we lodged there, where some of the Inhabitants came to see us; but we had not much Discourse with them.

THE next Day we went forward, and, in our Way, heard of a Quarterly Meeting to be the Day after, at *Westbury*, in *Long-Island*; and therefore we went, that Evening, over the Sound, to *Samuel Bown's*; where we had a comfortable Lodging after so long a Journey, where our Accommodations had not been extraordinary: For the publick Innkeepers, in some Places, seeing what we were, and they being Presbyterians, would hardly entertain us at all for our Money.

ON the 26th, we went to *Westbury*, about 16 Miles, where we had a good Meeting with Friends; and, next Day, being the First of the Week, had another very large Meeting there.

ON

ANNO
1699.
Tinnirig.

ON the 28th we had a Meeting at *Tinnirig*, on occasion of a Marriage, about nine Miles from thence: To this Meeting came some of the Ranters of *Oyster-Bay*; and, during the greatest Part of the Time, were pretty still, save only an old Man, who sometimes hooted like an Owl, and made a ridiculous Noise, as their Manner is: And the Marriage being solemnized, he stood up, and bare his Testimony, as he called it, against our set Forms; and cried for Liberty to the oppressed Seed, which, said he, is oppressed with your Forms, meaning the Manner of the Celebration of our Marriages; generally approved by Mankind as the most decent of all.

Now, that which those Ranters would be at, is a Liberty to all that profess Truth to do what they list, without being reprov'd, or accountable to any Person or People: For, say they, to be accountable to Man is Bondage; and for Man to judge is vain, since those Actions he may censure may be done in the Motion of the Holy Seed and Spirit of CHRIST; under which Pretence they would cover many lewd and vile Practices, by reason whereof we had sometimes been upbraided and reproached in *Connecticut Colony*; where some of them, in Times past, had appeared, in their extravagant Ravings, under the Name of Quakers. We said not much to them, Truth being over them; and the Meeting ended well. That Evening we went to *Jericho*, eight Miles, and lodged at the Widow *Mary Willit's*.

Jerusalem.
Hamstead.

THE next Day we went from *Jericho* to *Jerusalem*, and had a pretty good Meeting at *Benjamin Seman's*; and thence, that Evening, to *Hamstead*, to *Nathaniel Pearson's*, six Miles; and, next Day, had a Meeting there; where came a Priest, or Teacher of a Sect, and some People with him, and he began to write after my Companion; who, in a short Time, fell so exposingly and heavily upon the sort he was of, that the Teacher ceased from writing, and departed the Place, without offering to defend his exposed Profession.

1 Cor. xv. 45.

— 37.

BUT one among ourselves, who had professed the Truth about 20 Years, took Exception against something *Roger* said concerning the Resurrection of the Body; for in his Testimony he said, "He had once believed, that if the Body of a Man were burnt to Ashes, and those Ashes sifted through a Sieve over all the Earth, Sea, and Air, yet, at the last Day, the same Dust should come together again, and the same Body should then arise; but, said he, I now believe otherwise:" and then cited the Words of the Apostle to the too curious and captious Enquirer, *Thou Fool, thou sowest not that Body that shall be, but bare Grain, &c.* And this Man coming into the Friend's House after the Meeting, made his Objections in publick, saying, "He believed the Resurrection of the very same Body; for, said he, the Apostle saith, *It is sown a natural Body, it is raised a spiritual Body, &c.*" And *Roger* discoursed with him on the Subject, and adduced Arguments sufficient to have satisfied any sober Enquirer; and yet he continued to cavil: Then, for the sake of the People, and others that might be weak among us, I called for the Bible, and read that Part to them, *viz. That which thou sowest, thou sowest not that Body which shall be, but bare Grain, it may chance of Wheat, &c.* "Therefore the same Body doth not arise; but as the Grain of Wheat dies to its present Form of being, by sending forth a Blade, (being no other than the one Grain expanded) and that Blade a Stalk, and often many; and that Stalk, or Stalks, an Ear, or many, with other Grains, but not the same individual Grain) of the same Nature, Shape, and Kind: So argues the Apostle for the Resurrection of the Body, that that which is sown ariseth no more, but GOD gives it a Body as it pleaseth him; though no Comparison will hold in every Circumstance." Upon this he was silent; and

and so the Matter ended. But, upon our Enquiry what this Man was, he appeared to be one of those the People call *Wet Quakers*: No wonder then he remain'd so carnally minded, though so long a Professor of the Truth; for it is not Profession only, nor Confession alone, that the Almighty regards, but Faith, which works by Love, to the Conversion of the Mind to the Will of GOD, through the Sanctification of the Spirit.

ANNO
1699.

Now, though we fully believe the Resurrection of the dead, both of the Just and Unjust, yet we take not upon us to determine the Mode of Existence in that State, or with what Bodies they shall come; but leave it with the Almighty to give unto us Bodies as may best please him.

BUT there is a wonderful Mystery in this Thing, far out of the Sight of the natural Man; but *blest and holy is he that hath part in the first Resurrection*; *on such the second Death hath no Power*, &c. And the Son of GOD hath said, *I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die*: So then they who are truly in him, and he in them, are arisen with him, and live in and with him, to the Praise of his own Arm; who reigneth in Glory for ever and ever.

Rev. xx. 6.

John xi. 25,
26.

AFTER this we went with *Samuel Brown* and his Wife to *Flushing*, where we had a glorious Meeting next Day; and, the Day after, had a pretty large Meeting at *Jamaica*, about four Miles from thence; and, that Evening, we return'd to *Flushing*. About this Time my Companion and I considered between ourselves, in what Order, as to Time and Place, to visit the Meetings in *Jersey* and *Pennsylvania* before the Yearly Meeting at *Philadelphia*, and settled it; and, that Evening, he went toward *New York*, in order for a Quarterly Meeting there the First Day following.

Flushing.

Jamaica.

THE next Day I went over the *Sound*, accompanied by several Friends, to *West Chester*; and the Day following, being the First of the Week, had a large open Meeting there, many Friends coming from *Long-Island*, and Abundance of People from all Quarters round, and some as far as *Horseneck*: The People were very still, and many affected with the Testimony of Truth. After the Meeting we returned over the *Sound* in a Canoe, and lodged that Night at *Thomas Stevenfon's*.

West-Chester

THE next Day we had a Meeting at *Newtown*, three Miles off, to which came *John Rodman* and my Companion from *York*: The Meeting was not large, but much affected with Trouble at the Account *Roger* published in his Testimony, of many being taken away at *Philadelphia*, by a pestilential Fever, then greatly prevalent, ten being buried in one Day, and four died on the same; several of them being good Friends: And his Testimony was by way of Warning to Friends in that Meeting, to be prepared to meet the LORD, if peradventure the Stroke of his Hand might reach those Parts.

Newtown,

AND then *Samuel Jenings* reminded the Meeting, that it was no new nor strange Thing for the People of GOD to suffer in common Calamities; but the Love and Favour of GOD being assured to them, whether Life or Death ensued, as it might best please the LORD, there was no occasion of Fear, or to be dismayed at such Things, especially to those who were prepared, as the Apostle, when he said, *For to me to live is Christ, and to die is Gain*: And that since a Translation through Death to Life is the exceeding great Gain of the Saints, we have no Ground to repine at

Phil. i. 21;

ANNO the Loss of their Society here, though most grateful, but rather patiently and
1699. diligently wait upon the LORD, till it may become our own Lot.

BUT from this Time my Companion could never fully settle his Mind to stay any longer in those Parts; but said, if he had Wings he could fly to *Philadelphia* to the distressed Friends: But I kept to our settled Purpose, stipulated before we heard of their Condition and Exercise.

THAT Night *Samuel Jennings* and I lodged with *Robert Field*, and *Roger Gill*
New York. and *John Rodman* returned to *New-York*; where, next Day, we had a Meeting, and each of us a good Opportunity therein among the People; who seemed to have good Understandings generally as Men; and Friends were well satisfied, there being pretty many from the Island.

AND, after the Meeting, at my Request, we had another appointed at the House of one *Thomas Roberts*, a convinced Man in the Heart of the City: The Room was large, and all about the Doors and Windows were full of People. I had a great Weight and Exercise upon my Mind, but *Roger Gill* stepped in between, and took up most of the seasonable Time, till my Spirit almost sunk under the Load; and while it was working up the second Time after he sat down, *Samuel Jennings* stood up and took the rest; and then I totally fell under it, and was greatly oppressed in Spirit; though I bore it undiscerned, I suppose, unto any one.

THAT Night we lodged at *John Rodman's*, and my Spirit was heavy and sorrowful all Night; and, the next Morning, we took Boat, and, in the Evening, came to an Anchor in the Entrance of the River that goes up to *Elizabeth-Town*, and there waited for the Tide till about the tenth Hour; and then weighing, we came to an Inn at *Elizabeth Point*, about one in the Morning, where all the Beds were taken up: so that we had little Rest that Night: For, as soon as it was Light we set forward, and got to *Woodbridge* about ten of the Clock, and had a Meeting there that Afternoon; which, though small, I was pretty well refreshed in it; to the Praise of him whose Presence is Life, and at whose Right Hand is Fulness of Joy for evermore.

THAT Evening we set forward to an Inn, about 15 Miles further, being conducted by *William Lane*, a young Man from *Aberdeen*, in *Scotland*; who rode first over the River *Raritan*, (being about a Quarter of a Mile, and in the Night) and gauged it, and then returned, and conducted us to the other Side; but when we came to the Inn near the Shore, all was full, and no Attendance but a superannuated Negro, that could do but little for us; so that we were obliged to take Care of our own Horses, and fetch them Hay a considerable Way off: And that Night I lay with my Cloaths on, upon a narrow short Squab (in the Entry or Passage through the House, out of which four Doors open'd) which being covered with a coarse Carpet, I wrapped it about me, and slept very well: For where the LORD subjects the Mind, and makes it content, all Things are easy; and, next Day, we went about 35 Miles, to *Crosswicks*, and had very good Accommodations with our Friend *Francis Davenport*; which recompensed our former Disadvantages in that respect.

THE Day following we went to *Burlington*, being met in the Way by some Friends from thence, and lodged with *Samuel Jennings*; where we heard more and more of the sad Effects of the pestilential Distemper still prevailing at *Philadelphia*;
and

and the next Day, being the First of the Week, in the Morning, my Companion fell under a great Concern to go to the Meeting that Day at *Philadelphia*, and asked my Thoughts upon it: I answered, “ That it was a Case too difficult for me to advise in, as Things were then circumstanced; but, for my own Part, I did not see any Cause to recede from the Measures of our Proceeding formerly settled, but left him to the Concern and Liberty of his own Mind; and that since Notice had gone abroad of our Intentions of being that Day at *Burlington*, I thought it my Place to stay there;” which I did accordingly, and he hasten’d to *Philadelphia*; where he arrived, as he said, before the Morning Meeting was ended, though 20 Miles off, and he had the great River *Delaware* to cross by a Ferry.

ANNO
1699.

THE Meeting at *Burlington* was very large, but not so open as in some other Places, for which I knew no particular Reason; but the next Day I rested there, and, on the 12th went over the River into *Pensylvania*, to a Meeting appointed at the *Falls*; where were *Samuel Jennings*, and most of the Friends in and about *Burlington* and *Crosswicks*, and the Presence of the LORD was tenderly with us; and that Night I lodged with our honourable Friend in the Truth, *Phineas Pemberton*, and rested there next Day.

Burlington.
Falls;

ON the 14th we had a pretty large Meeting at *Neshaminy*, and very tender, the LORD being good to us; and from thence departed *Samuel Jennings*, his Wife, Daughter, *Edward Pennington*, and several other Friends, to *Burlington*; but I went home with *Joseph Growden*.

Neshaminy

THE next Day I had a Meeting at *Poquessink*, but not very broken, yet a good Meeting; and I came away in Peace, and rid very hard, being late, to *Philadelphia* that Evening; where my Soul, for some time, had desired to be; and where I found my Companion well, but many Friends on their sick and dying Pillows; and yet never could be more of the settled remaining Presence of the LORD with them, or scarce any where, than was with them at that Time: Such is the Goodness of GOD to his own People, that in their bodily, or any other Afflictions, his holy Presence greatly abates the Exercises of Nature by its divine Consolation. O the Love that flowed in my Soul to several in the Times of my Visits to them! in which I was lifted over all Fear of the Contagion, and yet not without an awful Regard toward the LORD therein.

Poquessink.
Philadelphia!

THE first I visited was *Aaron Atkinson*, then at *Edward Shippen’s*; of whose Recovery I was glad, both from personal Respect, and for the sake likewise of his Services in the Churches; and *Edward* and his Wife were also well recovered.

IN this Distemper had died six, seven, and sometimes eight a-day, for several Weeks together; and the Yearly Meeting being to begin there next Day, we had some Exercise and Consultation about it, arising from the Prevalency of the Distemper in the City at that Time; and yet not much in the Country.

FOR some Friends had writ from *Burlington* to Friends at *Philadelphia*, Proposals to adjourn the Meeting till a cooler Time; to which it was answered, That till the Meeting was come together, they had no Power to adjourn; but thought it might do well to discourage, in all Places, the great Numbers of young People and Servants that usually come to Town on those Occasions; and such only to come as were necessarily concerned in the Service of the Meetings, because of the great Infection, and Incapacity of Friends and Inns in Town, at
“ such

ANNO 1699. “such a Juncture, to lodge and entertain them, there being few (if any) Houses
“free of the Sickneſs.”

IN the Morning Meeting of Miniſters and Elders, on the Seventh Day of the Week at *Philadelphia*, we were under great Concern about holding of the Meeting in the uſual Time generally known, or whether better to ſuſpend it; and as we waited on the LORD for Counſel, the Teſtimony of Truth went generally againſt the Adjournment, or Suſpenſion; and the LORD's Preſence was greatly with us to the End, though ſome Oppoſition we met with from the prudentially wiſe Men among us then preſent, who conſulted their own Reaſon, but not the Truth; who hath all Power, and can do and prevent what he pleaſeth.

AND accordingly the next Day, being the Firſt of the Week, the Meeting was held, and was large, all Circumſtances conſidered; and the LORD ſo evidently appeared with us, that there was no Room left for doubt, but that it was his Will we ſhould hold our Meeting, and ſerve GOD therein, as well in Times of Adverſity and Affliction, as in Proſperity and leſs ſeeming Danger.

FRIENDS were generally much comforted in the divine Truth, and the Fear of the Contagion was much taken away, and the Teſtimony of Truth was exceeding glorious in ſeveral Inſtruments, and over the Meeting in general, and ſo continued to the End; which was the Firſt, Second, and Third Days for Worſhip, and the Fourth for Buſineſs; which was managed in Wiſdom and Unanimity, and ended in Sweetneſs and Concord; as becomes all Meetings of the People of GOD every where.

BUT that which was very remarkable, was, that though the Diſtemper was very raging and prevalent all the Week before, yet there was not one taken ill during the whole Time of the Meeting, either of thoſe who came there on that Account, or of the People of the Town, that could be remember'd by ſuch Friends as made the Obſervation; and yet preſently after there were many taken ill thereof in Town, and ſeveral died, but few in compariſon to what had died before; and, a little after that, it was finally ſtopped by the good Hand of divine Providence.

MY Companion and I both remained in Town till the 23d of the Month, viſiting the ſick Friends from time to time, as we found neceſſary or expedient: And great was the Preſence of the Love of GOD with his People, in the Miſt of this trying Viſitation; which gave us occaſion to ſay, *Good is the Lord, and greatly to be feared, loved and obeyed*; for though he ſuffers Afflictions to come upon his own choſen People, in common with other Men; yet that, which otherwiſe would be intolerable, is made as nothing, by how much the Senſe thereof is ſwallowed up and immerged in his divine Love. O the melting Love! O the immortal Sweetneſs I enjoyed with ſeveral, as they lay under the Exerciſe of the devouring Evil, (though unſpeakably comforted in the LORD:) Let my Soul remember it, and wait low before the LORD to the End of my Days!

GREAT was the Majeſty and Hand of the LORD! Great was the Fear that fell upon all Fleſh! I ſaw no lofty or airy Countenance; nor heard any vain Jeſting to move Men to Laughter; nor witty Repartee, to raiſe Mirth; nor extravagant Feaſting, to excite the Luſts and Deſires of the Fleſh above Meaſure: But every Face gathered Paleneſs, and many Hearts were humbled, and Countenances fallen and ſunk, as ſuch that waited every Moment to be ſummoned to the Bar, and numbered to the Grave.

BUT

BUT the Just appeared with open Face, and walked upright in the Streets, and rejoiced in secret, in that perfect Love that casteth out all Fear; and sang Praises to him who liveth and reigneth, and is worthy for ever, being resigned unto his holy Will in all Things; saying, *Let it be as thou wilt, in Time, and in Eternity, now and for evermore*: Nor Love of the World, nor Fear of Death, could hinder their Resignation, abridge their Confidence, or cloud their Enjoyments in the LORD.

ANNO
1699.

ON the 23d, my Companion went to *Burlington*, to be at the Meeting there next Day, (having passed it as we went to *Philadelphia*, as before) where Notice was given, and some Meetings appointed for me the same Week on that Side the River, being in *West Jersey*; and he returned, on the 25th, to *Philadelphia*; and the same Evening he appeared to be under Symptoms of the common Distemper. We discoursed together concerning our further Proceedings in our Service, according to the Measures settled between us in *Long-Island*, which I still pursued; but he told me he did not see his Way any further to any Meeting at all.

THAT Night we lodged together, and he sweated very much, and next Morning arose, but soon took Bed again; and then, at his Request, I took an Account of some small Things he had in *America*; upon which he asked me how his Effects there, and in *England*, would be distributed among his Wife and Children if he should die intestate? in which I resolved him. The Meetings being appointed, I could not stay with him; and when I took Leave of him he told me, he was pretty easy, and not very ill: Yet I departed under a very great Load upon my Spirit, and suspected the worst; for he had prayed in the Yearly Meeting, with great Zeal and Earnestness, "That the LORD would be pleased to accept of his Life as a Sacrifice for his People, that a Stop might be put to the Contagion;" and I had thought in the mean time he would be taken at his Word, though no such Sacrifices, in such Cases, are required; only therein appeared his great Love and Concern for Friends, whom he had come so far to see.

THAT Evening I went to *Burlington*; and, next Day, had a pretty large and good Meeting at *John Skin's*; where was a new Meeting-house, about six Miles from *Burlington*, in the Woods; and *Samuel Jennings*, and most of the *Burlington* Friends, were there; and, that Evening, I went home with *John Wills*, about five Miles; and, next Day, had another Meeting at *John Adam's*, about seven Miles farther down the River; where many People were gathered. In the Beginning of this Meeting my Mind was greatly concerned about going to the Yearly Meeting, to be in the Eighth Month, at *Choptank*, in *Maryland*; which being yielded to in secret; I then had a pretty open Time; and *Samuel Jennings* being there, he likewise appeared in publick; and the Meeting ended well: But he having used some Expressions in his Testimony, concerning evil surmising and false censuring, I enquired of him after the Meeting, Whether I had missed in any Expression that might be justly censured? To which he answered, "He was well pleased with the Meeting, and what had passed in it; for sooner or later all was clear: And he had also given a general Caution in the Meeting, that all should be careful to know in what Spirit, and to what End they judged or censured others, lest they judged others in the same Spirit in which they themselves had committed greater Evils than those they judged in others; and so incur greater Condemnation."

Burlington.

BUT when I came to the Bottom of the Matter, I understood, that as I had
3 L been

ANNO 1699. been concerned in some other Meetings, to expose some of the false Doctrines of the Apostate *George Keith*, which had obtained a Place among many in those Parts, some of that Sort had invited a very critical *Keithian* to this Meeting, in hope to get some Advantage, or Matter for Dispute and Contention; in which he and they more delighted, than in the Practice of any Christian Duty toward God or Man: And the rather they had this Hope, by how much I had, in some former Meetings in those Parts, been concerned about the Sufferings of CHRIST in the Flesh among the *Jews*, and his powerful and effectual Baptism by the Spirit; but in this Meeting I had little on those Subjects, save a short Introduction as to the Coming of CHRIST in the Flesh, but rather the blessed Effects and Consequences thereof; his divine and spiritual Manifestation, as he is the Word of God, and Light of the *Gentiles*, in whom, as such, we ought to believe; and by which Faith in this divine Light, and Obedience thereto, we have Remission of Sins, and the full Benefit of his Death and Sufferings: So that those contentious apostate Spirits were not gratified; who usually, and falsely, charged us with neglecting, and even disbelieving CHRIST's outward Appearance, and too much preaching the Light; which they hated, and at which they stumbled, and were offended; and of whom it may justly be said, *When they knew God, they did not glorify him as God, but turned aside into Envy and vain Jangling*; in which there is no Honour to CHRIST, nor Life to the Soul: But none of them made any Objection to any Thing that was delivered in the Meeting that Day.

Philadelphia. THE same Evening I set forward for *Philadelphia*; where I arrived about the Ninth Hour, and found my Companion very ill, and several dead, and others taken ill in the few Days I had been absent.

ON the 29th was a Monthly Meeting at *Philadelphia*; which was but small, yet the LORD was gloriously with us; *Aaron Atkinson* was likewise there: And, in that Meeting, I acquainted Friends, that I intended to leave them for some Time; and that there were some there I should never see more in that Meeting: And before the Meeting was ended, *John Busby*, a Friend there, was taken very ill, and violently handled; and, when at home, he sent for *Aaron Atkinson*; and I went with him. The Friend was in a tender Condition of Mind, and used some lively Expressions of the Goodness of God, and afterwards in Prayer; and we were comforted in him: And then I was concerned in Prayer also; and we were much refreshed together in the LORD: And from thence *Aaron* and I went and visited several other Friends, who were in the like Condition.

MY Companion remaining ill, and my Concern for the Yearly Meeting in *Maryland* increasing, it came very near to me to leave him under these Circumstances: But having duly considered every Part, and finding I could not be of much Service to him; and that he was among Friends, who could do more than I in that Case, on the 30th of this Month, being the Seventh of the Week, in the Morning, I took Leave of him: But my departing prov'd to be an Occasion of greater Tenderness than I expected; for I had not been so much affected since I came from *England*, weeping exceedingly, and irresistibly, so that my Tears ran down upon the Floor. He then desired me to leave him, (for he had not been fully willing before) and that the LORD might be with me; "for, said he, thou breaks my Heart; I cannot bear it any longer." And, in a short Time after, I left him, uneasy and restless in Body, but otherwise well and comfortable.

ABOUT the Eleventh Hour *Aaron Atkinson* and I, *Edward Shippen* and his Wife,

Wife, *Samuel Carpenter*, *Isaac Norris*, *Griffith Owen*, and some other Friends, set forward for *Maryland*, and that Evening went to *Bartholomew Coppick's*; where most of us lodged that Night; but some returned. ANNO 1699.

THE next Day we went to *Chester*, where we had a large Meeting; after which we went to *Caleb Pusey's* and lodged there that Night; and, next Day, *Aaron* and I, with some others, went forward about 46 Miles, and lodged at an Inn. Chester.

ON the 3d Day we went to *George Warner's*, a Friend, who lived on the Side of the Bay of *Chesapeake*, eight Miles below *Turkey-point*, where we were kindly entertained; and the LORD's comfortable Presence was with us in that Family. Chesapeake.

NEXT Day we went to *Cecil*, and had a Meeting there, about seven Miles off; and, that Night, went to *Chester-River*, to our Friend *Henry Hefner's*, twelve Miles, and had a Meeting there next Day; and the good Presence of the LORD was with us in both these Meetings, to the Praise of his own holy Name, who liveth, and is worthy to reign for ever. Cecil.
Chester-River.

ON the 6th we set forward for our Friend *John Pitt's*, at *King's Creek*, in *Great Choptank*; and, at the Ferry, I had the afflicting News of the Death of my Companion, *Roger Gill*, at *Philadelphia*; at which my Soul was greatly bowed, and my Heart tendered, and the Ground whereon I sat was watered with my Tears; in the Conclusion whereof I was fully satisfied he had obtain'd a Crown of everlasting Peace with the LORD, and that his Memory should not rot, nor his living Testimony fall in those *American* Parts, wherein we had laboured together, from *Carolina* to *New England*; where many Hearts had been tendered by him, and Souls comforted, and several convinced; and all through that divine Power by which he is now raised to Glory, to sing Praises to him who sitteth on the Throne, and ruleth and reigneth, and is alone worthy, for ever and ever. *Amen.*

THIS Occasion afforded me Matter of deep Humiliation and Consideration, how long and often the LORD had spared me, and to what End; since I have no Interest in the World, nor any Thing, for the Enjoyment whereof I could desire to live; but that it may please the LORD and Giver of Life to spare mine, till I may be more fit to appear with my Accounts before him.

AND so, having rid about 30 Miles, we arrived at our Friend *Pitt's* House in the Evening; and, the next Day, we went to the Yearly Meeting at *Choptank*; which was not large that Day, being the Seventh of the Week, and the People not gathered; and that Evening we returned to *John Pitt's*. Choptank.

NEXT Day the Meeting was large and well, and ended peaceably; and, that Evening, we went to the House of Widow *Elizabeth Bury*, at *Thread-Haven*, about four Miles distant, for Convenience of Lodging.

THE next Morning we returned to the Meeting-place, with a heavy Load upon our Spirits; but did not know the Cause till the Meeting was well assembled, and then came an Episcopal Priest, and with him several Justices of the Peace, a Colonel, and a great Company of Gentry, of both Sexes; and a mighty great Crowd of People there was.

WHILST

ANNO
1699.

WHILST *Aaron Atkinson* was concerned the Priest came not into the House, nor many of his Friends; nor did I know any Thing of his being there, till a little before *Aaron Atkinson* had finished; and my Concern being next, as soon as I stood up they came in; and then I saw whence came the Load of Darkness in the Morning, which, by that Time, the Truth had, in a good Degree, overcome, and driven from before me as Smoke before the Wind.

MANY Things opened in my Mind, which there I delivered: Of the Fall of Man through Temptation, Unbelief, and Disobedience: Of the Love and Mercy of GOD still towards him: Of the various Dispensations of GOD for the Restoration of Man, *viz.* the Manifestation and Strivings of the Spirit of GOD with the old World; the Law of *Moses*; the ceremonial, moral, and judicial or civil Parts of it: Of CHRIST, the Antitype of all the Figures, and Fulfiller of them; and of the whole Law first in himself, and then in all who believe in him, and obey: Of the Life, Death, Sufferings, Resurrection, Ascension, Glorification, and Intercession of CHRIST: Of his dying as a Propitiation for the Sins of the whole World: Of universal saving Grace by him: Of the Faith of the *Gentiles* in him, the Word that took Flesh, and is the *true Light that lighteth every Man that cometh into the World*; that makes a Discovery of Sin in the Understandings of Mankind; and reproves them for it in secret, when no Man can accuse: Of the Baptism of *John*, and of CHRIST's Baptism; the former with Water unto Repentance, proposing CHRIST, not then made manifest, as the Object of Faith, when come or manifested; and the latter with the Holy Spirit: How the Apostles of CHRIST fell in with *John* in the Administration of Water Baptism; not in the Name of one to come, or unknown, but in the Name of JESUS, who they declared to be the Messiah, for the Remission of Sins; with many other particular Things for the clearing of that Subject: During all which the Priest and his Company were very still and attentive; and the Meeting ended in Peace without Interruption.

WHEN the Meeting was over, *Richard Jones* of the *Western Shore* told me, the Priest, whose Name was *John Lillingstone*, desired to have some Conference with me; and that he had asked him, if he had any Thing to object against what he had heard? and he said, No: And, when I went to the Priest, I asked him the same Question; but there being many of the People about us, he then insinuated, by Inuendoes, Shrugs, and other Gestures, that he had something to object, but was loth to expose me, but would discourse me in private, with two or three of my Friends, and as many, or fewer, of his.

To which I answered, "That if to what I had said in that great Auditory
" he had any Thing to object, I was ready to answer in the Face of the same;
" and desired him to go into the Meeting-house (which was very large) as the
" most proper Place; and that was the most proper Auditory, that had heard
" so lately what I had delivered;" but he refused, and began to abuse me, saying, "I was a cunning Sophister, and had deluded the People;" which I challenged him to prove before them if he could; but he went on railing, and alleged, "That I had asserted, that none of the Apostles ever baptized with Water after the Coming of the Holy Ghost:" And, calling a young Man to witness, he confessed, "That I had challenged the Priests to prove by Scripture, that any of the Apostles ever baptized with Water, in the Name of the
" Father, Son, and Holy Ghost; and if they could not, then any Baptism they
" used with Water after the Coming of the Holy Ghost, was only the same they
" administer'd in *John's* Time, before that, in *Mat. xxviii. 19.* was instituted;
" where

“ where it is said, *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.* for if any of the Apostles had baptized with Water from that Text, they would have pursued the Terms of it in that Action; which they never did: And therefore, since no Water is mentioned in the Text, nor any Instance can be given, where the Terms of it were used by any of the Apostles, it follows, that the Baptism intended there was not with Water, but the Spirit, as alone proper to the Dispensation of CHRIST, the Son of GOD, and not to the Servant.”

ANNO
1699.

HIS Witnesses thus witnessing against him, he raged, but would not engage any further in the Dispute, being on Horseback. Then I sent for a Form out of the Meeting-house, on which I stood up, and informed the People of the Priest's Mistake; upon which he rode off, almost without hearing; and, placing himself at some Distance, with a rude Company, stood gazing, blustering, and calling us Names, and then departed. Many were offended at his Management; some saying they had come 20 Miles, and were disappointed: And, before he went off, a Woman call'd to him aloud, and said, “ Mr *Lillingstone*, You refused to baptize my five Children, unless I would give a Hoghead of Tobacco for every one of them; and, now, I don't care one Farthing for your Baptism.” Several others of the People likewise spake with Contempt of their Priest, being satisfied with the Meeting; and we departed in divine Peace and Consolation; to the Praise of the LORD, in whose Service we were there assembled.

THE Priest and his Company being gone, we were told by some who observed it, that the Justices and Priest, before they parted, held a Consultation to have drawn up a Warrant against me, for speaking against the Common Prayer, but could not find how to make it bear; for I had said something against the sprinkling of Infants as no Ordinance of CHRIST, as they pretended: But the LORD defeated their mischievous Design; and, that Night, we went back to the same Lodging.

THE Meeting for Business being there the next Day, it held late in the Afternoon; so that several of the People who had come far, in expectation of another Meeting for Worship, went away before we had done: But, Business being ended, we were favoured with a tender Season together, and our Meeting ended in the pure holy Love of our LORD JESUS CHRIST, our holy Head, Life, and Comforter; who is ever near, to the End of the World, to strengthen and support his own in the needful Season, and to bind up his holy Body, the Church, with the Joints and Sinews of divine Love, that cannot be broken; against which the Gates of Hell never can prevail.

AND, taking Leave of the Friends of the *Western Shore*, we returned that Evening to *John Pitt's*, about eight Miles, and rested there the next Day till near Night; and, in the Evening, went home with our Friend *James Riddel*, who came thither on purpose to conduct us, we having appointed a Meeting near that Place next Day; and, in our Way, parted with several *Pennsylvania* Friends, who had been with us at the Yearly Meeting.

ACCORDING to Appointment, we held the Meeting next Day at *Tuccaho*, which was pretty large and well, the Whip of small Cords being well employed, to scourge the Buyers and Sellers out of the Temple; and there was likewise clean Water to wash the Tables and cleanse the Steps: And, all ending well, we went that Evening, about nine Miles, to *William Trouth's*; who had been greatly indisposed, but was much refreshed by our Visit to him.

Tuccaho.

ANNO
1699.
Choptank.

ON the 13th we went thence to *Choptank-River* Meeting, near *William Stevenson's*, about ten Miles off; where the LORD gave us a comfortable Time; and, that Evening, about Sun-set, *William Stevenson* set us over the River to the Widow *Stevenson's*; where we staid writing Letters, and putting our Things in order.

Little Chop-
tank.

ON the 15th, being the First of the Week, we went to a Meeting at the Widow *Alice Kennerly's*, at *Little Choptank*, about six Miles off; and, in the Way, I found my Mind much loaden, not knowing the Cause till we came to the Place; and there we received a Message from one *Thomas Howell*, an Episcopal Priest, that he intended to be at our Meeting, and desired us to stay for him, that he might hear us. This Message increased my Concern to see what the LORD would be pleased to direct; and being favoured with a Sense of the gentle Operation of his Power, and my Heart much comforted in his divine Presence, I did not then doubt but we should have Understanding and Power sufficient for the Day.

WE were not hasty to go into the Meeting, nor found we Freedom to delay, but began it near the usual Time; and the good Presence of the LORD was tenderly with us, and I felt my Spirit thereby over that Spirit that was coming to oppose us.

Aaron Atkinson had his Concern first in the Meeting; and the Priest delaying longer than the Time he had appointed, *Aaron* had done before he appeared; and a Concern being upon me likewise before he came, I had gone through several Things concerning the Fall of Man, and the Promises of GOD for his Restoration; and that CHRIST is come accordingly, and has died for all Men; and that the Grace of GOD is come upon all Men for their Salvation, upon Condition of their Faith in him, Repentance, Amendment, and Obedience; and this Grace is that spiritual Power that reproves Mankind for Sin in their own Hearts, &c.

IN the mean time came the Priest, his Wife, several Justices of the Peace, two Lawyers, and many People; who rushing in, it occasioned some Unsettledness in the Meeting, and altered the State of it, so that the People were not, for some Time, in a Condition to hear with Attention; and therefore I stood a little while silent, finding the Operation of the Word of Truth to abate, as to that Matter. After which I exhorted them to be still, not only as to their Bodies, but also their Minds, that haply they might reap some Advantage by what they might hear; and then I began to recount, in short, what Points I had gone through before they came, to the End they might perceive the entire Scope of my Testimony: And then the Power of Truth began again to work, and therein I quickly came over both Priest and People in myself; and the People were generally sober and attentive, which made the Priest very uneasy: And at length as I came to treat of Baptism, he fell into a Passion, and interrupted me; but I kept my Authority and Matter, and went on.

THAT which seemed to touch him most, was about sprinkling of Infants; when I told the People it is extrascriptural, an antichristian and Popish Innovation, he then fired upon me with an Objection; but I bid him be silent, for our Meeting was not ended; and he forbore till I had done: and then *Aaron Atkinson* concluded the Meeting in Prayer; upon which the Priest and Justices went out.

THE Meeting being ended, they came in again, and the Priest was big with his Objection, which he had conceived from a Mistake of a Text of Scripture. It was thus: "You, said he, have spoken much against Water Baptism, as if it were not obligatory at this Day; but the Scripture saith; *Unless a Man be baptized with Water and the Holy Ghost, he cannot see the Kingdom of God.*"

ANNO
1699.

I PASSED by his Mistake for the present in misrendering that Scripture, and said, "There is no Necessity to believe, that the LORD JESUS spake then of elementary Water; but as there is a twofold Operation of the Holy Spirit, the one compared to Water, which is for the washing away of the Pollution of Sins past before Conviction, and the other to Fire, for destroying the Root of it in us; as it is prophesied of CHRIST, *He is like a Refiner's Fire, and Fuller's Soap; and he shall sit as a Refiner and Purifier of Silver, and he shall purify the Sons of Levi, and purge them as Gold and Silver, &c.* Again, the Baptism of CHRIST makes thorough Work; for *his Fan is in his Hand, and he will thoroughly purge his Floor, and gather the Wheat into the Garner; but he will burn up the Chaff with unquenchable Fire.* And in another Place it is written, that CHRIST said, *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water: But this spake he of the Spirit, which they that believe on him should receive, &c.*

Mat. iii. 2. 3.

Mat. iii. 12.

John vii. 38.

"THE Spirit of CHRIST is thus compared both to Water and Fire, and their different Effects and Operations, to express the Baptism of CHRIST, and Work of Regeneration, as begun, carried on, and perfected by him: And it is also written, *By one Spirit are we all baptized into one Body, and have been all made to drink into one Spirit.*

1 Cor. xii. 13.

THEN I asked the Priest, "That since the Spirit of CHRIST is thus compared to Fire, as well as Water, why he did not think elementary Fire was to be used in Baptism as well as Water?" To which he was silent.

I HAVING entered thus far into the Argument for the Sake of the People; Aaron Atkinson told them, "There was no such Scripture as their Priest had alledged; for it is, *Except a Man be born of Water, and of the Spirit; and not baptized with Water and the Spirit;*" which the Priest could not deny; and then the People saw him wrong.

John iii. 3.

THE Priest being foil'd in this, he recurred to the Text in *Matthew, Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;* and alledged from hence, "That these Words, *Go teach all Nations, baptizing them, &c.* show, that Teaching and Baptizing is one Act."

Mat. xxviii.
19.

"THOU sayst well, said I; we have all along maintained that against our Adversaries; why then dost thou oppose us? For if Teaching and Baptizing be the same Act in the Sense of that Text, Water Baptism, as to any Command from thence, is excluded." He then saw his Mistake, and was ashamed; and many of his People were so too, and went out of the Room.

AT length he pulled a Book out of his Bosom, and would have shewn us what his Author had said about Baptism: He was not willing to show the Title, or the Author's Name, but I perceived it was the *Snake in the Grass*; and then I exposed it as a very false Piece, and *Charles Lefly*, the Author, as a

For-

ANNO
1699.

Forger ; and that his Book had been fully answered, and his Arguments repelled, by one of our Friends, *Joseph Wyeth* : And then I advised the Priest to be baptized himself, if he thought Water Baptism was necessary, or else he had no Right to dispute about it ; for Sprinkling is not Baptism.

To this he replied, “ That though they did not use washing in Water, but “ sprinkling, that ought not to be alledged as a Ground for us to reject the “ whole.”

I ANSWERED, “ We have sufficient Authority, without that, to decline all “ Water Baptism, as no Ordinance of CHRIST ; but it must needs be very per- “ verse in any to contend with others for a Necessity of any Thing in Religion, “ which themselves will not practise.” By this Time most of the People were gone out ; and, after some more Discourse about Tythes, and such Preachers as, in Times past, preached for Pieces of Bread and Handfuls of Barley, as some now for Money, some for Corn, and some for Tobacco, we all went out of the House ; and I then exhorted the Priest to give way to the Manifestation of Truth in his own Conscience, and it would lead him out of all Error and evil Things ; and so we parted in a friendly Manner.

A JUSTICE of Peace and a Lawyer staid longer, and we had some more Discourse with them on some other Points : We informed them further concerning our Principles, and particularly of our Sentiments concerning human Government : Of our Loyalty and inoffensive Demeanour under all Governments, in any Form, giving always either active or passive Obedience ; and that where the former could not be yielded, when any Thing contrary to our Religion and Consciences, and Duty to GOD, was commanded or required by any Law, then the latter was never a-wanting, nor refused, though to the Loss of all.

UPON this an Attorney at Law asserted, “ That all Men were bound in “ Conscience to give active Obedience to all Laws made by the Legislature of “ any Government where they lived ;” but offered no Reason for his Opinion.

I ANSWERED, “ That, according to this, all the faithful Primitives were “ wrong, who never complied with the Laws of the Heathens made against “ them and their Religion ; but suffered cruel Deaths, in confessing the true “ GOD, and the LORD JESUS, especially under the two Emperors, in the tenth “ general Persecution ; and thereby he condemned all the Protestants, and others, “ as worthy of those Punishments inflicted upon them by Papists, on account of “ their religious Sentiments, being contrary to their National and Ecclesiastical “ Laws ; to which those Sufferers could not, because of their known Duty to “ GOD and CHRIST, give any active, but only passive Obedience and “ Non-resistance, though inflicted by Force of the Statute *de heretico combu- “ rendo* ; whereby many of the People of the Nation, who were then of the “ same Religion of the present National Church, were destroyed : And if they “ ought to have given active Obedience to that, and such other persecuting “ Laws, then their Blood was upon their own Heads, being justly shed for their “ Disobedience ; which would be a very severe and unchristian Opinion, and “ therefore to be rejected ; and being attended with such Consequences, thou “ would do well to lay it aside, and entertain it no more.”

THAT Night we lodged at the Widow *Kennerly's*, and the good Presence of the LORD was comfortably with us ; and great was our Reward of Peace in him after that Day's Work : And as I never have observed any one to undertake
with

with so much Confidence, and come so meanly off as this Priest did, so I believe he made himself Work for Repentance.

ANNO
1699.

THE next Day, accompanied by *Joseph Kennerly*, his Brother, and some other Friends, we went to *Chickinacomoco*, to *Thomas Hicks's*, and there lodged; and, next Morning went forward to a Meeting appointed at *Nanticoke River*, at *Edward Fisher's*: The Meeting was small, but comfortable; and we lodged there that Night.

Nanticoke
River.

IN the Morning we made some haste to get over the River, the Tide being upon the ebb; but before we arrived at the other Side, the Tide was so far spent that we could not get on Shore, but stuck in the Mud two or three Oar Lengths off, and could make no nearer; for neither Man nor Horse could wade without sinking: We wrought a long Time with our Oars and Setting-pole, but in vain, till at length we espied a Boat coming from a Ship that anchor'd below, rowing fast towards us; and then we had Hope we should get to Shore before the next Tide of Flood; which would not have been till Three or Four in the Afternoon, and now about Nine in the Morning.

WHEN the Boat came, the Commander prov'd to be *Peter Senbouse*, Mate of the *Charity of Whitehaven*, in *Cumberland*; who, looking out at the Cabbin Window, had providentially seen us; and having been at our Meeting the Day before, perceived who we were, and came on purpose to help us, though not personally acquainted; but told us he had Relations who were Friends, and that *Leven Denwood*, of *Middy-Creek*, in that Country, had once been bound for him; which Kindness he could not forget.

HE fixed a strong Rope to our Boat, and got on Shore, as we all did by the Help of him and his Men, and then we dragged the Boat and Horses through the Mud close to the Bank; and, as the Horses came out, mine missed his Step, and fell under the Bank upon one Side, and tumbled upon his Back; but, with some Difficulty, we got him up without any Hurt. We offered a Recompence for this opportune Help, but he would not receive any; and, throwing some Money into the Boat to his Men, we set forward on our Journey; and, after two Miles riding, sat down upon a Log on the Side of the Wood, and fed our Horses with Indian Corn, or Maze, and ate some Provisions we had likewise for ourselves; it being too soon in the Morning to eat when we set out.

WE rode ten Miles further, and came to another Ferry, at *Wiccocommico*, where we had a good Passage; and, that Evening, we arrived at *Leven Denwood's*, before mentioned; where we lodged: And there we met with one they called the *King's Attorney*, an ill-spirited Man, with whom we were not easy; and, after some Time, a Discourse arose between him and *Aaron Atkinson*, and he soon discovered a bad Disposition towards us in general as a People.

Middy-
Creek.

THE Matter they were upon was, about CHRIST's Satisfaction made upon the Cross for the Sins of Mankind, which he pretended to magnify; but with a View, as it might seem, to the Exemption of Men thereby from the Necessity of a holy and righteous Life; and *Aaron Atkinson* endeavour'd to inform him, that Mens Belief only of the Things which CHRIST did and suffer'd in this World, without a Conformity to his Life, is not sufficient for Salvation.

IN the mean time the Attorney, as he spake of these Things, behaved himself in such an overly insulting Manner, that I perceiv'd he had no Regard to

ANNO
1699.

the Dignity of the Matter, nor Sense of the Things he talked of; and therefore I told him, if Men would take upon them to speak of such Things, it ought to be done in a Spirit of Meekness and Humility, and with Understanding of the Things they treated of. This a little cooled him for a Time; and then I took occasion to mention to him the Promise of GOD concerning the New Covenant, which is inward, in the Heart; a Covenant of Light, Life, and Power; of which CHRIST is the Mediator; and the great Effect of his Coming in the Flesh; the Fruits whereof are Peace, Love, and Good-will unto all Men: Under which Dispensation Men are to *beat their Swords into Plow-shares, and their Spears into Pruning-hooks; Nation is not to lift up Sword against Nation, nor to learn War any more.*

NOW much of the Prophecies of the Prophets being already come to pass, we look for the fulfilling of this also, by the inward Revelation of the Spirit of CHRIST; who is the Prince of Peace, of the Increase of whose Government there is no End.

BUT, said he, that is not like to be in our Time. Why, said I, if it be fulfilled in thee and me, we shall have the Advantage of it, as to us, though it be not in general in our Time: As it is evident it is not yet come to pass among those Nations professing CHRIST, who have been so lately in Wars one against another; and yet it is come to pass in a People at this Day, in whom the LORD hath begun this great and good Work: For we have not used the Carnal Weapon since we were a People; nor can we, because the Life of CHRIST in us is against and contrary to it. And unto the same Principle of divine Light, Life, and Love, will GOD, who is the same, bring all Nations in his own appointed Time.

HE replied, You say it is fulfilled in you; but how doth that appear, since you have not yet been tried as a People in any Government where you had full Power? And I have heard, that in *Pennsylvania*, where you have a Government only under another, you have used the Carnal Weapon, in rescuing a Sloop which some piratical Persons had stole from a Wharf at *Philadelphia*; by which it may be suspected you would use it further in some other Cases, which might touch you if you had an Independent Government; though I cannot charge them in *Pennsylvania* with any thing of that kind but what I have heard.

I THEN asked him, if he had heard the Defence of the Persons charged with the retaking of that Vessel? And he said he had; but did not know whether or no it was true. It seems thou canst not charge but upon Hear-say. Does it not then discover a partial Inclination in thee, to think us guilty, since thou cannot receive a Defence upon Hear-say as well as a Charge?

THEN I inform'd him, that we had been greatly abused by the false Reports and Misrepresentations of some envious Apostates and their Abettors on that Account; with an evil Design, not only to destroy our Characters, as if we had acted as Hypocrites, contrary to our Religion; but to lessen and decry the Efficacy of that Principle of divine Light, Life, and Truth we make Profession of. But if the Report had been true as stated, as it was false, yet the Weakness or Presumption of some obscure particular Persons, professing the same Religion, is not, by any Justice, to be charged upon the whole as a People, and much less upon their Principles of Religion: For it was not the Government, but some particular Persons, who took upon themselves privately to bring back
that

that Sloop, which they effected by surprizing the Thieves, and without any Bloodshed, or Act of Violence.

ANNO
1699.

AND it is still more unjust to suggest against us as a People, that if we had Power we would take up Arms and fight upon Occasion, contrary to the Religion we now profess; yet this is no other, in effect, than what I have heard suggested, by Men of thy Principles, against the Apostles of CHRIST and the holy Primitives: That the Reason why they did not make such Laws as are now in force, for the Payment of Tythes, and other Maintenance, for the aggrandizing themselves at other Mens Cost, and persecuting and suppressing of others, as the Priests and Clergy of all sorts, and their Supporters, now do, was because they had not Power. Thus blaspheming those that dwell in Heaven, they give the Lye to the Saviour of the World, who said, *All Power in Heaven and on Earth is given unto me*, after he had finished his Testimony in this World. And how would it look to thyself, if any one should say, thou wants nothing but Power, to rob on the High-way, to break Houses in the Night, to murder, and destroy the Lives of others, for Gain, or of Envy or Revenge; or, that if thou had Power, thou wouldst extirpate and destroy all the Quakers in the World? Would this look like a just or reasonable Charge?

THEN *Aaron Atkinson* said to him, thou art certainly an Enemy to us in thy Heart, though thou would fain cover it. This he took ill, (being in a Family where he would gladly have appeared otherwise) and used some ill-natur'd Expressions to *Aaron Atkinson*; upon which the Friend of the House told him he was an impertinent and conceited Man, and that it was not the first Time he had taken upon him to be abusive in his House, and bid him begone about his Business, for he had none there; which he did accordingly, and so the Matter ended.

THE next Day we had a Meeting there, which was pretty large and comfortable. We had the Company of several Store-keepers and Merchants from *Cumberland*, very sober; and that Evening *Aaron Atkinson* had a Service in the Family, and we staid that Night also.

ON the 20th, (being the Sixth of the Week) we set forward near Nine in the Morning, and passed a Ferry on *Pocomoke* River, about twenty Miles from our Lodging, and there we sat down and ate some Victuals we had brought with us, and drank Water out of a muddy Well; and *Aaron Atkinson's* Horse being sick and like to fail, it laid us under some Concern, having about twenty-five Miles more to ride that Day, and no Lodging by the Way, and the Nights then beginning to be cold: But the LORD was near to bear up our Minds; and after our Horses had graz'd a little in the Wood, the sick Horse grew better; and before it was quite dark, we arrived at the Widow *Mary Johnston's*, at *Muddy-creek*, where we were entertain'd to the best of her Ability, (being poor) and were refreshed, and rested well that Night; and next Morning her Son *John Johnston*, and *George Drewett* of *Mulberry Grove*, who had been our Guide, went each of them a fundry Way, to give Notice of a Meeting to be at the Meeting-house about three Miles off, on the First Day following, and we rested there that Day.

THE Meeting was large, (the House being full, and many more than it could admit) but hard in the Beginning of it: For the People are apt, in those Parts, to keep out of the Meeting-houses till they hear some begin to speak; and then they frequently rush in rudely, and so disturb the Meetings; though they

Muddy-
Creek,

ANNO they do not intend any Molestation by it. Many Things were opened that Day, 1699. in the Wisdom and Authority of Truth; and the Meeting proved better in the End, and several Persons were tender, and the People generally humbled under the Authority of Truth. The Necessity of the Work of the Holy Spirit in the Heart, Regeneration, Faith in CHRIST the Word of GOD, and good Works, being greatly press'd upon the Audience, and Holiness, without which there is no entering the Kingdom, nor seeing the Glory of GOD.

THAT Night we went home with *Thomas Focks* to *Anancock*, about twelve Miles, where we rested well and easy; and *Aaron Atkinson* was twice concerned in Prayer for his Children, being twelve in Number.

Naswadock's Creek. THE next Morning we set forward for *Thomas Brown's*, at *Naswadock's Creek*, about 25 Miles off; where we arrived about Three in the Afternoon, and staid there that Night; and next Day had a large Meeting, at the Meeting-house, about three Miles from thence: But Things being much out of Order in those Parts, Friends intermarrying and intermixing with the World, we were loaden in our Minds, and uneasy; and therefore appointed another Meeting there, to be on the 26th Day following: In the mean Time we were concerned to preach Truth in the Family where we lodged, by which we were greatly eased and comforted in our Spirits, and the glorious Reward remained upon us all Night; and the next Day we were favoured with a better Meeting than before, Truth being over all; and we came away clear, and in much Satisfaction; and that Evening we went home with *William Knox*, about 20 Miles, to *Matchaprague*; where we were kindly entertained.

Onancock. ON the 27th we had another Meeting at *Onancock*, at *Thomas Fock's*; wherein we were well satisfied, Truth being over all: The People were sober, and went away low and humbled. We staid there that Night, and next Day went to Widow *Mary Johnston's*, about 15 Miles, and there lodged that Night.

Muddy-Creek. ON the 29th, being the First of the Week, we had a large Meeting, in the Meeting-house at *Muddy-Creek*, and that Evening returned to *Mary Johnston's*; and next Morning, after a very tender Season at Table, we departed thence, and rode about 45 Miles, to *George Truel's*; where we staid, being very weary, till the First of the Ninth Month, and then had a Meeting there.

THE Day following we had a Meeting at *Naswadock's*, at the House of one *Walter Lane*, about 15 Miles off; whose Wife was a Friend, but himself not one. The Meeting was small, by reason of a Court held near the Place at the same Time; but the Countenance of the LORD being with us, all was well: and after this we rode about 15 Miles more, to our Friend *Thomas Evernden's*, at *Annessetts*; where we staid near two Days, and had some Service in the Family.

ON the 4th we went to *Richard Waters's*, about four Miles over the Creek; and next Day, being the First of the Week, had a Meeting there; which was hard and dry in the main, though we were easy after it, and had some good Times in the Friend's House; he and his Wife, not having been long convinced, were tender and innocent.

THE next Day, about the Tenth Hour, *Aaron Atkinson* went on board a Sloop, accompanied by *Thomas Evernden*, in order for the *Western Shore*, and I went

went with them to the Vessel, and there we took Leave of each other; and I returned in a Boat, with some other Friends, to *Thomas Evernden's*; and there met with some more, who accompanied me to *George Truel's*, about 30 Miles, where I lodged that Night, and parted tenderly with them the next Morning; and, being accompanied by our Friend *Jacob Tayler*, of *Pennsylvania*, afterwards Surveyor-General, and *John Gooding*, of *Maryland*, we rode about 35 Miles, to *Cedar-Neck*; and, calling at the House of one *William Atkinson*, a poor Planter, (not a Friend by Profession) and he informed us that the Tide was high, and no passing the In-let, which was seven Miles further; but invited us kindly to stay with him that Night; which, after some Consideration, we consented to do: and it was a great Kindness, for we could not have had any other Lodging. The House was small, and several Children, yet they made a Shift to get us Beds, and sufficient Eatables, and good Milk and Water to drink: And, at Supper, I was concerned to call upon the Name of the LORD; and both the Man of the House and his Wife were touched with a Sense of the divine Virtue of Truth, and praised God that I came under their Roof, as having been made instrumental for their good: And the Woman, being devout in the Way of the Church of *England*, took her Children, (as it seemed was her constant Practice) before they went to Bed, and made them say some little Catechisms and Prayers; which, when she had done, I opened to her many Things about Baptism and the Supper; which she gladly received, and asked me many Questions about other Points, which I resolved to her Satisfaction; and her Husband was likewise well pleased. In the Morning we ate and drank again, and then asked what we had to pay; but they would not receive any Thing, either for ourselves or for our Horses; and besides, the Man went with us over the In-let, about seven Miles, and put us in the Way to *Lewis*, in the County of *Suffex*, in the Territories of *Pennsylvania*; where we arrived in the Evening late, having rode, according to Computation, about 50 Miles; and alighting at our Friend *William Clark's*, he sent out that Night to give Notice of a Meeting to be there next Day; which accordingly we had: It was not large, there being no settled Meeting there, but comfortable, the LORD mercifully owning us with his good Presence. ANNO 1699.

THE Meeting being over, I found a Concern upon my Mind for another there; and so staid till the First Day following: This was larger than the former, and I was well satisfied in it; for Truth and its Testimony was over all, and many Things were opened to the Satisfaction of Friends and People. That Night also I remained there, and was well recruited in my Strength; which had been much exhausted by frequent Meetings, and long Journeys.

THE next Morning, accompanied by *Samuel Preston* of *Philadelphia*, I went on to *Muspillien*, to *Joseph Booth's*; where we had a Meeting the Day after. Muspillien, He did not profess with us, but was friendly; and he asked me many Questions concerning Baptism, the Supper, Perfection, &c. all which I answered to his Satisfaction; and, next Day after the Meeting, he expressed his full Conviction in what he had heard: But I found he stuck at the Cross; he could not submit to the plain Language of thou and thee to a single Person, nor become unmodish in keeping on the Hat, and declining the customary Ways of Address, nor break off that Heathenish Custom of calling the Days and Months by the Names of their imaginary Gods, which he thought too low for Matters of Religion; concerning all which we discoursed next Morning, as he set us on our Way; and in some of these Points he was better satisfied before we parted: Yet the Cross was hard for him to bear in these small Things; and why? Be-

ANNO
1699.

cause submitting to the Practice of them, immediately subjects a Man to all the Scoffing and Contempt with which we are treated by the World at this Day : no-way agreeable to the natural and carnal Mind : And that which rendered Things harder to him was, the Station and Character he supported in the World ; for he was a Justice of the Peace, and the most sober and knowing Person in those Parts.

AFTER that Meeting many expressed their Satisfaction therewith, especially with what was said concerning Baptism, though it was more difficult to make that Point clear to the Understandings of the People, especially the weaker sort, at that Time than it might have been at some other : For there was then a romantick Paper handed about, falsely relating, “ That in *Holland* had lately been observed by some Travellers, a certain great Stone by the Way-side, with this Inscription, *Blessed is he that turns me over* ; upon which the Travellers essayed to do it, but could not ; and many People being about it trying, but in vain, till there came one unknown, in the Form of a little Boy, of about four Years of Age, and, making the Crowd give way, turn’d the Stone with Ease ; under which was found a Letter, pretending to be wrote by the LORD JESUS CHRIST, intimating, That he purposed to come shortly to Judgment ; and strictly commanded the keeping of the *Sabbath*, and that they should baptise their Children.

COPIES of this forged Letter were industriously spread about in *Maryland*, and in those lower Counties and Territories of *Pensylvania*, not without some Suspicion of Priest-craft ; for about that Time some of them went about, as Tinkers in their Trade, asking the People if they had any Children to christen ? And those who would pay for it, might have them made as good Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, as the Priest was able, for so much Money, Tobacco, or other Reward or Barter as they could bargain for : But the Work going on slowly and heavily, there wanted something to quicken the Zeal of the People ; and to that End this miraculous Event was reported before-hand, as the most proper Messenger to prepare the Way of the Priests before them : And that which was to have made the People’s Neglect in the Case the more to be dreaded, such as should be negligent herein were not to thrive in the World ; for neither their Cattle, Hogs, Corn, or any Thing else, were to prosper.

THE Priests of *Maryland*, whence this Report and Paper came, had it read in their Churches ; in which also they had another End, *viz.* to over-awe the inconsiderate People into the Practice of sprinkling their Children, the Invalidity whereof had, all over those Parts, been so lately before exposed, as no Ordinance of CHRIST, but a Popish Remain.

THE Wife of *Joseph Booth*, before mentioned, was fully in the Belief of this new-coin’d Miracle ; and what I had both argued before and preached in this Meeting against Sprinkling, and Water Baptism in general, was extream hard for her to bear ; so that she went out of the Meeting into another Room, and I had not her Countenance any more while I staid in the House : But her Husband, being resolved to confess Truth, so far as he was convinced, reasoned with her, and said, “ That seeing he was so fully satisfied, by my Means, of the Truth of our Principles, if she found him grow any worse for his owning them, she might then have Cause to be troubled ; but, till then, she would do well not to murmur.”

ON the Fourth Day, being the 15th of the Month, we went forward to *Joseph England's*, about 45 Miles, and there lodged; and, next Day, to our Friend *Edward Gib's*, about 26 Miles; and there I staid till the 18th, and then went forward to *Robert Ashton's*, about five Miles; and that Evening over the River *Delaware*, and lodged that Night with *Richard Darkine*, at *Salem*, in *West Jersey*; and next Day, being the First of the Week, was at the Meeting there; but the Testimony of Truth running, for the most part, toward the World, and against Apostates, I had not so much Comfort therein as in some others; yet Things were well.

ANNO
1699.

Salem.

ON the 20th I went to *Cohanzie*, and lodged at *Joseph Brown's*; and, next Day, had a small Meeting there; but the Promise of the LORD was fulfilled in us, for several were melted and comforted in his Presence, and I returned in great Peace: That Night proving very rainy, I went home with *Josiah White*, near *Alloway's Creek*, and there lodged.

Cohanzie.

NEXT Day I had a Meeting, about two Miles over the Creek; wherein I had Service, and afterwards was comforted in the Truth; and that Evening came back with *Rotbera Morris*, of *Elfenbrough*, near the River *Delaware*, where I was kindly entertained; and the next Morning, it being a hard Frost, and very cold, and the Wind pretty high, we failed cross the River *Delaware*, in a small Boat, and up *George's Creek*, to *Robert Ashton's*, being accompanied by *Rotbera Morris*, *Richard Darkine*, and *Gabriel Wyeth*.

ON the 24th we had a Meeting at *Edward Gib's*, which was very small, but comfortable; and there I staid till the First Day following, and had another Meeting, which was larger, and greatly tendered; and therein I was much comforted in the Presence and Power of the LORD.

ON the 27th I went to *John Huzie's*, about 20 Miles, and lodged there that Night, and had some Service in the Family, in which I had great Peace. Next Day, the Frost continuing, I had a small Meeting at *Newcastle upon Delaware*; which would have been less, had it not been the Expectation several were in of seeing *William Penn*, Proprietor and Governor of *Pensylvania*, then in the River in his Voyage from *England*, in order to exercise his Government in Person, having been absent many Years: But he did not land there.

Newcastle.

THE Meeting being over, I lodged there that Night; and, the next Day, had a Meeting at *Valentine Hollingsworth's*; which, though not large, was very comfortable, and Friends, for the most part, much tendered. That Night I lodged there; and, next Day, was at *Chester* Meeting, which was large and comfortable, the Power of the blessed Truth being over all; and, after the Meeting, I went with *Philip Rummond*, about three Miles, to his House upon *Delaware*; and being informed that the Governor was under Sail near that Place, and desired me to meet him that Evening near *Chester*, I took Horse after Supper, and went to our Friend *Lydia Wade's*, by *Chester*, and there waited till he came up in his Barge, which was within Night: And as we had parted in *England* in much Tendernefs, my Satisfaction was also great to meet him so well and safe in his own Province; and that Night we lodged together, and discoursed on divers Subjects, especially on Matters of Government.

THE next Day, being the first of the Tenth Month, we went over *Chester Creek*, in a Boat, to the Town; and as the Governor landed, some young Men, officiously, and contrary to the express Command of some of the Magistrates,

Chester Creek.

ANNO
1699.

gistrates, fired two small Sea-pieces of Cannon; and, being ambitious to make three out of two, by firing one twice, one of the young Men darting in a Cartridge of Powder before the Piece was spunged, had his Left Hand and Arm shot in Pieces; upon which a Surgeon being sent for from on board a Ship there riding, an Amputation of the Member was quickly resolv'd upon by Dr *Griffith Owen*, (a Friend) the Surgeon, and some other skillful Persons present; which accordingly was done without Delay: But as the Arm was cut off, some Spirits in a Basin happened to take Fire; and, being spilt upon the Surgeon's Apron, set his Cloaths on Fire; and there being a great Crowd of Spectators, some of them were in the Way, and in Danger of being scalded, as the Surgeon himself was upon his Hands and Face; but, running into the Street, the Fire was quenched; and so quick was he, that the Patient lost not very much Blood, though left in that open bleeding Condition.

AND such is the Unreasonableness of Envy, and of those that are exercised therein, that some such would gladly have blamed the Governor, because the Matter happened on that Occasion, though he could not be any Way accessory thereunto, the Action being without his Knowledge, and contrary to the Command of the Magistrates; and some also in the Country reported, that the Accident had happened on the Governor himself: But as he was above the Reach of his Enemies, their Envy and Calumnies could not hurt him.

Concord.

THAT Night I lodged at our Friend *Robert Barber's*, in *Chester*, the Governor and his Attendants going on board, in order for *Philadelphia*; and, the next Morning, I went to our Friend *Robert Pile's*, about eight Miles, and there lodged that Night; and, on the 3d Day, being the First of the Week, I went to *Concord* Meeting, about four Miles: It was large and well; but, being kept out of my Exercise too long beyond my proper Time, by one who ought not to have spoken at that Time, I had not full Satisfaction in that Meeting. The Meeting being ended, I went home with *Nicholas Pyle*, and dined; and thence to *George Pearce's*, about two Miles off, and there lodged; and the next Day to *Joseph Baker's*.

ON the 5th I had a Meeting at *John Betwater's*, about three Miles off, which was very good and tender; for the LORD was with us, and we parted in much Love; and that Night I lodged at *Thomas Minshall's*, about two Miles from that Meeting-place.

THE next Day we had a Meeting there, which was large, and several were tendered by the Virtue of Truth; but I had not so much Satisfaction therein, as in that before, yet it was well; and there I lodged again that Night.

ON the 7th Day I had a Meeting, about four Miles from thence, at *Bartholomew Coppick's*, which was pretty large, and very tender; after which I was very easy, and much comforted in the divine Truth; and there I lodged.

THE next Day I went to *Philadelphia*, about 12 Miles; and, having visited the Governor, and some Friends in Town, that Afternoon, I lodged at *Samuel Carpenter's*, as usual, and staid there till the 13th.

ON the 13th I went with the Governor to *Chester*, to their Quarter Sessions of the Peace; and we lodged that Night at *Lydia Wade's*; and the next Day we had a Meeting at the Town, which was large and open: We dined with *Caleb Pusey*, about two Miles off; and from thence we went, eight Miles, to *John Blunton's*, and there lodged; and the next Day we returned to *Philadelphia*, where

ANNO in the good Prefence of the LORD : After the Meeting the Governor returned to
 1699. *Philadelphia*, and I staid at a Friend's House, accompanied by my very near
 Friend, Dr *Griffith Owen* ; who, with our valuable Friend *Hugh Roberts*, and
 some others, went with me, the next Morning, to a Meeting appointed at *Ger-*
Germantown, which was large and comfortable ; and several Friends from *Phi-*
ladelphia being there, some of them went up with me to the *Falls of Delaware* ;
 but that Night we went only to *Samuel Cart's*, a few Miles, and, in the Mornin'g,
Neshaminy. went to a Meeting at *Neshaminy*, about ten Miles off ; where the LORD favour-
 ed us with a comfortable Time in his good Prefence. *Hugh Roberts* was there,
 but *Griffith Owen* returned to *Philadelphia*, by reason of an Indisposition occa-
 sioned by Cold ; for it was Frost, so that we had passed over the River *Schuyl-*
kill upon the Ice, leading our Horses thereon ; and that Evening we went with
William Byles, of the *Falls*, five Miles.

Falls. THE next Day we were favoured with a good Meeting at the *Falls* ; and
 that Night I lodged at *Joseph Growdon's*, about eight Miles from the last Meeting ;
 and the Day following, being the Seventh of the Week, we returned for *Phila-*
delphia ; and, in the Way, accidentally fell in with *Daniel Zachary*, from *Boston* ;
Tobias Dimock, from *Rhode-Island* ; *John Rodman*, junior, from *New York* ; and
Thomas Stevenson, from *Long-Island*, and went to Town in Company.

THE next Day, accompanied by *Hugh Roberts*, and some other Friends from
Philadelphia, I went to the Meeting at *Frankfort* ; which was small, (no Notice
 having been given) but satisfactory ; and, that Evening, I returned to *Phila-*
delphia.

Darby. HERE I remained until the 10th of the Month, and then went to the Week-
 Day Meeting at *Darby* ; which, though there was a great Snow, and no Notice
 given, was pretty full. All that I said by way of Testimony was, “ The
 “ LORD filleth the hungry with good Things, but the rich and full he sends
 “ empty away :” For that was the Case in that Meeting ; but I had a satisfac-
 tory Time in Prayer ; and, that Night lodged with our ancient and honourable
 Friend *John Blunston*, of that Place.

THE next Day I went to a Marriage at *Randal Vernon's*, in Company with
 some Friends from *Philadelphia*, where we were favoured with a good Meeting
 on that Occasion ; and, that Evening, I returned to *John Blunston's*, and, next
 Day, to *Philadelphia*.

ON the 13th Day, the Governor, accompanied by several Friends, set forward
 for *Burlington*, in *West New-Jersey* ; and I also went with him : And, coming
 late to the Ferry, about four Miles below the Town, and the River *Delaware*
 very broad, and full of driving Ice, the Boat could go but once over that Even-
 ing ; so that several of the Company were left behind, but came next Day after
 us to *Burlington*, where we were favoured with a satisfactory Meeting.

Burlington. ON the 15th we rested at *Burlington*, at our Friend *Samuel Jcning's* ; and, on
 the 16th, being the Marriage-day of two of his Daughters, we had a large and
 good Meeting on that Occasion ; and, on the 18th Day, we went down to the
 Ferry, in order for *Philadelphia* : But the River proving impassable, by reason of
 the Ice and Floods by the mighty Rains upon a great Snow, we returned to *Bur-*
lington ; and the Day after went down again, and a great Company there was :
 and the Frost being set in extream hard the second Time, we cut a Way through
 the

the Ice which the Tides had left upon the Shore and the River, and, with much Labour and Difficulty, got over about Sun-set; and, that Night, went about 16 Miles to *Philadelphia*, where we arrived about the tenth Hour.

ANNO
1699.

I STAYED at *Philadelphia* till the 23d, and then returned to *Burlington*, in order for *New-York*, *Long-Island*, *Shrewsbury* in *East-Jersey*, and Parts thereaway, and got in good Time to *Samuel Jenings's*, where I staid till the 25th; and then, accompanied by *Isaac Marriot*, entered upon my Journey through the *Jerseys*, viz. by *Croswicks*, 15 Miles, to *Francis Davenport's*; thence to *Cranbury-brock*, 15 Miles, to an Inn; thence to *John Inion's*, an Inn upon *Raritan River*, 20 Miles; and, on the 26th, cross the River by the Ferry, two Miles; thence to *Woodbridge*, ten Miles; thence to *Elizabeth-Town-Point*, ten Miles; and, the same Night, took Boat there, and landed in *Long-Island* in the Morning, about the fifth Hour, 21 Miles; and thence to *Newtown*, to *Robert Field's* nine Miles; and, the same Evening, to *Thomas Stevenson's*, three Miles; and, the next Day, being the First Day of the Week, we went by Water to *Flushing*; where the LORD gave us a good and comfortable Meeting; and then I rested at *Samuel Bown's* till the 30th.

Flushing.

ON the 31st we had a Meeting at *Hampstead*, 12 Miles off, and that Evening returned to *Samuel Bown's*; and, the 1st of the Twelfth Month, I was at the Monthly Meeting at *Flushing*; where several Marriages were presented, and the Countenance of the LORD was over us for good; and, the next Day, I was at a Marriage at *Newtown*, where we were favoured with another good Meeting; next Day, I went to *New York*, and lodged with Dr *John Rodman*; and, the Day following, I was at the Meeting there, which was indifferent large, though the Testimony of Truth hath seldom any great Prevalence in that Place: Yet, at the Conclusion of the Meeting, I appointed another, to be held there the next Day in the Evening, at the House of *Thomas Roberts*; where I had been disappointed of my proper Time when last there, and my Concern remaining in secret till now. This Meeting being large, I had a full and open Time therein, and then was fully clear and easy: And, intending to go from thence toward *East Jersey* the next Day, we were block'd up, and detained by an exceeding hard Frost; but took occasion to appoint another Meeting at *John Rodman's*, on the 7th; which was also large and open.

Newtown.

New York.

HERE we staid till the 9th in the Morning, and then went to the *Narrows* on *Long-Island*, about ten Miles, in order for *Straton-Island*; but the Passage being full of Ice, Part of our Company only got over that Night, and I and some others staid, where we had but very mean Accommodations; and, the next Day, about Three in the Afternoon, we got over, but with Difficulty: For the River is about three Miles over, and we were often in Danger of being interlocked among the huge Cakes of Ice, and carried to the Sea; but, by good Providence, landing safe on *Straton-Island*, we lodged at an Inn.

IN the Morning we went on to the Ferry at *Amboy*; and the Sound being full of Ice, we staid at Captain *Philips's* till Afternoon, when the Ice was taken away by the Tide; and then we got over in Canoes to *Amboy*, in *East Jersey*; and that Evening we had a Meeting there, and the Company of several of the People; and Things were comfortable and well. The next Day, in the Evening, we had another good Meeting at *Woodbridge*; and, the Day following in the Evening, another at *Piscatna*; and, on the 14th, we went over the *Raritan River* on the Ice, and then, through the untrodden Wilderness, about 30 Miles, to our Friend *Judadiab Allan's*, in *Shrewsbury*; where we were favoured with a large and

Amboy.

Woodbridge.
Piscatna.

Shrewsbury,
com-

ANNO
1699.
Croswicks.

comfortable Meeting next Day ; and, on the 16th, we went to *Francis Davenport's*, at *Croswicks*, about 40 Miles ; and, on the 18th, being the First of the Week, we were favoured with a large and comfortable Meeting there ; where the good Presence of the LORD was with us, as at many other Times and Places, to his own Praise.

Mount-hope.

ON the 19th, accompanied by several Friends, I went from *Shrewsbury* and *Croswicks*, to *Burlington*, where we met with *William Penn*, to our mutual Satisfaction ; and, on the 21st, to a Three-weeks Meeting, at *Josbua Humphrey's*, on *Northampton River*, about six Miles off, and returned that Evening to *Burlington*, with *Samuel Jennings*, who commonly entertained all Strangers in a free and plentiful Manner ; and here I remained till the 25th, and, being the First of the Week, was at the Meeting there ; and, on the 26th, I went to a Quarterly Meeting, at *William Beedle's*, at *Mount-hope* : It was large, and the LORD was pleased to own us with his good Presence. And, at this Meeting, a Woman, who had been deceived by *George Keith*, and followed him in his Apostacy from the Truth, acknowledged her Out-going with many Tears, and her great Loss of the Consolation she had formerly enjoyed in the good Presence of the LORD among his People ; and, in great Humility, Tenderness, and true Repentance, desired to be restored, and accepted again into Unity with Friends ; and she was accepted accordingly, and restored in the Spirit of Meekness and Love, to her great Satisfaction, and likewise that of Friends : That Evening I returned to *Burlington*, where was a Youths Meeting next Day, which was large and comfortable ; and *William Penn* being likewise there, we tarried till the 29th, and then went to a Quarterly Meeting at *Neshaminy*, in *Pensylvania* ; which, though not large, was well ; and, that Evening, we went, about 20 Miles, to *Philadelphia* ; where I remained till the 5th of the First Month, and then went to a Monthly Meeting among the *Welsh* Friends at *Haverford* ; which was very large, open, comfortable, and edifying ; and, that Evening, I return'd to *Philadelphia* ; and, the next Day, I was at a Marriage there.

Burlington.

Neshaminy.

Haverford.

West Jersey

THE next Day I went over the River into *West Jersey*, at the Request of a Coroner's Jury, who were to sit upon the Body of a Friend who came to an uncommon Death ; and I put them into a Way of Management in the Case, to general Satisfaction ; and, that Evening, I returned to *Philadelphia*.

Germantown

ON the 10th, being the First of the Week, I went to the Meeting at *Germantown*, about seven Miles from *Philadelphia*, and returned the same Evening ; and, on the 12th, went over the River into *Jersey*, with the Governor and *Samuel Jennings*, to visit the Widow of the deceased Friend aforesaid and Family ; and returned that Evening to *Philadelphia*, and was at their Meeting on the 14th.

Newtown.

Philadelphia.

ON the 17th I had an appointed Meeting at *Newtown*, in *Jersey* ; which was large and open, the LORD being with us ; and, that Evening returned by Water, and the next Day was at the Youths Quarterly Meeting at *Philadelphia* ; which was very large and well ; and, on the 19th, I was at an appointed Meeting at our Friend *John Adam's*, in *Jersey*, about 13 Miles by Water, and that Night lodged at Widow *Spicer's* ; and, the next Day, returned to *Philadelphia*, though in some Danger upon the River, but preserved by good Providence ; for which we were thankful.

AT *Philadelphia* I remained till the 24th, and was at their Meetings ; and, on the 31st, at *Darby* ; and, that Evening, returned to *Philadelphia* again.

HAVING,

ANNO
1700.

HAVING, through the Grace of GOD, thus finished the Visit to Friends and others in those northern Parts of *Engliſh America*, which had been incumbent upon me for ſome Years before I came from *Europe*, and ready to return to *England*, my true and honourable Friend *William Penn*, finding the Affairs of his Province very much embarrassed and perplexed ſeveral Ways; and the Reſpect he bare me as a Friend, ſuggeſting to him an Opinion of greater Abilities in ſuch Matters than I was endued with, he became very importunate with me to remain there for ſome Time, to make him what Aſſiſtance I could therein: And to the like Purpoſe I had Letters from ſeveral judicious Friends of my Acquaintance, both in *England* and *Ireland*; who were concerned for the Honour of Truth, with regard to the juſt and reputable Settlement of Affairs in *Penſylvania*; which had been in much Diſorder a long Time, by reaſon of the Abſence of the Proprietor; occaſioned by the many and great Perſecutions and Troubles he had been under, on various Accounts, for many Years, not only in *England*, but likewiſe in his own Province, by falſe Brethren, and an apoſtate Company; who deſerted the Truth of GOD, and Equity, with that antichriſtian and wilful Tranſgreſſor, *George Keith*.

I HAVING a very great Love and Reſpect for the Proprietor, and his Regard likewiſe ſo to me, and not under any Engagement in myſelf to return immediately to *England*; and ſeeing I might probably be of ſome Service there, and elſewhere in *America*, on ſeveral Accounts, by ſtaying for ſome time; and the Friends in the Country being alſo generally deſirous I ſhould, and my Companion alſo being departed this Life, I conſented to ſtay ſo long as I might ſee it my Place.

AND being altogether tranſient, and unengaged in any Buſineſs, and a proper Subſiſtence neceſſary, the Governor appointed me to be a Member of the Council of the State of the Province; but, as there was not any Income or Advantage ariſing thereby, but Loſs of Time, and divers Fatigues, Exerciſes, and Troubles attending that Place of empty Honour, he made me Keeper of the Great Seal, Maſter of the Rolls for recording of all Patents, and of the other Office, for the enrolling of Deeds, and one of his Commiſſioners of Property, for enquiring into and confirming of old Rights, and granting Lands upon new Purchaſes; with Proviſo in my Patent for thoſe Offices, to have Deputies therein reſpectively, when and ſo often as my Calling in the Truth, and Service thereof, might require it; and the reſt of the Commiſſioners of Property, being honourable Perſons of Integrity, were always to be my Deputies in the Office of the Seal: And though I was a Stranger in the Country, as to any Buſineſs there before, the Governor, knowing me himſelf, did not inſiſt upon any other Security from me than only my own Word, to be faithful in thoſe ſeveral Poſts, and to execute thoſe Offices truly: And, under theſe Circumſtances, I ſettled there for a Time; and fell alſo into much Buſineſs in my own Way of Conveyancing, to which I had been enured in *England*: And beſides, before the Proprietor return'd to *England*, which was in about two Years after his Arrival in the Country, he granted a Charter to the Inhabitants of *Philadelphia*, and thereby erected the Town into a City or Corporation, with divers ample Privileges, and appointed me the Firſt Recorder thereof in the original Patent; but, being averſe to that Station, I reſign'd it as ſoon as the Corporation was regularly ſettled, and habituated to their Buſineſs.

THESE Offices not obliging me to any cloſe Confinement to the various Buſineſs of them, I viſited the Meetings, from time to time, in Town and Coun-

ANNO
1702.

try, and also in the *Jerseys*, as Opportunities offered, and Need required, until the 15th of the Fifth Month, 1702; and then went from *Philadelphia*, in order for *Long-Island*; and, that Night, lodged at *Burlington* with *Samuel Jennings*; and, the next Day, had a good Meeting with a few Friends there; and, that Evening, went forward to *Francis Davenport's*, at *Croswicks*, in *West Jersey*, and lodged there; and, next Day, to *Judadiab Allan's*, about 35 Miles, to *Shrewsbury*.

THE Day following, being the Seventh of the Week, I rested; and, the Day after, had a large Meeting at their Meeting-house; and, the next Morning after that, set forward for *Amboy*, 25 Miles through the Woods; but, in the Way, called to see one *John Read*, who, with his Family, had gone off from us with *George Keith*. When I went to his House I had nothing in my Mind but only an Openness to see them, having heard his Wife remained a little friendly; but, being there, it came in my Mind to ask him a Question, *viz.* "Whether he had ever been really convinced of the Principle of Truth we make Profession of?" But he being subtle, presently saw the Tendency of it, and evaded a direct Answer a long Time, by many Twistings and Windings, as the Nature and Manner of that Spirit is: But I, requesting a plain sincere Answer, at length he said, "He had once been so deceived as to imagine he was convinced of what we call Truth; but now he found, that it was nothing but our great and high Pretences to extraordinary Revelation by the Spirit of GOD, and his great Desire to have it so, that deceived him into a Belief, that these Things were really so; and, having once received those Opinions, and being young, and under that Profession, he durst not from thenceforth examine whether they were true or not; being utterly prohibited the reading of any other Books, whereby he might have had better Information, but only the Books of our Friends: By which Means he was kept, and more entangled in those Errors, until the LORD had made Way for better Information."

I REPLIED; "*John Read*, thou knowest better Things concerning us, and in thy own Conscience, that we are no such People, as to prohibit the reading of any good Books whatsoever: But it is very like, that such, under whose Care thou wert in thy Youth, if they saw thee read any hurtful or unprofitable Book, might admonish and advise thee otherwise, as all Parents and Guardians ought to do; but, as for any Prohibitions upon us, as a People, to read what we please, thou knowest there are none: But, as to thy Talk of Delusion, how dost thou know, since thou makes light of Revelations, or Manifestations of the Spirit, by which alone there can be any Assurance, but that thou art now under a real Delusion and Deception, and gone from the Truth, once made known in Mercy unto thee?"

UPON this he was very froward, and uttered several Invectives, both against us and the Light of Truth, as testified of in the Scriptures: Then I used some Means to quiet him a little, and (his Wife and two Daughters being present) opened unto him the Mystery of the outward and inward Coming of CHRIST, so far as he could bear it: And so long as I was about what was outward, he seemed well pleased, and said, "He liked it well; and that he had never heard the like from any Quaker before;" but when I came to speak of the inward Appearance of CHRIST, he grew pettish, and said, "I was as good a Quaker as the best of them;" and broke in with a Discourse about the Body of CHRIST in Heaven; the Manner of the being of it there as the same Body; and

and his Coming at the last Day to Judgment in the same; about which *George Keith* generally amused his Followers, conducing little to Amendment of Life; and about which we had no Controversy with him or them. ANNO 1702.

AND seeing him so far remote from the present Dispensation of GOD to his People, and his Mind gone to the End of the World, puffed up with carnal Notions, and conceited, I mentioned a Scripture concerning the Ascension of the Body of CHRIST; to turn his Mind into another and more spiritual Way of thinking on that mysterious Subject, and to shew him, that it was a Thing out of the Reach of his Understanding, and hard to be comprehended. The Scripture was this, *Now that he ascended, what is it but that he also descended first into the lower Parts of the Earth? He that descended is the same also that ascended up far above all Heavens, that he might fill all Things.* Eph iv. 9, 10. Now seeing it was the Body of CHRIST which ascended in the Sight of Men and Angels, Was it not the same that first descended from Heaven? And how did it descend, since the Scripture saith it was born of the Virgin? And if it ascended above all Heavens, that it might fill all Things, How then is it in the same Manner in Heaven as when it ascended from the Earth?

THEN he broke out as in a Mock-admiration, saying, What! Do you say the Body that was born of the Virgin *Mary* came down from Heaven, and now filleth all Things? This is such Doctrine as I never heard before.

NO, (said I) I say nothing, but repeat a plain Text of Scripture, and neither affirm nor deny any thing about it, but ask thee a Question. And he would further have perverted my Words; as if I had said, the Body of CHRIST was every where, according to that old Absurdity falsely charged upon us by other Adversaries; as that the same Body of CHRIST which ascended was in every one of us, and in all Men; and that the same Body of CHRIST, that was born of the Virgin, descended from Heaven (as a Body) into her Womb, and so was born.

WHEN I saw him thus perverse, I replied, that though I had not said so, yet it might well be understood, that even the Body of CHRIST, in a proper Sense, though not in his, came down from Heaven, since the Word of GOD is in Heaven, and cannot be separated from it. And this Word or Power of GOD appeared, and was manifested, by the wonderful Operation of itself, in the Womb of the Virgin, and there assumed that Body, of the Seed of *Abraham*, (of whom *Mary* came:) *For the Word was made Flesh*, saith *John* the Evangelist. Psal. cxix. 89.
Luke i. 35. And the Word which is in Heaven, having thus assumed Flesh, and also a reasonable Soul, came into the World, (and yet was in Heaven at the same Time) and wrought Wonders in that Body; which Body being crucified, was raised by the same Word, and ascended, and by the same Almighty Power is disposed according to the Will of the Father: But after what Manner it existeth, we desire to leave with him, as a hidden Secret, to whom it belongs, looking rather for what the Son promised, *viz. If ye love me, keep my Commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you, &c.* John i. 14.
— iii. 13.
Rom. vi. 4. As to any other Coming of the Son of GOD, and the Manner and Time of it, we leave it to the Almighty, being fully satisfied in the Comforts we enjoy by the Revelation of his Holy Spirit and Power in our own Hearts, to our great Salvation. John xiv. 15,
— 20.

THEN

ANNO

1702.

THEN I told him, I did not think it strange that *George Keith* and his Disciples, a laps'd Sect, did now and heretofore so much and falsely accuse Friends, behind their Backs, to the World, as if they had said and written very gross Things in Matters of Religion, and denying CHRIST himself, seeing, to my Face, he could have the Assurance to impose a Sense or Consequence of his own inventing upon so plain a Text of Scripture; and then accuse me of his Deductions, as if they were my Sentiments upon the Place and Point, (a Sense I never thought of) and scarce gave me Leave, though in his own House, to explain my Meaning; which the Friends who were present, and likewise his Wife, blamed him for, and owned that I had cleared the Point to their Satisfaction; and then he and his Family were all friendly to outward Appearance.

THIS is a most unjust, perverse, and false accusing Spirit, that possesseth that apostate People. It will forge its own Consequences from the Sayings and Writings of others, and bring its own false Conclusions, which they never meant, as Charges against them. And being deaf to all Equity and Truth, it will not hear any thing a Man can advance in his own Vindication, though ever so right; but still goes on with Lies and false Charges; and denying that ever it was convinced of Truth, calls the Work of the Holy Spirit a Delusion of Satan, though at the same Time it knows to the contrary. That Spirit hath certainly sinned against the Holy Ghost, and lieth under the Sentence of just Vengeance for ever.

THAT Afternoon we went to *Amboy*, and lodged there at an Inn, and the next Day went over the Sound into *Stratton Island*, and through it to the next Ferry; but the Ferryman being absent, we went along the Shore seeking another Boat, but could not find any: But returning to the same Place, there came a Boat from the other Side of the Sound, which could carry two Men and their Horses, but not three. I then persuaded the two Friends who came with me from *Shrewsbury*, to return, and I went into the Boat with the Ferryman, and we sail'd up the Entrance of the Sound at *Elizabeth-Town-Point*, to gain the Wind more fairly. And being gone into *Hudson's River*, the broad Passage over to *Long-Island*, there came on a very thick Fog; so that we lost Sight of the Shores on both Sides, and had but a small Breeze of Wind, which, and the Fog increasing, the Boatman was afraid: But I encouraged him, believing we should be safe; and soon after there appeared an open Sky, so that we saw both Shores; and tho' the Wind had shifted whilst the Fog was over us, we were standing right for our intended Landing-place. The Fog quickly returned; but we had taken such Aim and Measures, when it was clear, that we got safe over, but within Night. We landed near a small House of a poor *Dutchman*, who had only one Bed, and he laid me down a Coat on the Floor, and a little Chair at one End of it, with a little Pillow upon it; which was so thin, that the Staves of the Chair were very discernible through it, and the Place was likewise too short; so that I lodged but very indifferently: Besides there were Fleas and Musketoes plenty, my Companions in the Night, not very agreeable. However, I was very well contented, the Presence and healing Virtue and Goodness of the LORD being with me. I got good Water to drink, but little Victuals; and in the Morning set forward, and missed my Way several Times, they being generally *Dutch* People in that Part of the Island, whose Directions in the Ways I could not well understand. About Mid-day I got well to *Widow Stephen's* at *Newtown*, where I dined, and rested some Hours, and in the Evening went to *Thomas Stevenson's*, where I lodged more comfortably that Night.

THE next Morning we went by Water to a Meeting at *Flushing*; to which came likewise our Friends *Samuel Jennings* from *Burlington*, and *Griffith Owen* from *Philadelphia*, and we had an indifferent good Meeting there. That Night we all lodged with *Samuel Bown* at *Flushing*; and next Day had another good Meeting at *West-Chester* on the *Main*; and that Evening they returned over the Sound to *Samuel Bown's*, and I went with *Thomas Stevenson*.

ANNO
1702.

Flushing.

West Chester.

THE 26th, being the First Day of the Week, we had a large Meeting near *Newtown*, where it is kept once a Year; and that Night I returned to the Widow *Charity Stephen's*, and the next Day back to *Flushing*, (the other two Friends returning homeward) and on the 28th had a good Meeting at *Hampstead*, where I staid that Night; and next Day had a Meeting at *Jericho*, and that Evening returned to *Flushing*; the next Day I was at their Week-day Meeting, which was hard and shut up at first, but ended comfortably; and on the 31st I visited several Families, and returned in the Evening to *Samuel Bown's*, where next Day I wrote divers Letters.

Newtown.

Hampstead.

Jericho.

ON the 2d Day of the sixth Month, (being the First Day of the Week) I had a large Meeting at *West-Chester* upon the *Main*; from whence, being accompanied by several Friends, I set forward, on the Second Day Morning, towards *Fairfield*, where I had formerly had a Dispute with seven Presbyterian and Independent Teachers, in order for a Meeting there, if a Place could be had to meet in.

THAT Night we arrived at *Stanford*, and endeavoured for a Meeting; but could not obtain a Place: For, though several of my Company had Relations there, who would entertain them, and be very kind in other respects, yet a Meeting in their Houses they durst not admit; so miserably are they in Bondage to their Ministers.

Stanford.

THE next Day we went to *Fairfield*; and, that Afternoon, took considerable Pains with some other Relations of several of my Company there, for a Place to meet in; but in vain: At length we agreed with our Landlord, *Philip Lewis*, for a large Room, for two Days Time, to make what Use of it we pleased; and, though he knew our Design, yet he was willing to wink at it, though he was Brother-in-law to the Town Preacher.

THE next Morning, calling for a Reckoning, we paid our Landlord for the Room beforehand; and that Day went to *Stratford*, about eight Miles further; where, sending for *William Bickley* (*William Bickley's* Son of *New York*) to the Inn; who (though gone from the Profession of Truth, in which he had been educated, yet retained a Respect for Friends, and professed no other Religion) came readily to us, and was very kind, and willingly let us have his House for a Meeting-place, and went himself, and also sent his Servant about the Town, and invited the People; many of whom, though busy about their Harvest till near Night, came to the Meeting.

Stratford.

AT first there were but few came in, we sitting in Silence a pretty while; and some of them, who did not understand there could be any Worship perform'd to God in that Condition, went out again: But a little after, finding some Things begin to open upon my Mind, I stood up, and began to speak; and, as soon as they heard my Voice, they came so fast in that they quickly filled the Place, and were very quiet and orderly: The Meeting was very comfortable, the Good-

ANNO 1702. nefs of the LORD being with us; and several necessary Truths of the Gospel were delivered among them, and no Offence taken at all, by any Thing that appeared.

THE Meeting being ended, I stood up again, and signified unto them, "That seeing I had no outward Knowledge or Acquaintance of any of them, the Love of GOD to their Souls was the only Motive I had to visit them; and if any Thing had been delivered, which they did not understand, or had any Thing to object in Soberness, and not for Contention, I would do my best to satisfy them; but if they did not then, while Things were fresh in Memory, but, after I was gone, it would not be kind, if just;" but none answered a Word: And they not being hasty to go away, I exhorted them, that if ever they came to any of our Meetings again, to stay with Patience until the Time of our speaking should come, and to come to Meetings as near the Times appointed as they could; since it is a Disadvantage to one that is speaking, and to a Meeting already settled, to have fresh People coming in; who thereby incommode others, and cannot readily perceive whereabout the Preacher is in the Matter he is handling, or have the Benefit of the whole, as those who come in proper Time; and that they would do well, not presently after the Meeting to run into much Talk among themselves, but weigh the Matters in their Minds, and compare them with the Scriptures, and let them have a due Consideration in their Hearts: And then desiring, that the Love of GOD might be with them, and preserve them, many of them made a respectful Bow, and so departed in Silence and in Peace.

THAT Night we staid in the Town, where we were informed, that several of the Members of the Independent Congregation were at the Meeting; and one of them told *William Bickley*, that he came to have heard Singing, and seen Dancing and Sport, (for they had taken us to be Ranters, who sometimes had gone in those Parts from *Long-Island*, under the Name of Friends, and, by their scandalous Behaviour, had brought a Reproach upon the Truth and us) but his Mind was quickly changed; for he soon saw that we were quite another sort of People.

THE next Morning *William Bickley's* Wife, being a sober young Woman of the Independent Way, and a young Man of the same, asked me some Questions about Baptism and Perfection, or Freedom from Sin in this Life; and the LORD brought such Things to my Remembrance, and so opened my Understanding, that in both Points they were satisfied; for I showed them several Scriptures for the latter, both out of the *Romans*, and the Epistle of *John*; and that there is only one Baptism remaining in the Church of CHRIST, which is the Baptism of CHRIST himself by his Holy Spirit; and that Sprinkling, used by their Teachers, is no Baptism, but is an old Popish Invention and Relict; for which there is no Colour in Scripture; and by which both themselves and their People are deceived.

Rom. vi. 4,
11, 14, 18,
22.
1 John vii. 9.
— ii. 6, 14.
— v. 18.
Eph. iv. 5. ⁸
1 Cor. xii. 13.

Fairfield. THE same Day we returned to *Fairfield*, where the Report was arrived before us, of the Satisfaction of the People of *Stratford* with the Meeting there; which raised a general Talk, and Desire in them of *Fairfield* of coming to the Meeting appointed that Evening; and their Minister and Justice *Gould* said they would come also: But they concealed their End therein, which was not for good, but evil; for, towards the Evening, when they and their Accomplices saw that the People were in earnest to come to the Meeting, they held a Consultation how

to disappoint both us and them ; and, in order thereto, sent for our Landlord, and reprehended him for letting us the Room ; but he excused himself, alledging, That as he kept a House of Entertainment, and we were Strangers, and so many of us as might well occupy that Room, and might desire to be by ourselves, as a quiet religious People, differing from others in our Manners and Behaviour, he let us have the Room, not at all questioning us what we intended to do with it : But yet they so far discouraged him, that, if we had not paid him beforehand, we could not have had a Meeting by all Appearance ; for when he saw us making Seats, and other Preparations for the Meeting, he came to discourage us, saying, “ Why should you trouble yourselves about such a Thing, since none “ dare come to hear you for Fear of the Minister, and others in Authority ? ” But of this we took little Notice.

ANNO
1702.

NONE of the People came to us till near Sun-set, and then but few in the Room, but many about the Doors and in the Court ; and Things beginning to open in my Mind, I waited for the fuller gathering of them, till they who were there began to be uneasy, so that some of them went out : But I standing up, and my Voice being heard, (for none of my Company were publick) many came in, and the Room was quickly full, and some Hundreds about the Doors and Windows ; and their Minister, and the Justice and Constables among them : and Things opening clear, and my Voice raised more than ordinary, I had a good Time among them ; though I found there was War in the Spirit of the Priest, and his Company, against us and the Truth, at the Bottom.

THE Words which I began with were these : “ *For the Word of God is quick* Heb. iv. 12,
“ *and powerful, and sharper than any two-edged Sword, piercing even to the divi-* 13.
“ *ding asunder of Soul and Spirit, and of the Joints and Marrow ; and is a Dis-*
“ *cerner of the Thoughts and Intents of the Heart : Neither is there any Creature*
“ *that is not manifest in his Sight ; but all Things are naked, and opened unto the*
“ *Eyes of him with whom we have to do : That this Word is CHRIST, in his*
“ *divine and spiritual Appearance in the Hearts of Mankind ; of whom the*
“ *Evangelist bears Testimony, that he was in the Beginning with God, and was* John i. 1, 3,
“ *God : That all Things were made by him : That in him was Life, and the Life* 4, 9, 10, 14,
“ *was the Light of Men : That he is the true Light, which lighteth every Man* 16.
“ *that cometh into the World : That he was in the World, and the World was made*
“ *by him, and the World knew him not : And that this divine Word was made Flesh,*
“ *(or assumed the proper Nature of Man, a reasonable Soul and human Body)*
“ *and dwelt among them, full of Grace and Truth : And of his Fulness have all*
“ *we received, and Grace for Grace. This is the only begotten Son of GOD,*
“ *to whom all Mankind are directed by the Father, according to the Prophet*
“ *of old, where he saith, Behold my Servant whom I uphold, mine Elect, in whom* Isa. xlii. 1.
“ *my Soul delighteth : I have put my Spirit upon him ; he shall bring forth Judg-*
“ *ment to the Gentiles. Thus saith God the Lord, he that created the Heavens,* — v. 6.
“ *and stretched them out ; he that spread forth the Earth, and that which cometh*
“ *out of it ; he that giveth Breath to the People upon it, and Spirit to them that*
“ *walk therein ; I the Lord have called thee in Righteousness, and will hold thine*
“ *Hand, and will keep thee, and give thee for a Covenant of the People, for a Light*
“ *of the Gentiles. This is he, the same who was crucified in the Flesh at Jeru-*
“ *salem, according to the Testimony of Holy Writ, and as a Propitiation for*
“ *the Sins of the whole World. This is he, who, being thus promised a Light*
“ *to the Gentiles, and all directed unto him as such, as to the saving Object of*
“ *their Faith, and Covenant of Light and Life with the Father, all must believe*
“ *in him, obey and follow him in the Way of Regeneration, or else they cannot*
“ *have* John xxxiii.
7, 8.

ANNO 1702.
Eph. iii. 8.
Tit. iii. 5, 6.

“ have Salvation by him : As it is also written, *By Grace ye are saved, through Faith ; and that not of yourselves, it is the Gift of God. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost ; which he shed on us abundantly, through Jesus Christ our Saviour.* And this is the present Dispensation of GOD unto us, now scornfully and contemptuously call’d Quakers ; to whom this great Salvation is come in our Day, as well as to them in that Day, clear from all Shadows, Types, and Figures ; without any Representations, or Commemorations of CHRIST, as if absent, but as sensibly present, as the divine Light, Love, and Life from GOD the Father.

THESE were some Heads of what I had to say among them ; and the rest was after this Manner : “ That no Name of Distinction or Contempt among Men, of their own inventing, through Ignorance or Envy, would stand any of us in stead at the last Day ; nothing would do then but the Name, Virtue, and Power of the LORD of Life, the LORD JESUS CHRIST, the quickening Spirit, and to have Life eternal by him : That we shall not be asked in that Day whether we had been named, or called, Papists, Episcopalians, Presbyterians, Independants, Baptists, Quakers, or by any other Name of that kind ; but, What have been thy Thoughts, Words, and Deeds in Life ? How hast thou lived ? Hast thou done unto all Men as thou wouldst they should have done unto thee ? And as the Son of GOD hath already told us, *that a good Man, out of the good Treasure of the Heart, bringeth forth good Things ; and an evil Man, out of the evil Treasure, bringeth forth evil Things. But I say unto you, that every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment : For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned : And all at last must be judged according to their Works.* Let us therefore take the Advice of the Apostle, where he saith, *Let no corrupt Communication proceed out of your Mouth, but that which is good to the Use of edifying, that it may minister Grace unto the Hearers ;* and do likewise that which is good in the Sight of GOD and good Men.”

THE Minister staid (as some of the People told us afterwards) until he heard what Subject I was upon, and had gone on some time, and then retired, saying, “ He heard nothing that was hurtful.” Things going on well, and the People generally very still and attentive, in came the Justice at one Door, and two Constables, with a Warrant, at the other : The Justice commanded the People to disperse, asking them if they did not understand that the Law was against such Meetings ; and that they might be fined every Man ten Shillings, and the House five Pounds ? And then he began to take down some Names, pretending to fine them : Some of them were weak and cowardly, and retired, and some hid their Faces ; but others were offended with their Magistrates, saying, “ If they were fined on that Account, they would stand one by another, and oppose any who should pretend to levy it.” Others cried out, “ We have not Liberty of Conscience.” And the Tumult increasing, and the People no longer in a Condition of hearing to profit, and the Truth withdrawing as to that Exercise, I was silent.

THEN some of those Opposers (as the Manner of Satan and of such commonly is) accused me of making a Tumult : I replied, “ That it was themselves that had done it, contrary to the Laws of *England*, and the Nature and End of the Christian Religion ; for I and the People were quiet, as likewise my Friends, untill they disturbed us in our hired House, where we were publicly and peaceably met in a Christian Exercise, in which we ought not

“ to

“ to have been disturbed : But if any of them had any Thing to have objected
 “ against what was delivered in the Meeting, they should have been silent until
 “ it had been ended ; and I would, by the Grace of GOD, have given them an
 “ Answer, and reasonable and Christian Satisfaction.”

ANNO
 1702.

THEN one of the Constables took out a Warrant, sign'd by Justice *Gould*, purporting, “ That whereas it is supposed one under the Name of a Quaker is
 “ at such a House, preaching, or pretending to preach ; if any such be found
 “ there, he is ordered to be apprehended, and taken to the Constable of *Nor-*
 “ *walk*, about eight Miles off ; and from thence to be conducted from Con-
 “ stable to Constable, out of the Government.”

UPON this I stood up upon a Form, and told them openly, “ That I was
 “ the Man that had said all that was said, by way of Preaching, in that Meet-
 “ ing ; and that I was ready to obey the Warrant, if they thought proper to
 “ execute it, for we are subject to Government ; only I desired a Copy of it.”
 The Constable refused to give me a Copy, and said, “ He did not believe that
 “ I was the Man :” Then some of the People told him, I was. Then said the
 Constable, “ I'll believe none of you ; nor do I see any Body here that our Law
 “ takes hold of ; these are not such Quakers as our Law is against.” Then the
 other Constable would have had the Warrant, pretending he would execute it, but
 the first would not give it him. Then we perceived they did all this to hinder
 our Meeting, lest the People should receive the Truth ; and, in reality, they
 had no Law to justify their Proceedings. Then I exhorted the People not to be
 cowardly, nor remain Slaves to their Minister ; who was of their own making,
 their own Creature ; who I suspected might be at the Bottom of all this, and
 might have a particular Reason of his own for going away so soon, which they
 did not see : And then I and my Companion went out into the Street among
 the People, the Justice being slunk away in the Dark : They were very nume-
 rous, and I spoke what was further in my Mind among them ; and found them
 generally dissatisfied with their Magistrates for that Disturbance.

I TOLD them, “ That their Ancestors were a religious People in their Day,
 “ and persecuted in *Old England*, their native Country, for their conscientious
 “ dissenting from the National Church, and the Ceremonies and Worship of it,
 “ and worshipping and serving GOD, according to what was then made mani-
 “ fested in their Consciences ; and, being weary of those Hardships, and willing
 “ rather, under Providence, to hazard those of an uncultivated Wilderness,
 “ they procured a Charter of Liberties from the Government of *England* that
 “ then was : For, knowing the great Value of Liberty of Conscience in Matters
 “ of Religion, and the just Right that all Mankind have thereto, by the Law
 “ of GOD and Nature, they had that in their Charter for themselves, and all
 “ that should settle under the same, as one of their main Inducements to un-
 “ dertake the Hazard of themselves, and all that was near and dear to them,
 “ in that Expedition ; both to the Danger of so great an Ocean, and all the con-
 “ comitant Hardships thereof ; as also of the barbarous Natives of that rude
 “ Land they came to possess : But now I perceive, said I, that your Rulers in
 “ this Generation are not of the same Spirit of the former, though under the
 “ same Name and Profession ; but of the Spirit, and in the like Work of those
 “ who persecuted your and their Ancestors : And yet there is a young Genera-
 “ tion, to whom is the Love of GOD in a tender Visitation ; who being, with
 “ us, deprived of Liberty of Conscience this Evening, your Charter is thereby
 “ in a Manner broken, and the Foundation of your Government shaken ; which,

ANNO
1702.

“ if we were to take Advantage of it, may work other Effects than your unwary Magistrates and Ministers are apprehensive of: But as we are a peaceable People, and came among you only for your good, we shall not be hasty to make an unkind Use of it.”

AND none of the People offered to justify their Magistrates, or blame us, but generally condemned them: And we were not awanting to tell them, “ That their Minister, being of their own chusing, calling, hiring, and paying, he ought to serve but not to rule them; and since their Magistrates were likewise of their own chusing and appointing, for the good and common Weal of the People, they ought not to be insulted and tyrannized over by their Rulers, as if they were their Slaves and Property, and, as such, were made for their Magistrates: But as the Magistrates are made such by the People, and for their Utility and Safety, so they ought to rule them by just Laws made and agreed to by the People themselves, in Matters relating to Liberty, Property, and the Safety of their Persons; and all, both Magistrates and People, ought to keep and obey those Laws when so made and settled; and not that their Magistrates should rule over the People as they please in their own Wills, and lord it over their Minds and Consciences in Matters of Religion, and the Worship of the Almighty; which is a distinct Jurisdiction reserved unto the LORD himself, the King of Kings, and Lord of Lords only, and not given to any Civil Magistrates or Rulers of this World; nor is it concerning the Things of the World, but the Things of GOD and his Kingdom only.” To what was said no Reply was made, and all ended in Peace.

MANY of those People at that Town of *Fairfield*, from time to time, ever since I had that Dispute with the seven Ministers there, will speak of the Dispute in our Favour, and against their Ministers; and their Oppressions in taking away their Arms and Weapons of War; by which, they say, they should defend themselves, Families, and Country, from Enemies, and also their very wearing Apparel, for their Maintenance: But yet, when those People are tried, they are all so much over-awed by their Ministers, that they dare do nothing to displease them; not so much as to permit a Meeting to be in their Houses, though in themselves they incline to it.

THE next Morning there came unto us several of the People, and again expressed their Dissatisfaction with the Conduct of their Magistrates in that Action; and, after some farther Discourse with them, having refreshed ourselves, we took Horse for our Journey, and called at Justice *Gould's* Door, with Intent to have reasoned the Case with him, about his unchristian and illegal Behaviour unto us, both as Strangers and Subjects of the Crown of *England*; but we could not see him.

AND so, having set holy Fire and Sword from the LORD in the Bowels of the Town, we left it in Flames, but not to Destruction, every Man against his Neighbour and Brothers; which may it never cease, till the Prince of Peace be known to reconcile them unto himself and the Father, and to govern in them: To him be Dominion and Praise, to whom alone it is due, for ever and ever.

Stanford,

Long Island.

THE same Day, after some fruitless Endeavours to obtain a Meeting at *Stanford*, we came back, about 40 Miles, to *Samuel Palmer's*, where we lodged that Night; and, on the 8th, reached *Long-Island*: That Night I lodged with *William Laurence*, and the Day following, being the First of the Week, was at the Meeting

Meeting at *Flushing*, which was not very open; and, that Night went home with Dr *Rodman*: And, having appointed a Meeting at *Oyster-Bay* on the 11th, *John Richardson*, from *Yorkshire*, and *James Bates*, from *Virginia*, coming the Day before from *Rhode-Island*, came to me at my Lodging, and we went together to the Meeting; which was small, but comfortable, the good Presence of the LORD being with us.

ANNO
1702.
Flushing.
Oyster-Bay.

ON the 12th we were at the Week-day's Meeting at *Jericho*; which was pretty large, and an open good Meeting the LORD gave us together in his Presence: That Evening we went all to *Flushing*, to *Samuel Bown's*, and were at their Meeting next Day; and, on the 14th, we had a large good Meeting at *Jamaica*, a Place about four Miles from thence; and a Court for Civil Affairs being at the same Place that Day, several Lawyers, and other Company, came to us, all very sober and attentive; and, that Evening, we returned to *Samuel Bown's*, where we rested till the First Day following, putting our Things in Order.

Jericho.
Jamaica.

ON the 16th we went to *Great-Neck*, in that Island, to the House of *William Mott*, a young Man lately convinced by the Ministry of *Thomas Thompson*; where we had a large Meeting, there being many of other People with us, and all very sedate, and the Truths of the Gospel of CHRIST well opened; and that Evening we went home with Dr *John Rodman*.

Great-Neck.

ON the 17th we went to *Newtown*, and lodged with *Robert Field*, and, next Day, had a Meeting there, which was very open and well; and that Night lodged at the Widow *Stevenson's*.

Newtown.

ON the 19th we went to *York*, accompanied by several Friends; and, in our Way, met with one *Joseph Mollyson*, with whom I had, some time before, had a Discourse in *Maryland*, about Baptism; which he had misrepresented in *Long-Island*, and elsewhere. He began, as we rode along, to recount some of the Passages; but, misrendering them, I reprehended him; upon which he was angry, and said I scolded him; which one of the Company contradicting, confirmed what I said to be due: But, finding this Man full of unprofitable Talk, and a mere contentious Wrangler, and that it would be but prophaning of holy Things, and useless, to discourse with him upon them, I proposed, that if he would state his Question in Writing, I would answer him; which he promised to do, and to which I again urged him at the next Inn; but he evaded it, saying, "He would send it to *Philadelphia*, when I should be returned thither:" but, he repeating it, I took it in writing in his Presence, which was thus, viz.

POSITION, *Baptism is an Ordinance of Christ committed unto Men.*

"Q. How do you understand it; and how are you in the Practice of it?
"That Baptism is such an Ordinance, and so committed, appears by CHRIST's Words to his Apostles, *Go teach all Nations, baptizing them, &c.*" and upon this the Discourse ended: But though he would never own what Religion he was of, only that he was a Christian, and I had suspected him to be a Popish Priest in Disguise, I was now confirmed in my Conjecture, his Questions being the same I had met with long before by such an one in *Ireland*; who I had confuted and silenced on the same Subject.

ARRIVING at *York*, we had a small, dark, heavy Meeting there; and, next Morning, accompanied by several Friends, we crossed over *Hudson's River* to

York.
to

ANNO 1702. to *Shatton-Island*, to the House of *John Shadwell*, he, with his Brother and one more, having been lately convinced of Truth; and, on the 21st we had a Meeting there, where none had been before: The Meeting was well, and the People very quiet; but, after it was over, there stood up one Captain *Mannings*, and objected to something *John Richardson* had said against Water Baptism, and it fell to my Lot to answer him; which having done, so as to leave two Scriptures upon him unanswered, *viz. For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body; so also is Christ: For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit: And where Peter, speaking of the saving of Noah and his Family by Water, (or rather by the Ark from Water, and the Destruction made upon the rest of the World by it) saith, The Antitype of which Figure, even Baptism, doth also now save us, (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.*

1 Cor. xii. 12,
12,

1 Pet. iii. 21.

THEN I demanded his and their Authority for sprinkling of Infants: This pinched him so close, that he grew very angry, alledging that I laughed at him; (which I never did, either then, or on any other like serious Occasion) but if I had, I told him, it was what the Thing in itself deserved; being only an old Popish Remain, set up by them under a false Notion of an Ordinance of CHRIST: His Anger then increasing into Rage, he went away, and I went along by him, confirming what I had said: At length, getting out from among the People, he alledged that Scripture for Sprinkling, where CHRIST saith, *Suffer little Children to come unto me, &c.* which I rejected, as no way applicable to the Case, there being nothing, either expressed or implied in that Text, either for Sprinkling or Baptizing. Upon this he went into the House, and, soon after, his Spirit fell, and he became very calm; and then began to tell what Kindnesses he had formerly done to Friends at *Salem*, in *New England*: and his Wife, having been pretty tender in the Meeting, made an Apology for her Husband's Passion; and so all ended in Love and Friendship.

York.

THAT Evening we returned towards *York*, and got there about Twelve at Night, and remained there the next Day; and tho' there was a Pestilential Fever then raging in the Town, so that seventeen Persons lay dead that Day there, yet Notice was given of the Meeting to be on the 23d, being the First of the Week, and was held accordingly; and, though very thin, yet was the best and most comfortable that ever I was at in that hard and dark Place; for the Minds of the People were humbled with Fear of the Sicknes, and by seeing and hearing of so many and hourly Instances of Mortality, and so near; by which they were more susceptible of Truth, and docile.

West Chester

Westbury.

THAT Night we lodged with the Widow *Mary Masters*; and, on the 24th, visited a Friend that was sick, and then took Boat back for *Flushing*, about 16 Miles by Water, and lodged with *Samuel Bowen*; and, on the 26th, we had a Meeting at *West-Chester*, over the *Sound*, and returned to *Samuel Bowen's* in the Evening; on the 27th, were at their Week-day Meeting at *Flushing*; and, that Evening, went home with *John Rodman*, where we staid till the 29th; and then, accompanied with many Friends, we went over the *Plains* to *Westbury*, to a Quarterly Meeting, where we had good Service; and the Business of the Meeting being all finished that Day, the next, being the First of the Week, the LORD, in the Riches of his Goodness, gave us a glorious Meeting in his Presence, in a new Meeting-house fitted up on that Occasion; and many Hundreds of

ANNO
1702.

of Friends, and Abundance of other People were there, and generally satisfied, many Things of Importance in Religion being clearly opened by the Wisdom and Power of Truth that Day; to the Praise of the holy Name of the living LORD, who alone is worthy for ever: The Meeting being ended, there came over the *Plains* with us at least 100 Horse to their several Habitations in that Quarter; and, that Night, we lodged again with *John Rodman*.

ON the 31st we went to *Samuel Bowen's*, where we lodged that Night; and, on the 1st of the Seventh Month, were at the Marriage of *William Haige* and *Mary Masters*, at *Flushing*; on which Occasion we were favoured of the LORD with his good Presence, and an open satisfactory Meeting; and, that Evening, went, about 11 Miles, to our Friend *John Wey's*, where we lodged.

IN the Morning we were going towards *York Ferry*, to see for a Boat to go over to *Elizabeth-Town-Point*, in *East-Jersey*; but, being met in the Way by *William Bickley* of *York*, with an Account that there was none to be had there, we went forward to the *Narrows*, about 12 Miles, accompanied by some Friends, and, with Difficulty, procured a small Boat of a *Dutchman*, that could carry one Horse only at a Time, which made our Passage (about two Miles over) very tedious as well as dangerous; and my Horse, never having been in a Boat before, leaped over-board, and returned upon the Boat with his Feet, and might have overfet or flaved it; but being just putting off from the Shore, we return'd to Land, and, taking down the Sail, quieted him, so that he kept in the Boat the second Time, but with much Difficulty, till we got over. Flushing.

BEING all got well over to the other Side, none of us knew the Way to the *Point*, (being obliged to go that Way for the Horses of some of our Company) nor could we have any Guide but a Maid from a little House we met with on the Side of the *Sound* where we landed. One of our Company took her on behind him, and we got well along till we came to Captain *Manning's* House, (with whom we had had the Dispute before mentioned) where both he and his Wife were very kind to us. After we had drank, we went forward, about a Mile, to a *Dutchman's* House; who sent his two Sons, one with a Canoe, and some of the Company and Things; and the other, with the rest of us, through a boggy Marsh to a Point of Land, from which we swam our Horses by the Sides of the Canoe we ourselves were in: And, this being about Sun-set, we had the other Friends Horses (left there before) to take up and pay for; which done, we went that Night, (having a Guide) about 12 Miles, to *Woodbridge*, and lodged with our Friend *Nathaniel Fitzrandal*.

ON the 3d we set forward for *Shrewsbury*; where we arrived about Five in the Afternoon, about 30 Miles, and lodged that Night with our Friend *Judah Allen*, and, next Day, had a Meeting there; and, the Day following, went to *Croswicks*, in *West-Jersey*, 40 Miles, and staid that Night with *Francis Davenport*; and, on the 6th, being the First of the Week, had a very good Meeting; and, that Evening, went to *Burlington*, and, on the 7th, to *Philadelphia*. Shrewsbury.
Croswicks.

HAVING further ordered my Affairs at *Philadelphia*, visited some Meetings in the Country, and attended the Service of the Yearly Meeting, I went, in Company with some other Friends, from thence to *Burlington*, back to the Yearly Meeting at *Shrewsbury*, in *East-Jersey*; to which came a Message, in Writing, from that miserable Apostate, *George Keith*; who, partly for Bread, and the better, and the more securely and effectually, as he might imagine, to

ANNO 1702. be revenged of us as a People, for justly denying him for his Turbulences, &c. had applied to a Bishop of the National Church, that he might be made a Priest among them: And they, thinking he might be of Use to some Purposes of theirs; and, being cunning and subtle, might serve as a Tool to pervert some weak and unstable Persons among us, and bring them back vainly to glory in; or he, having been long among us, might haply discover some secret Things, of which they might make Advantage to our Hurt, if any hidden Evil had been among us; they put him into their Deacons Orders, not being willing to trust one, so unstable in every Shape, with further Orders, till they had better Proof of him, by doing some Service for them: And, as a Deacon in their Way may preach, but not administer their Sacraments, they sent with him one *John Talbot*, a High Church Priest, of low Consequence, to baptize, (as they miscall Sprinkling) and give Bread and Wine to such as *George Keith* should pervert. And as they had begun in *New England*, and come along the Coasts in that Work, (but to little Purpose, for they made but very few Converts in all their Journey) they came to *Skrewsbury*, at the Time of our Yearly Meeting, to make Disturbance, and, as much as they could, to hinder the Service of our Meeting: And accordingly, on the first Day of it, being the 24th of the Eighth Month, *George Keith* sent the Priest with a Paper, purporting, “ 1st, an Advertisement, “ that he purposed to have a Meeting at the House of one in Town, to begin “ about the Eleventh Hour the next Day, (being in the middle Time of our “ Meeting) then and there to detect, out of the Books of our approved Au- “ thors, divers vile Errors, contrary to the Christian Faith, and fundamental “ Principles of the Christian Religion.

2. “ As also, to be ready to vindicate the Truth of any or all the Quotations “ out of the printed Books of our approved Authors, contained in his several “ printed Narratives.

3. “ To answer to any of our Objections we shall make against him; in order “ to which he desired us to be then and there present.

4. “ THAT if we were not willing to meet him at the said Time and “ Place, he would meet us at any Time and Place we should appoint him at “ *Skrewsbury*, (on timely Advertisement) betwixt the 26th and 29th of that “ instant.

5. “ WITH a Postscript, signifying, that if we did not come, he would judge “ we acknowledged the Quotations to be true, and a Demonstration to all intel- “ ligent Persons that he had not wrong’d us in them; but that our principal “ Friends (with whom we joined) have, and do hold, most gross and damnable “ Errors, to the great Hurt of our Souls, and Scandal of the Christian Religion.”

THIS being directed to two of our Ministers in particular, and to the rest in general, I asked his Messenger, *Talbot*, Whether *George Keith* sent this Challenge as one formerly cast off and rejected by us as a People, for his Misdemeanours, or as a Minister of the Church of *England*? Which Question being put into Writing, and signed by me and two other Ministers, and sent to *George Keith*, he returned a long and ill-natur’d Answer, the Substance whereof was thus, *viz.*

“ As to your two-horned Question, I positively answer, I sent you my Chal- “ lenge, both as a Person cast off and rejected by you most unjustly, for what “ ye call falsely, as well as illegally, my Misdemeanours, and also as a Mini- “ ster of the Church of *England*.”

To this we replied thus : “ *George Keith*, We have received thy peevish and
“ scoffing Answer [for so it was] to our Questions. And since thou givest thy
“ Advertisement and Challenge, both as a Person cast off and rejected by us,
“ and also as a Minister of the Church of *England*, we let thee know, that the
“ latter alters not the Case of the former with us : And therefore, as an Hea-
“ then Man and a Publican, we continue to reject thee ; despising all thy Works
“ of Envy and Revenge ; to the Blame of all which, and the Consequences
“ thereof, as well as of thy manifold Disturbances of our Meetings in *America*,
“ thou hast also intitled that Ministry as Partakers, till they publicly disown
“ thee therein : But as thou hast begun in Print, we shall (as hitherto) an-
“ swer thee that Way ; which we think is best for general Information, and
“ least liable to Misunderstandings, Misrepresentations, and Exceptions.”

ANNO
1702.

THIS implacable and restless Adversary continued in his evil Work of Envy
and Falshood there, and afterwards at *Burlington* in *West-Jersey*, and at *Phila-
delphia* ; but we took no further Notice of him in that Way : But our Friend
Caleb Pusey, (who formerly answered him effectually out of his own Books ;
making *George Keith* the Quaker answer the same *George Keith* the Apostate, so
as that he could never make any reasonable Reply) answered him in Print soon
after ; and all sorts of People becoming weary of him and his Work, and flight-
ing him, he became as the Salt which had lost its Savour ; and returning by
way of *Virginia* for *England*, he became a Parish Priest, and died very poor and
miserable.

AFTER the Meeting at *Shrewsbury* I returned to *Philadelphia*, and re-
mained in my Business, and, at proper Times and Seasons, attended the Meet-
ings in *Pennsylvania* and *West-Jersey*, as I found Concern and Ability, until the
29th Day of the twelfth Month, 1703-4, and then began a Journey from *Phi-
ladelphia* for *New-England* on the Service of the Truth ; and that Night lodged
with *Samuel Jenings* at *Burlington* ; and the next Day was at a Nine Weeks
Meeting there, and the Day after at a Monthly Meeting at *Croftwicks* ; and on
the Third Day I went thirty-four Miles to *Amboy Ferry*, where I was Wind-
bound two Nights and one Day ; and on the Fifth Day Morning got over the
River *Raritan* to *Amboy*, and thence to *Woodbridge*, where, being the First of
the Week, we were favoured with a good Meeting.

Philadelphia.

1703.

Burlington.

Croftwicks.

Woodbridge.

THE next Morning I went to *Elizabeth-Town*, where I hired a Boat for *York*,
and got well thither that Afternoon, and on the 8th had a small Meeting there ;
and that Evening went into *Long-Island*, and lodged at *John Wey's*, and next
Day was at the Meeting at *Flushing* ; and on the 12th, being the First of the
Week, I went over the Plains to *Westbury*, where the Friends of several Meet-
ings were together, and there we had a large and open Meeting.

Westbury.

AND this Year our Friend *Samuel Bownas*, a young Man, being come over
from *England* to visit Friends in *America*, in his Testimony in that Island had
spoken against the Error of sprinkling Infants, and something against the Bread
and Wine of the Priests, which they call Sacraments ; of which the Lord *Corn-
bury*, (afterwards Earl of *Clarendon*) being then Governor of *New-York* and
Long-Island, having been informed, and *George Keith's* Work of Envy remaining
fresh in Memory, he had arbitrarily put *Samuel Bownas* in Prison at a Place cal-
led *Jamaica* in that Island, where he was unjustly confined, without any Law,
about twelve Months ; and at this Place I had a Meeting appointed, and held
on the 14th of this Month, which was large, very open, and well.

Jamaica.

ANNO
1703.
Flushing.
Newtown.

ON the 16th I was at *Flushing* Week-day Meeting, to which came some Strangers. The Meeting was very open and bright, and many Truths of the Gospel were declared in the Authority of it, to their Satisfaction. And the next Day had a Meeting near *Newtown*, to which came several Presbyterians, their Ministers being arbitrarily silenced by the Lord *Cornbury*, and gone out of the Way, or absconded; and Things were largely opened concerning the Passover, and Bread and Wine, as being a Part of it, &c.

AFTER the Meeting, as we rode along, one of the Justices of the Peace that committed *Samuel Bownas* to Prison by the Governor's Order, viz. *Jonathan Whitehead*, fell into Conversation with me; upon which I told him I had observed he had been at most of the Meetings where I had been in the Island, and asked him if he had any thing to object. To which he answered, that he had not any thing, but was well satisfied; and also expressed a considerable Dissatisfaction in himself, that he had sign'd the Mittimus against *Samuel Bownas*. He was loving and respectful, and under some more than ordinary Concern of Mind, and went out of his Way to accompany us along the Road toward *Flushing*, to which we return'd that Evening.

ON the 18th I rested at *Flushing*, and wrote Letters; and on the 19th, being the First of the Week, was at their Meeting; which was large, many People being there from several Parts of the Island where I had been before. The blessed Truth was over all; and many Things were opened in the Authority and Dominion of it, to the Praise of the LORD, and general Satisfaction of Friends and People.

THE next Day I visited *Samuel Bownas*, in Prison at *Jamaica*, and that Evening returned to *Flushing*; and the next Day had a Meeting at *West-Chester*, which was more open than usual in that Place; after which I was very easy, and inwardly comforted in the divine Truth; and that Night I lodged with *Edward Griffith* on that Side the Sound.

ON the 22d, (accompanied with our Friends *Stephen Hicks* and *William Burling*) I set forward for *Rhode-Island*; (*Edward Griffin* and *Charles Morgan* going with us about ten Miles) and that Night lodged at *Northwalk*, where we had much Discourse with our Landlord, and two Strangers, all of the Presbyterian or Independent Way, (who are often well furnish'd with Tongue and Lip Religion) about the Principles of Truth, and Things were open'd well and clear; so that all their Objections were answered.

THE next Day we went on to *Fairfield*, where, by some Discourse with our Landlord, *Philip Lewis*, and some others of the Town, we understood that several of them were dissatisfied with their Minister for his Pride and Insolence; and that they were willing to exchange him with their People at *Stratford*, for their Minister, and give them One Hundred Pounds in Exchange, the latter being a modest Man, and more diligent in his Office. We called at *William Bickley's* at *Stratford*, where I had some Discourse with one who began with me about Bread and Wine: But seeing him an Apish Mimick, asking Questions, and then rambling to other Points before he would hear an Answer, I asked him if ever he had taken that which he called a Sacrament? And he answered, No. Then, said I, thou hast no Right to argue about it: Neither did I think it proper to discourse religious Matters with one so much of the Temper of *Pontius Pilate*, asking Questions and not staying for Answers; with some other Words

Words of Reproof, and then he quickly fell under. And from thence we went forward to *Newhaven*, and lodged at an Inn; and the Court sitting there, and many People in Town on that Occasion, they were generally civil and courteous, and we had no Dispute with them.

ANNO
1703.

IN the Morning we set forward and baited at *Guilford*, where I had some Discourse with three Strangers about Predestination, and some other Points. One of them managed the Discourse on their Part, and the rest were silent; and at length he was silenced, and soon after retired out of the Room. They were not bitter, but rather inquisitive; and Things opening clear in a Sense of divine Grace, I hope they were profited; for, seeing them again in the Street as we took Horse, we parted with them in a friendly Manner. And so we went forward to *Killingworth*, where I once had a Dispute (together with *Samuel Jennings* and *Roger Gill*) with an old Presbyterian Teacher, one *Pearson*, and, I think, Regent of a College there, and yet living. The Landlord quickly remember'd me, and began to speak of that Dispute in the Audience of several Strangers; which gave me an Opportunity to reprove him for misrepresenting that Dispute to several Friends who had travelled that Way, as well as to some others; which put him much to the Blush: And then I repeated, in his and their Audience, the State of the Question; and also the Regent's Arguments and ours: And neither our Landlord, who heard the Dispute, nor any of the Company, offer'd to gainsay, or undertake to answer those Scriptures cited by me to prove the Possibility of a sinless Perfection on this Side the Grave; which was the Subject the Regent and I had been upon before. The Scriptures are these, *viz.* *If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin. If we say that we have no Sin, [or have not sinned] we deceive ourselves, and the Truth is not in us. If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness. Again, For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. Whosoever is born of God, doth not commit Sin: For his Seed remaineth in him, and he cannot sin, because he is born of God.*

Guilford.

1 John i. 7,
8, 9, 10.
— ii. 6, 13,
14.
— iii. 3, 6, 7,
8, 9.
— v. 18.

THEN, all in haste, a little hot Man broke in as at a Broad-side, with his Notions about Predestination; affirming, that GOD, from Eternity, hath pre-ordained some Men personally to Destruction; and that the Number is so certain and definite, that not one can be added or diminished; and that CHRIST did not die for them, but for the Elect only. To which I answered, That CHRIST himself is the Elect Seed; and is the Propitiation, not for himself, for he had no Sin, but for the Sins of the whole World. This he denied. Then I told him he denied the Testimony of the Apostle *John* in that Point, where he saith, *He is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World. For all have sinned and fallen short of the Glory of God.* And if there had been such a Decree, or personal Fore-ordination, it must be the Will and Desire of GOD that it should be so: And seeing CHRIST suffered as a Propitiation for the Sins of the whole World, he suffered for those who were determined to Destruction, (if such there had been) as well as for those ordained unto Life; but to no Purpose as to the former, and GOD doth nothing in vain. But that GOD doth not will or desire the eternal Death of any, appears under the highest Credentials, where the LORD saith, *Have I any Pleasure at all that the Wicked should die, saith the Lord God? and not that he should return from his Ways and live. Say unto them, As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live: Turn ye, turn ye from your evil Ways; for why will ye die, O House*

Isa. xlii. 1.

1 John ii. 2.

Ezek. xviii.
23, 30, 31,
32.
— xxxiii. 11.

ANNO of Israel? When the Righteous turneth from his Righteousness, and committeth
 1703. Iniquity, he shall even die thereby. But if the Wicked turn from his Wickedness,
 Ezek. xxxiii. and do that which is lawful and right, he shall live thereby. Here, and in many
 18, 19. other Places in that Prophecy, the LORD places the Destruction of Man upon
 his own Will, and not upon any Act or Decree of GOD; where he likewise saith,
 Hof. xiii. 9. O Israel, thou hast destroy'd thyself; but in me is thy Help. And again, it is testi-
 1 Tim. ii. 3, fied by an Apostle of CHRIST, that God our Saviour will have all Men to be
 4, 5, 6. saved, and come unto the Knowledge of the Truth; and that Jesus Christ gave him-
 self a Ransom for all, to be testified in due Time. Therefore I believe GOD, and
 deny that Predestination, as false Doctrine, assert it who will; as it is also writ-
 ten, Let God be true, and every Man be a Liar, in this Doctrine, as in all other
 Things wherein bold and ignorant Men do contradict him, and, with the old
 Gen. iii. 4. Serpent, give him the Lie.

UPON this the Man was so enraged, that he abused us much with reproach-
 ful Language, without Rebuke from the rest; which gave me occasion to re-
 prove them all; him, for his irreligious Abuses, and them, (being his Super-
 iors) for suffering it in their Presence, without expressing any Dislike; and so
 placed it upon them all, one as Actor, and most of the rest as Approvers and
 Abettors of it; and yet some among them were more friendly. And having fur-
 ther rebuked the Folly of this rude Person, we departed in Peace, with an
 elderly sober Man in our Company, with whom I had some friendly Discourse
 upon the Subject of Baptism, in which he made no Opposition; but confessed
 he had not heard such Things before, and said he would consider them further
 another Time; and we parted in Friendship.

THAT Evening we passed over the great River *Seabrook*, or *Connecticut*
 River, at the Ferry, and lodged that Night at an Inn kept by one *Richard*
Lands, an Independent by Profession, a sober Man; where some young People
 were singing, fiddling, and dancing when we went to the Door, but as soon as
 they saw us, they desisted, and departed; which gave occasion for some Dis-
 course concerning the State of that People when they first came into that Country,
 and the Degeneracy of this Generation; which he very readily confess'd was
 their unhappy State.

1704. ON the 25th of the First Month, 1704, we set forward, and, that Night,
 Stonington. lodged at one *Sexton's*, at *Stonington*; and, in the Evening he began some Dis-
 course about their Sacraments, asking our Reasons for the Disuse of them;
 upon which I gave him several, viz. "The Bread and Cup being Incidents of the
 " Jewish Passover, and typical of CHRIST himself, who is the Antitype, and
 " the true living Bread which comes down from Heaven, as soon as Men expe-
 " rience him to be so in their Hearts, all Obligations cease as to our Continuance
 " any longer in the Figure, as it is written, *As often as ye eat this Bread and*
 " *drink this Cup, ye shew the Lord's Death till he come.*

" Now the Question arises, What is meant by his Coming? We understand
 " it of his second, inward, or spiritual Coming, without Sin unto Salvation,
 " in all them who believe and wait for him, in all Ages: And this we, through
 " the Goodness and Mercy of GOD, do experience to be true, that he is come
 " in that blessed and saving Manner in us; and therefore the Obligation of the
 " Use of the Bread and Cup, in the Sense in which ye now use it, being at
 " an End to us, we disuse it: And moreover, as it was the *Jews* Pass-
 " ver, never incumbent on us the *Gentiles*, and fulfilled by CHRIST, it is not
 1 Cor. xi. 26. " obligatory upon us. And besides, as the Apostle saith, *As often as ye eat this*
 " Bread,

“ *Bread, and drink this Cup, ye do shew the Lord’s Death till he come* : Seeing then all those who continue in these Shadows are only shewing forth his Death until he come, they bear witness against themselves, that they are yet dead unto him, and that he is not yet so come unto them unto this Day ; and, being ignorant of his Life, they are not risen with him, but are yet in their Sins, and in a State of Death. Besides, we do not find that this was a Command to all the Disciples of CHRIST at that Time, or that any more were then with him but the twelve Apostles ; much less can it be supposed extensive to all who should come to be his Disciples afterwards.

ANNO
1704.

John xi. 25,
26.

“ AND, as it was the last Passover, and fulfilled by him, when he gave them the Cup, he said, *Take this and divide it among yourselves* ; but did not command them to give it, or the Bread, to others. And further, as the Apostle Paul was a true Minister of CHRIST, to all necessary Intents, not one whit behind the chief of the Apostles, and yet was not sent by CHRIST to baptize with Water, but to preach the Gospel ; so likewise, though we, in our Day, have a Dispensation of the same Gospel, in some Degree, committed unto us of the LORD, to preach his inward Coming, yet we have no Commandment from him to administer either such Bread or Cup, or Water Baptism in any Form ; nor do we believe that any others have it at this Day : and therefore we justly and reasonably decline either to administer or receive them.”

AND, as he could not oppose us herein himself, he brought out a Bible printed with Notes ; and, having read the Annotations on the last Chapter of *Matthew*, about Baptism and Sprinkling, they appeared so impertinent that himself would not assert the Truth of them, or insist upon it ; but, after some time, was silent on the Point, I having proved to him that there is but one only Baptism remaining in the Church of CHRIST, and that is, his Baptism by his Holy Spirit.

IN some further Discourse I had occasion to speak of their Ministers, and how they were made and sent by one another only, and not by CHRIST ; and, though called by the People, not always by their Inclinations, but by the Subtilty and Management of those Ministers, and their Aiders, Accomplices, and Parties ; and that their first View and general Aim was, to live upon them ; and that when they had Places, they would exchange them for better, without any Regard to the People : though they commonly deceive the weak and ignorant with an unreasonable Pretence of a Mission from CHRIST, by the Words in *Matthew*, where he said unto the eleven Disciples, *Go ye therefore and teach all Nations, baptizing them in (or rather into) the Name of the Father, Son, and Holy Ghost, &c.* And though it doth not appear that the LORD ever commanded those Men-made Ministers, yet they run, and, according to the Extent of the Words of CHRIST unto his Apostles, pretend a Call from him to preach unto all Nations, and to baptize them ; though they commonly take up at the next Town that will entertain them for Hire and Pay, and baptize none, but only sprinkle little Children, who do not need it, nor does it them any good at all : So that they do not answer their pretended Call in any respect.

THIS put our Landlord to a Stand, and made him silent, being a sober Man ; and we had little more Conference on those Subjects, but all ended in Friendship ; and we found afterwards that one of those Ministers had married his Daughter, and was in the Company when we began to discourse, but flunk away into another Room, not caring to say a Word in his or their Vindication.

ANNO 1704. ON the 26th we rode 25 Miles to a Meeting, at the House of our Friend *Rosland Robinson* in *Narraganset*, which concluded well, though heavy in the Beginning; and, that Evening, we went five Miles farther with that Friend to another of his Houses, where we lodged; and, next Day, we went over the *Sound* into *Canonicut-Island*, and lodged that Night with our ancient and honourable Friend, and able Minister of the Gospel, *Ebenezer Slocomb*; and, on the 28th, we went over the *Sound* into *Rhode-Island*, to the Monthly Meeting at *Newport*, and that Night lodged at *Thomas Cornwell's*, a Friend of the Ministry, and of Note among Men.

Dan. vi. 5. NOW, for the better understanding of what may follow in the Prosecution of this Relation, I think proper to observe here, that this being in the Time of the Reign of Queen *Anne*, when she, the Emperor, the *Dutch*, &c. were Confederates, and at War with *Lewis XIV.* King of *France*, the Government of *New-England* was preparing to invade *Canada*, a *French* Colony on the same Continent; and there being many Friends at that Time within that Government, who they knew could not bear Arms on any Account, as being contrary to our Conscience, and Sentiments of the End and Nature of the Christian Religion; which teacheth not to destroy, but to love our Enemies: and this People of *New-England*, old in Enmity and Cruelty against us, and willing to take Advantage of the Occasion to oppress us, (as the *Babylonians* against *Daniel* of old) made a Law to this Effect, "That such of the Inhabitants of that Government, as, being qualified, or able to bear Arms, and regularly summoned, should refuse, they should be fined; and, refusing to pay the Fine, should be imprisoned, and sold, or bound to some of the Queen's Subjects within that Colony, for so long a Time as by their Work they might pay their Fines and Charges."

Bristol.

ON the 29th of this Month we went to an appointed Meeting at *Bristol*, on the *Main*, where two of our young Men, viz. *John Smith* and *Thomas Macamore*, were Prisoners; being impress'd, by virtue of this Law, to fight against the *French* and *Indians*, under the Government of *Boston*: The Meeting was in the Prison, and several of the People came in, and some of them were a little tender; and, after the Meeting, having exhorted the young Men to Faithfulness, we went, in the Evening, back into *Rhode-Island*, and lodged with *Thomas Cornwell*, junior, and, the next Day, to *Newport*, to their Week-day Meeting, where I was much comforted in the divine Truth in my own Mind, but had no publick Exercise.

ON the 31st I rested there; and, going to see one *Benjamin Newbury*, a Man in Reputation for Wisdom, and his Wife a Friend, having some Discourse with him on various Subjects, and more particularly about War, (a Topick on which the Minds of the People were much exercised at that Time) he was silent at last: I then took him by the Hand, and advised him not to think to be too wise for the Truth; and so left him, and went away, in great Peace, to a Friend's House in Town; where came some Friends I had left there, who told me, that *Benjamin Newbury* sat silent some time after I came from his House, and then asked some of them, How a Man could be too wise for the Truth? To which the Friend answered, "That the Wisdom of this World being Foolishness with GOD, and the carnal Mind Enmity against him, Men might be so full of it, as, consulting therewith, they might disobey the Truth; thinking the Ways thereof too mean and contemptible to be embraced and followed; and thereby neglect the Time of their Visitation, being too wise, in the Wisdom of this World, to embrace Truth in the Simplicity of it; and yet the Truth, in itself, is wiser and stronger than all, both Men and Angels."

AND

AND, that Evening, we had a Meeting at *Walter Clark's*, the Deputy Governor, which was large; for, being the Time of a Court, many People were in Town from divers Places; and some Truths of the Gospel opened well, and in a good Degree of the Authority of it, to general Satisfaction.

ANNO
1704.

ON the 1st of the Second Month, being the Seventh of the Week, I went, accompanied by several Friends, to visit *Daniel Gould*, an ancient Friend of the primitive sort, beaten Gold, well refined, having been persecuted in time past by the Presbyterians and Independents of *New England*, and now confined by Lameness and other Infirmities of Age. Some of his Family were likewise ill of a Distemper then infesting that Island, which to many prov'd mortal: In relating some Passages of Truth, his Heart was so warm'd with Zeal for the Prosperity of it, that we had a comfortable Time therein together, he declaring several sound Truths in the Life of it among us: From hence we went to visit his Son's Widow, who was under great Exercise, by the Loss of a tender Husband, a young Man generally esteemed in those Parts; and there I had a good Time in declaring some Things for her Help and Consolation; and, *Samuel Freeborn* having prayed, we returned to *Newport*.

THE next Day the Meeting there was large, and many Strangers present: The Subject given me was Baptism, which opened largely and clearly, with some other Matters and Things; and I heard of none displeased, but several, of divers Notions, well satisfied: On the 3d I visited some Friends near *Newport*, and returned that Evening to *Thomas Cornwell's*; and on the 4th, in the Evening, had another Meeting in Town, at *Walter Clark's*; which was large, and many Strangers there, as well in the House as at the Windows; and I heard of none dissatisfied save one Man, who, being a Papist, took Offence at my saying, "The Cross of CHRIST is not a Cross of Gold, or Silver, or other Metal, or of Wood, or Stone, to be taken up in order to follow him; but the Wisdom and Power of GOD, reproving and crossing the Wills and Lusts of Mankind in their own Hearts; and the Way to take it up is, to believe in it, and follow it in its Manifestations: But as to those invented Crosses, how neat soever, and prettily contrived, or richly adorned they may be, they are of no Value in Religion; for the Evil One will tempt Men, and prevail over them too, though they cross themselves with their Fingers ever so much, or wear such Crosses ever so many." He bare it so as not to shew any Uneasiness in the Meeting, but told a Friend afterwards, "That he liked all very well except that, but hated such damned Reflections." A Friend telling me of it next Day, I sent him word, "That I knew nothing of him in the Meeting, nor of his Cross; and therefore desired him to consider the Thing further, and not to blame me for doing my Duty, seeing it might be for his Improvement, Reproof, and Reformation, rightly received and used."

THE next Day I was at the Meeting at *Portsmouth*, and, the Day after, at *Newport* Week-day Meeting again, which was well and comfortable; and, on the 7th, I went towards *Bristol*, on the *Main*, where the two young Men were Prisoners for refusing to bear Arms, in order to have had a Meeting there; but, the Wind being very high, we could not get over the Water: That Night I lodged at *Gideon Freeborn's*, and, the next Morning, accompanied by several Friends, I went to visit his Son and Daughter, near the Place; where we had a very comfortable Time in the divine Presence and Love; and from thence we went to *Jacob Mott's*, to visit the Family; and thence to *Abraham Anthony's*, to visit his Wife and Son, both ill; and there we were favoured with a good

ANNO
1704.
Newport.

Season likewise. We afterwards visited *Anne Bull*, an ancient Friend, and, that Night, lodged at young *Thomas Cornwell's*; and, the next Day, being the First of the Week, we had a large open Meeting at *Newport*; the People being generally satisfied with the Doctrine and Testimony of Truth delivered among them, in the Authority of it; and the Governor of the Island having been at this Meeting, I went to visit him the next Morning, and found him very respectful; and, after some Conversation on various Subjects, I took Leave, and then visited several Friends, the Place at that Time being sickly; and, that Evening, had a Meeting at *Thomas Cornwell's*, junior, about five Miles from *Newport*; where we were favoured with a Sense of the good Presence of the LORD, and a fresh open Time; and that Night I lodged again at *Thomas Cornwell's*.

Bristol.

ON the 11th, accompanied by *Thomas Cornwell*, senior, and some other Friends, I went to *Bristol* again; where the two young Men aforementioned were Prisoners, having been notified, as they call it, to appear in Arms against the *French* and *Indians* in the present War; which they, for Truth's sake, refusing, were fined each five Pounds; for Nonpayment whereof they were imprisoned in that Place, where they had remained about nine Weeks.

BEING in the Prison with them, and many other Friends present, we were favoured with a good Time in the Presence and Love of GOD together; and, the same Evening we had a large and good Meeting in Town, at the House of one *Job Howlands*: The Chimney happened on Fire twice in the Beginning of the Meeting; but Friends generally keeping their Places, and most of the rest by their Example, it made but little Disturbance; Truth was over all, and the People generally satisfied: For I heard of no Objection to what was delivered, but from the Man of the House, about Baptism, some few Things having been said on that Subject; upon which I had some Discourse with him the next Day, and then he seemed pretty well satisfied: and also by a Woman, who said, "She liked all well, both Sermon and Prayer, only I did not pray for Forgiveness of Sins; and she had heard (she said) we never did." She did not speak to me herself, but I answered the Person that informed me of it, "That it might be remembered, that I gave Thanks unto GOD on Behalf of my own Community there present, for his great Mercy in sending his Son CHRIST for our Redemption, and for his great Goodness in forgiving and passing by many Sins and Transgressions in and through him; and that it might please the LORD to preserve us in Time to come, by his Grace and good Spirit, that we might not trespass against him any more; but that the rest of our Lives might be pure and holy, to the Honour of his great Name: For the LORD having forgiven all our Sins past, for his Name's sake, and testified the same in us by his Holy Spirit, we ask not Forgiveness any more for what he hath already pardoned, but render unto the LORD the Thanks and Praises due for so great a Work and Mercy."

THE Prisoners not being called before the Court that Day, *Thomas Cornwell* and I went to the House of Colonel *Nathaniel Byfield* (about a Mile from the Town) next Morning: When we went in he was very boisterous, reproaching Friends in general as a sort of People not worthy to live upon the Earth; particularly those of *Rhode-Island* and *New England*, who would not go out, nor pay their Money to others, to fight against a common Enemy so barbarous as are the *Indians*; wishing us all in the Front of the Battle until we had learned better; charging us with many Errors and Heresies in Religion by the Lump; instancing only in refusing to fight, and believing a sinful Perfection in this Life.

WHEN

WHEN he had a little vented his Fury, I, being over him in the Truth, returned upon him, and said, “ I was sorry we should find him in that Temper, “ and that too in his own House, especially on such an Occasion; when we, “ being Strangers, were come only to request a reasonable Favour of him, he “ being Judge of the Court; and that was, to desire him to consider the Case of “ our Friends as a Matter of Conscience towards GOD, and not of Cowardice, “ nor of Obstinacy against Rulers or their Laws:” Upon which he flounced out again, with repeated Charges, saying, “ That the Apostle *Paul*, a better “ Man than any of us, cried out of a Body of Sin and Death; and that when “ he would do good, Evil was present with him.”

ANNO
1704.

Rom. viii. 21.

UPON this I called for his Bible, and offered to prove out of the same Epistle he hinted at, “ That the Apostle was, at that Time, preaching the Doctrine of Freedom from Sin in this Life; for though he proves, in the same “ Epistle, both *Jews* and *Gentiles* under Sin, yet he preaches Freedom from Sin “ through CHRIST, to both, even in this present World; and also that War “ and Fighting is contrary both to the Doctrine of CHRIST, End of his Coming, and Nature of his Kingdom; and that it was upon his (this Judge’s) “ Principles, that the *Jewish* State crucified the Saviour of the World.”

— iii. 9.
— viii. 12.
Ja. iv. 1.
Mat. v. 44.
Luke vi. 27,
35.
John x. 10.
— xi. 48.

THEN he flounced all about the Room again, and said, “ He could not stay, “ for there were a hundred Men waiting for him, and he must be going:” Yet, soon after, growing a little calm, he asked us if we had eaten any Thing that Morning? And we confessing we had not, he called for Victuals and Drink, and would have us eat with him; and said, “ He could be content to see us another “ Time at his House, to discourse Things, but could not then;” yet ceased not to repeat and multiply his Charges against us: But we did not abate him any Thing; for, finding he was so violent against us for not fighting, I asked him, “ Seeing he was so keen of War, why was he not among the rest in the Expedition then on foot against the *Indians*; for, if he had Courage to his Stature, “ he might do something more than merely talk against the Infidels: but “ it is easy and safe to sleep at home thyself.” Then he said, “ He had no “ Commission on that Account.” To which I replied, “ That might be his “ own Fault, if it was any; for, no doubt, he might have one if he desired it, and “ durst venture his Life in a Cause he accounted so necessary and honourable.”

THIS he did not seem at all to take amiss; but, as we were sitting down to eat, he said, “ He would not offend us in using any Ceremony, (meaning what “ they commonly call their Grace before Meat) knowing we did not like it.” I replied, “ That though we did not rush into such Exercises towards GOD in our “ own Wills and Time, without due Consideration and Fear, without any Sense “ of the Spirit of Prayer and Supplication upon us; in which State we could not “ expect to be heard in our own Name: yet we never receive the Mercies of “ GOD but with due Reverence and Acknowledgement in our Hearts unto “ him, the great Author and Giver of them; but that we dare not presume to “ pray unto the Almighty, till we have a Sense of the Assistance of the Spirit of “ his Son, the LORD JESUS CHRIST, the only Intercessor and Mediator between GOD and Man; since the most holy Man that ever was ought not to “ bow in his own Name or Power, but in the Name, Virtue and Power of JESUS:” And so we sat a little while in Silence, and then ate and drank with him; and he made us freely welcome.

WHEN we had done, he walked to the Town with us; and, in the Way, we conversed on various Subjects; and he said, “ He thought it might be well, “ if

ANNO

1704.

“ if we (Friends) were all fetted in a Place by ourselves, where we could not be troublesome unto others by our contradictory Ways.” To which I replied, “ That if they should send us out of all Countries where we at present reside, into one by ourselves, if such an one could be found, that would not ease them ; for more would spring up unavoidably in our Places : For what would the World do if it should lose its Salt and Leaven ? it would be in great Danger of total Corruption.” At this the Judge looked a little surprized, but made no Answer ; but his Anger being much over, he became more calm and friendly, and told us what he intended to do with the young Men, our Friends ; and that was, to send them to the Governor at *Boston*, that, seeing they would not fight, nor pay their Fine, they might work at the Fort till they had paid it by their Labour. We said, “ That was hard, it being only a Case of Conscience with us, in which we ought to obey GOD and not Man, whatever may be the Consequence of it.” We had heard before this, that his Determination was not according to their own Law by which he was to judge ; which provided, That the Prisoners should be disposed of, or sold to some of the Queen’s Subjects within the Colony, or bound Servants for so long Time, as by their Servitude they might pay the Money and Charges.

THUS, conversing together, we walked into the Town ; and, notwithstanding his former Passion, being now much altered, he took us kindly by the Hands in the Street, before many People, when we parted.

AFTER this we went to the Prison to see the young Men, and acquainted them, that we could find little Ground to expect any Favour ; at which they seemed altogether unconcerned, being much resign’d to the Will of GOD at that Time ; and we staid with them in the Prison the most of that Day, they not being called into Court till the next Afternoon.

Luke xvi. 6.

Rev. xvii. 1.

— xviii. 3.

WHEN the Goaler was commanded to bring the Prisoners into Court, in order to their Sentence, there came two Captains to guard them ; and I hearing one of them say to a Friend, “ Could so many wise Men, as were in *Boston* Colony, who made that Law, be all mistaken ? and are you wiser than they ?” To whom I replied, “ Seeing all Nations were once drunk with the Wine of the Wrath of the Fornication of the great Whore, that Woman drunken with the Blood of the Saints, and Martyrs of JESUS, it was no Wonder to see so many drunken Men so much mistaken, as to make such destructive persecuting Laws.” This put the Captain to Silence ; and so I left him.

THE Prisoners being brought into Court, *Thomas Cornwell* and I, and many other Friends, went in with them ; and tho’ we had our Hats on, the Judge was nevertheless so far indulgent, as to order us Seats, but that our Hats should be taken off in a civil Manner by an Officer ; and said, “ That if he thought there were any Religion in a Hat, he would have the largest he could purchase for Money.

John v. 41,
42, 44.

I REPLIED, “ We did not do that with any Disrespect to him or the Court ; (neither did any of us at any Time) but our Hats being part of our Cloathing, we knew not any Harm, nor intended any Affront to the Court, by keeping them on : And though Religion be not in the Hat ; yet where it is fully in the Heart, the Honour of the Hat will not be demanded, or willingly given or received, by the true Disciples of him who said, *I receive not Honour from Men. But I know you, that ye have not the Love of God in* you.”

“ *yea. How can ye believe, which receive Honour one of another, and seek not
the Honour that cometh from God only?* ”

ANNO
1703.

THE Prisoners being at the Bar, the Judge asked them the Reason of their
Obstinacy, (as he called it) running again into several high and undue Charges
against us as a People? The young Men modestly replied, It was not Obstinacy,
but Duty to GOD, according to their Consciences and religious Persuasions,
which prevail'd with them to refuse to bear Arms, or learn War. But the
Judge would not, by any Means, seem to admit there was any Conscience in
it, but Ignorance, and a perverse Nature; accounting it very irreligious in any
who were personally able, and legally required, to refuse their Help now in
Time of War, against Enemies so potent and barbarous as the *French* and *In-*
dians; with repeated false Charges against us as a People, saying, “ Since we
could pay to publick Taxes, which we knew were to be applied to the Uses
of War, Why could we not pay those which were by Law required of us,
instead of our personal Service, and to excuse us? ”

THEN I stood up, and desired Leave of the Court to speak, which was
granted; and said, “ If the Judge pleased to keep to the present Business of
the Court, concerning the Prisoners, I would, with Leave, speak to the
Point of Law in the Case; but if he thought fit to make it his Business to
continue to charge us as a People with Errors in Matters of Religion, not
properly before him, I should think it mine to answer him in the Face of
the Court; publick and undue Charges laying a Necessity for, and excusing as
publick Answers.” Adding, “ That though what he had said of our pay-
ing one Tax, and refusing to pay another, was *gratis dictum*; yet I could
give the Court a full Distinction and Reason, why we could pay the one,
and yet not the other.” Which the whole Court, except the Judge, was
desirous to hear, and he too was silent.

“ I BEGAN with the Example of CHRIST himself, for the Payment of a
Tax, though applied by *Cæsar* unto the Uses of War, and other Exigencies
of his Government; and was going on to show a Difference between a Law
that directly and principally affects the Person in War, requiring personal
Service, and a Law which only requires a general Tax, to be applied by Rulers
as they see Cause, and affects not the Person: For though we, as a People,
readily pay such Taxes, impartially assessed; yet, as the Kingdom of CHRIST
is not of this World, his Servants will not fight, though they may and ought
to pay Taxes, according to the Example of CHRIST their Head.”

John xviii.
36.
Mat. xvii.
24, &c.

THE Judge, perceiving how inconsistent this would prove to their present
Purpose, interrupted me, saying, “ I would preach them a Sermon two Hours
long, if they had Time to hear me:” but several of the Justices were dis-
pleased with what he said; for they desired to hear me.

THEN *Thomas Cornwell*, a Friend of good Repute and Interest in *Rhode-Island*,
desired them to be careful what Precedent they made upon this Law; since neither
he, nor any of us knew what might be the Effects of it, or how soon it might be a-
ny of our Cases; and that it would be very hard upon us to be sold for Servants. He
then demanded a Precedent, where, at any Time, in any other of the Queen's
Dominions, any of her Subjects ever sold others of them, for the Payment of
Taxes laid by their Fellow Subjects, on any Pretence whatsoever, where Con-
science and Duty toward GOD, and CHRIST the LORD, was the only Cause

ANNO
1703.

of Refusal? Adding, that he could never pay any of those Taxes, though he should be sold for Payment of them.

TRUTH came gradually over them, and Things grew very heavy upon them, though they still persisted in their own Way: And *John Smith*, one of the Prisoners, said to Judge *Byfield*, “ That he also must come one Day to Judgment, “ before a greater Judicature; and therefore desired him to be careful what he “ did:” Which the Judge seemed to take as a Charge, or Imputation of Injustice; but passed it by without further Resentment.

SOME Time being spent in this Manner, the Court adjourned till towards the Evening; they, as we thought, being unwilling either to use Severity, or be conquered by us, and give away the Cause once for all; as a Release of the young Men might have proved to all who should be in like Circumstances for the future: However, at our Departure, I acknowledged the Civilities we had met with from the Judge and Court, for so it was in the main; and, our Hats being delivered us, we accompanied the young Men back to the Prison; where, being set down together, the Presence of the LORD was sensibly with us, and I had some Things to say concerning Faithfulness unto GOD, and the great Reward of it here and hereafter; and one of the Prisoners, and some others, were tendered: And having likewise prayed, and about to depart, we found the Prison Door was locked, by which we were detained a short Time after; for the Goaler having been reprov'd for suffering us to have Meetings in the Prison, and had Injunctions that no more should be allowed of, was fearful; and therefore had lock'd the Door, and left us.

AND now followeth an Abstract of the Judgment of the Court at their next Sitting, viz.

BRISTOL, ff. “ AT her Majesty’s Court of General Sessions of the Peace
“ for the County of *Bristol*, on the second *Tuesday* of
“ *April*, 1704, *Nathaniel Byfield*, Esq; President, *John Brown*, *Thomas Leonard*,
“ *Ebenezer Brenton*, *Nathaniel Paine*, *Joseph Church*, *Henry Mackintosh*, Esqrs.
“ (reciting the Proceedings) order, That the said *Smith* and *Maccomber* be re-
“ turned to her Majesty’s Goal in *Bristol*, there to remain in safe Custody, until
“ some Person or Persons appear to pay the said Sums, (viz. *Smith* the Sum of
“ Seven Pounds Four Shillings and Ten Pence, and *Maccomber* Seven Pounds
“ Four Shillings and Two Pence) in full for Damage and necessary Charges
“ arising by their Default; or some Person or Persons shall tender to take the
“ said Offenders in Service, for such reasonable Time as her Majesty’s Justices
“ within the Town of *Bristol*, or any three of them, together with the Sheriff
“ of this County, shall think meet and reasonable; or until a Warrant from the
“ Governor shall be directed to the Sheriff of this County, requiring their being
“ removed down to the Castle near *Boston*, as aforesaid, (viz. in the Recital of the
“ Proceedings) where they are to work as Pioneers for such Time, until, by
“ their Service, they pay and satisfy the Sums above-mentioned, now due, with
“ other Charges that shall become due; which, being fully accomplish’d, the
“ said *Smith* and *Maccomber* to be released,” A true Copy. Attests

JOHN CARY, Clerk.

PARTING with the Prisoners, and others that Evening, in much Love and divine Peace, *Thomas Cornwell* and I went the same Evening over two Ferries, to *Joseph Wanton*’s, and there had a Meeting; which was small, by reason of the Shortness of the Notice, and not very lively, consisting, for the most part,
of

of labouring People, newly come from their Work ; yet the LORD was good to us, being present with us before we parted.

ANNO
1704.

THE next Day we had a Meeting at *Seconet*, which was very hard and dull, little appearing in Testimony but Reproof and Judgment ; and that Evening we return'd heavy to *Joseph Wanton's*, where I remained as it were dead and comfortless till the next Morning : But sitting down a little with the Family, and the Friends who were with me, and waiting upon the LORD, his blessed Presence overshadow'd us, to our general Comfort ; so that those Friends of *Rhode-Island* there present went chearfully home, and I with the Company that went with me, departed thence in like Enjoyment, to the Praise of our living LORD, the Fountain of all our Mercies.

THAT Night we lodged with *Peleg Slocum*, where we were very easy and well ; and next Day (being the First of the Week) went to the Meeting at *Dartmouth* ; which was large, and the blessed Truth was over all, to the Glory of his great Name, who liveth, and reigneth, and is worthy for ever and ever. After the Meeting, we went to visit *Eliezer Smith*, (Father to one of the Prisoners before-mentioned) and having dined, went to *John Tucker's*, where we lodged that Night.

THE next Morning we called at the House of one *Daniel Shepherd*, whose Wife had been at some Meetings, but neither of them professed Truth. She was very ill of a Fever, and made many Promises, that if it might please the LORD to restore her to Health, she would be more faithful : For though she had not been guilty of any great Evil, (as she said, of her own Accord ;) yet she had not been so faithful and diligent in following the LORD as she ought, according to what had been made known to her. We sat down, and the divine Truth began to work, and, after some Time, I was concerned in Prayer ; which being over, I took the Woman by the Hand, and she was full of the Love of Truth, and said, she never had been so comforted in this Life before, giving me many Thanks for it. I bid her give the Glory to GOD, and no Thanks to me ; for it was his Love and Power which comforted her, and I was only the Instrument of it for her Good ; and, exhorting her to retire inward to the LORD, to feel more and more after his divine Presence in herself, we departed thence.

AND, as we went forward, we called at the House of our Friend *Samuel Jenings*, where a Presbyterian Teacher had been offering some Discourse to his Wife, in his Absence, about Religion ; suggesting some Errors therein on our Part, and boasting of his own Abilities ; and she told us he was newly gone to have his Horse shod near that Place. We told her we had nothing to say to him ; but if he wanted any thing with us, we would stay for him, if he would come quickly. He had no mind himself to come ; but one *Samuel Spooner*, a Baptist, being with him, urged him, and he came to us, and told the Friends and Baptist it was to let them see he was not afraid to meet us ; but having the Tooth-ach, as he pretended, and being all muffled up about his Face, he show'd an Unwillingness to any Discourse, not being awanting to blaze his Malady, and the Pain and Trouble of it ; desiring of the Friend some Oil of Pennyroyal, as a Medicine, which she gave him. Then I told him, I had heard he wanted to be rightly informed concerning our Principles, (for so the Friend had likewise told us) and if he pleased to tell me what Points he wanted to be satisfied about, I would endeavour to do it ; but he not desiring Information, and I not seeing any one there to receive Information by any Discourse with him, nor any Good
in

ANNO
1704.

in imposing any, did not offer it, neither did he ; but though my Heart was full of the Goodness of GOD, during all this Time, yet it did not relate unto him, but proved to be for another Service : For the Presbyterian being gone, the Baptist began to talk about Baptism ; on which Subject, having answered all his Arguments and Allegations, and likewise about a sinless Perfection in this Life, and manifested the Inconsistency of War and fighting, with the Christian Religion, Doctrine of CHRIST, and Nature of his Kingdom, and put him to Silence, we departed thence in Peace ; and I heard afterwards that he was much satisfied, saying, he had never before heard those Things so plainly and fully opened.

Rochester.

THAT Evening we went to *Sippygan*, (otherwise called *Rochester*) and lodged with our Friend *Aaron Barlow*, and next Day had a Meeting there : It was small and hard, but ended well ; and, after the Meeting, we went to *Sandwich*, and lodged with our Friend *Daniel Allen*. That Night, though late, came to us one Capt. *William Bassett*, a Man of good Temper and Understanding as a Man, the greatest Disputant in those Parts for the Presbyterians, against all others, and (in the State he was in) even against the Truth itself, according to the present Dispensation of it to his People, having often disputed with Friends concerning War and Fighting ; who being come, at that Time, to see a Copy of the Judgment against the young Men before-mentioned, (for not training, nor going to War against the *French and Indians*) I took occasion to say, “ That Christians ought not

Isa, iii 2,—5.

“ to fight, or learn War. And that whereas GOD hath said by his Prophets, *It shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills ; and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths : For, out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the Nations, and shall rebuke many People : And they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks : Nation shall not lift up Sword against Nation ; neither shall they learn War any more. O House of Jacob, come ye, and let us walk in the Light of the Lord.*

“ Now all this the Law of the Government of *Boston* contradicts, where it saith in express Words, *All above Sixteen, and under Sixty Years of Age, shall appear in Arms, and be trained up in War.* And upon these Scriptures I observe, that the Nations, or any of them, so long as they will continue to reject the LORD JESUS CHRIST, the true Light which lighteth every Man which cometh into the World, (in which the House of *Jacob*, the true Church, walketh) and follow their own Corruptions, Lusts, and Laws made by themselves, to support them therein, they will, from Age to Age, go on in War and Destruction one of another, as well after the Coming of CHRIST in the Flesh as before : Yet the true Disciples of CHRIST, his Church, (which is not national) are those who speak the Language of those Prophecies in their Actions, as well as Words and Doctrine ; they will not fight now in Defence of the Religion taught by CHRIST and his Prophets and Apostles, more than his Disciples in the Days of his Flesh would fight for his Person ; Fighting, in its Root and Nature, being opposite to CHRIST and the End of his Coming, who teacheth us *to love Enemies*, and not to destroy them, and *came not to destroy the Lives of Men, but to save them.* The Language of his Followers, the saved of the LORD, is, *Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths. And, O House of Jacob, come ye, and let us walk in the*
Light

“ *Light of the Lord. For all People will walk every one in the Name of his God,* ANNO
 “ *and we will walk in the Name of the Lord our God, for ever and ever. And* 1704.
 “ *the Nations of them that are saved shall walk in the Light of the Lamb.*”

AND, at the same Time, we had some further Conference about Justification and Sanctification, and Freedom from Sin in this Life; wherein I informed him, “ That the LORD’s Way of Sanctification and Justification, is, to make
 “ Men just, who were not so, and holy, who were before defiled by Sin: As it
 “ is said, *Either make the Tree good, and his Fruit good; or else make the Tree* Mat. xii. 23.
 “ *corrupt, and his Fruit corrupt: For the Tree is known by his Fruit. For we are* Eph. ii. 10.
 “ *his Workmanship, created in Christ Jesus unto good Works, which God hath be-* Col. iii. 10.
 “ *fore prepared, that we should walk in them. And have put on the new Man,*
 “ *which is renewed in Knowledge, after the Image of him who created him. The*
 “ LORD JESUS CHRIST came not to save Men in their Sins, (that cannot
 “ be) but from them, and all the dreadful Effects of them, and to bring them Mat. i. 21.
 “ *into the glorious Liberty of the Children of God.*” Rom. 8. 21.

THE Substance of all these Things the Captain heard with good Temper and Solidity, and seem’d pretty well satisfied; and I heard he spake afterward in Commendation of that Discourse, unto several Persons of his own Persuasion, on sundry Occasions: But before we parted, I said unto him, “ That I should
 “ be glad to see some of the more moderate sort of their Magistrates and Mi-
 “ nisters, and to discourse with them about religious Matters; for I suspect we
 “ are not rightly understood in divers Points of Religion by them:” which, by the Sequel, he bore in Mind, though at that Time he said not much to it.

THE next Day, being the Fourth of the Week, and their Meeting-day, we staid at *Sandwich*; and that Evening went to *Succonefs*, and lodged at *John Gifford’s*.

THE Day following we had a small, hard, drowsy Meeting there, and re- Succonefs.
 turned in the Evening to *Sandwich*, and lodged at the Widow *Mary Perry’s*.

THE next Day we had a Meeting at *Yarmouth*, and that Night returned to Yarmouth;
Sandwich, and lodged at *John Wing’s*.

ON the 22d we rested at *Sandwich*; and next Day, (being the First of the Week) had a Meeting there, which was large, and indifferent well. And here I shall note a Passage with the Priest of that Place.

HAVING had some occasional Conference with Capt. *Bassett*, one of the Justices of the Peace of that Place, as above hinted, a Friend told him on the Seventh Day before our last Meeting, that I purposed to call at his House on the 24th, about Nine in the Morning, which I accordingly did, where I found assembled a great many Friends and others; for my Intentions of calling occasionally being known, they on both Sides expected a Dispute, of which I had no Notion or Apprehension: But soon after we had enter’d the Captain’s House, and drank a Glass of Cyder, he made a short Speech to me, in the Audience of as many as could throng into the Room, to this Purpose, viz. “ Sir, You
 “ told me upon our last Conference, that you could be glad to see some of the
 “ more moderate sort of our Magistrates and Ministers, and to discourse with
 “ them on religious Subjects; here are several of our Magistrates present,
 “ (pointing to them) and this Gentleman (pointing to one in the Room) is our
 “ Teacher.”

ANNO
1704.

TO this I answered, by giving them a Relation upon what Occasion and Subjects the Captain and I had been discoursing; and that what I had said concerning their Magistrates and Ministers, was with respect to them at large in the Province, as I might have Occasion, and not in that Place only, my Inclinations being to endeavour to persuade them to more Moderation concerning our Friends, now in the Time of War, and to give them a more distinct Knowledge of our Principles than I perceived they hitherto had; but had not any Thought of such a Gathering; that besides, there was only one of their Ministers there: However, seeing so many People had heard already what Subjects the Captain and I had been upon, I was willing we should resume them in their Audience. And upon my mentioning that Point of Freedom from Sin in this Life, their Minister (whose Name was *Rollon-God Cotton*) answered, That “it is the Duty of every true Christian, to aspire after Freedom from Sin in this Life.”

I REPLIED, “That seeing he acknowledged that to be a Duty, he must, of Consequence, own it possible; and that therefore there was no need to say any more about it.”

Lev. xix. 2. To this he replied, “It is said, *Ye shall be holy; for I the Lord your God am*
— vii. 8. “*holy*: And yet who will presume to say, he is as holy as GOD?” “Then,
“said I, the Scripture saith, *Sanctify yourselves therefore, and be ye holy: For I*
“*am the Lord your God. And ye shall keep my Statutes, and do them: I am the*
“*Lord which sanctify you.* Seeing therefore it is the LORD who sanctifies, his
“Work is perfect, he doth it fully; and what GOD hath sanctified, let no Man
“call common or unclean. And GOD’s People (who are so indeed) are a holy
Acls x. 15. “People: As it is written, *For thou art a holy People unto the Lord thy God:*
Deut. vii. 6, 7. “*The Lord thy God hath chosen thee to be a special People unto himself, above all*
— xiv. 2. “*People that are upon the Face of the Earth. The Lord did not set his Love upon*
“*you, nor chuse you, because ye were more in Number than any People, (for ye were*
“*the fewest of all People;) but because the Lord loved you, &c.*

I ADDED further, “That we spake not of Degrees of Holiness, as comparing Man with GOD therein, otherwise than the LORD himself hath done: “But as GOD is absolutely perfect, and infinite in all essential Attributes, moral and divine; so there is a Holiness applicable to Man as a perfect Creature
Gen. i. 27. “of GOD: *For in the Beginning God created Man in his own Image, in Righteousness and true Holiness*; and yet we do not say that Man was equal therein
Eph. iv. 24. “to GOD: Even so, Man may be truly restored by GOD, through CHRIST,
— v. 8. “to the same Holiness, and may, and ought to confess it, to the Honour of
“GOD, without any Presumption; seeing that since the Fall of Man, and
“before the Coming of CHRIST in the Flesh, GOD hath thus said to his
“People, *Be ye holy, for I am holy*; which the LORD would not have said, if
“like Holiness with his own had not, through his Word, been attainable by
“them. And so likewise of GOD’s Righteousness, as well as his Holiness,
1 John iii. 7. “where it is said, *Little Children, let no Man deceive you: He that doth Righteousness, is righteous, even as he is righteous.*”

UPON this their Minister was silent; but the Justices and People being desirous that some other Points should be moved and debated, Capt. *Bassett*, having great Sway among them, proposed that we should adjourn from his House to their Meeting-house, (near by) where I might (if I could) make out the Matter more fully, with what else might occur, before the People. To this the Minister was averse; but the Captain, being seconded by the rest of the Justices,

stices, the Minister was over-ruled, and to the Meeting-house we went, and the People followed us. It was some Time before their Minister pitched upon a Point upon which to oppose us; but at last, (notwithstanding what had passed before) he moved this Question, (as thinking himself strongest in that Point, in the common Opinion of the People, into which the Priests of every sort have deceived them) *viz.*

ANNO
1704.

“WHETHER there be a State of Freedom from Sin attainable in this Life?” And I, being willing, as the LORD might enable me, to make our Doctrine, in that Point, plain to the People, assumed the Affirmative; and my Opponent assumed the Negative.

THE Affirmative being mine, I was to prove it; and accordingly began and proceeded after the Manner of the Apostles *Paul* and *John*: First to prove, “That all Men commonly sin in this Life in a State of Nature, or are liable thereto by Temptation; and then, that the Offers of Salvation are made by GOD the Father unto all Mankind in CHRIST the Son of GOD; and that whosoever does accept of those Offers in GOD’s Way and Time, may not only be saved at last, but freed from Sin in this present World.

“THE Apostle *Paul*, in his Epistle to the *Romans*, proves the *Gentiles* (of whose Lineage are all Nations, the *Jews* excepted) to be Sinners, by breaking the Law of GOD written in their Hearts, whereby they became conscious of Sin, and guilty before GOD. And the *Jews* likewise, according to the Psalms of *David*, where it is written concerning them, *There is none righteous, no not one: There is none that doth Good, no not one.* And again, *God hath concluded them all in Unbelief, that he might have Mercy upon all.* And again, *The Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe.*

Rom. ii. 14,
15.
— iii. 9, 10;
12.
— xi. 32.

“THE Apostle having thus proved all to be Sinners, both *Jews* and *Gentiles*, he proceeds to preach Salvation to all by the LORD JESUS CHRIST, saying, *Being justified freely by his Grace*, (which hath appeared unto all Men) *through the Redemption which is in Jesus Christ: Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God.* Which Faith must be obtained in this Life, or never.

— iii. 24, 25;

“THE same Apostle, in another Place, proceeds to set forth Freedom from Sin in this Life likewise by the same Saviour, saying, *As by the Offence of one, Judgment came upon all Men to Condemnation; even so, by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.* This free Gift is the Grace of God which bringeth Salvation, and hath appeared to all Men; teaching us, (especially all who believe therein) that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World: That where Sin once abounded, Grace might much more abound: That as Sin hath reigned unto Death; even so might Grace reign thro’ Righteousness, unto eternal Life, by Jesus Christ our Lord. What shall we say then? Shall we continue in Sin, that Grace may abound? God forbid: How shall we who are dead unto Sin live any longer therein? Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over him. For in that he died, he died unto Sin

— v. 18:

Tit. ii. 11, 12:

Rom. v. 20,
21.

— vi. 1, 2, 6,
7, 8, 9, 10.

once:

ANNO

1704.

Rom. vi. 11,
18, 20, 22.

— vii. 4, 5, 6.

— — 7.

— II. 13.

— — 14.

— — 18.

— — 23.

— — 24.

“ *once: But in that he liveth, he liveth unto God. Likewise reckon ye also your-*
 “ *selves to be dead indeed unto Sin, but alive unto God, through Jesus Christ our*
 “ *Lord. Being then made free from Sin, ye became the Servants of Righteousness;*
 “ *for when ye were the Servants of Sin ye were free from Righteousness: But now,*
 “ *being made free from Sin, and become Servants to God, ye have your Fruit unto*
 “ *Holiness, and the End everlasting Life.* Again, after this Apostle had brought
 “ this Doctrine of Freedom from Sin in this Life to a Period, under the Simi-
 “ litude of the Death and Resurrection of CHRIST, and thereby established
 “ the Certainty of it, he resumes the same Doctrine in the Beginning of the se-
 “ venth Chapter, under another Similitude, and brings it to the like Conclufi-
 “ on; *For when we were in the Flesh, the Motions of Sins (or Passions) which*
 “ *were (discovered) by the Law, did work in our Members, to bring forth Fruit unto*
 “ *Death; but now we are delivered from the Law, that being dead (or being dead*
 “ *to that) wherein we were held, that we should serve (God) in Newness of Spi-*
 “ *rit, and not in the Oldness of the Letter. That ye should be married to ano-*
 “ *ther, even to him who is raised from the dead, (who is without Sin) that we*
 “ *should bring forth Fruit unto God.* They being dead unto Sin, and the carnal
 “ Mind, which is Enmity against GOD, in which, (a State of Nature) they
 “ had been held, they then became as pure Virgins, espoused unto him who had
 “ died for them in divine, pure, and matchless Love (who cannot be joined to
 “ any unclean Thing) in the new Covenant of everlasting Love, Light, and
 “ Life eternal, that they, by him, might bring forth Fruit unto GOD; which
 “ is Holiness, Righteousness, Truth and Peace, and not Sin or Evil.

“ AND a third Time the Apostle proceeds, and insists upon the same Doc-
 “ trine, and finally establisheth it unalterably the same Way: First, setting
 “ forth the Power of Sin in the Flesh, (notwithstanding the moral Precepts of
 “ the Law, which proves insufficient until we come unto CHRIST, or until
 “ his Power be inwardly revealed, by whom alone full Freedom and Delive-
 “ rance from Sin in this Life, and eternal Salvation from the Wages thereof in
 “ another World, is come) the Apostle, speaking concerning himself and the
 “ Church of CHRIST at that Time, and the State they had been in before
 “ they believed in him, saith, *When we were in the Flesh, the Motions of Sins*
 “ *did work in our Members, as above: That the Knowledge of Sin comes by*
 “ *the Law: That Sin brings spiritual Death; and, being discovered by the*
 “ *Commandment, becomes exceeding sinful: That the Law is spiritual, but*
 “ *Man, in his natural and fallen State, is carnal, a Slave to his own Corrupti-*
 “ *ons, Lusts, and Sins: For though the Law (which is Light, and the Com-*
 “ *mandment, which is as a burning Lamp) discovers to Man his Duty, what*
 “ *he ought to do, and leave undone; yet, through the Weakness of Nature in*
 “ *its fallen State, and the Suggestions of the Evil One in the Imaginations and*
 “ *carnal Mind, (no good Thing being in the Flesh) the Apostle, and others under*
 “ *the Law, were held captive, and under a long and hard Struggle for Liberty*
 “ *and Victory, but could not obtain it by all the legal Precepts, or rational As-*
 “ *sent unto them, nor by his own Learning or natural Powers. He delighted*
 “ *in the Law of GOD in his Mind; yet, seeing another Law in his Members,*
 “ *(to be understood as the Temptations of the Evil One, working in the Lusts*
 “ *and Corruptions of the carnal Mind) warring against the Law of his Mind, and*
 “ *bringing him into Captivity to the Law of Sin, which was in his Members;*
 “ *and seeing no Way of Deliverance, by the Law of Moses, from Sin, he cries*
 “ *out, as it were aloud, under a Sense of the whole Weight, Power, Force, and*
 “ *Body of Sin, and saith, O wretched Man that I am, who shall deliver me from*
 “ *this Body of Death!*

Now,

“ Now, though the Apostle, in all this, speaks as in the first Person, (setting
 “ forth the State he had once been in, or rather the State in which the Jews
 “ were who had not believed in CHRIST; for this Apostle had been,
 “ *touching the Righteousness of the Law, blameless*) yet it is plain, that neither
 “ the Apostle himself, nor the true Believers and Followers of CHRIST in that
 “ Day, were in that State of Sin at that Time, but redeemed from it: For in-
 “ stantly, after the Apostle had thus cried out, *Who shall deliver me from the Body*
 “ *of this Death!* he immediately, and most comfortably answers, *I thank God,*
 “ *through Jesus Christ our Lord;* and adds, *There is therefore now no Condem-*
 “ *nation to them which are in Christ Jesus, who walk not after the Flesh, but af-*
 “ *ter the Spirit; for the Law of the Spirit of Life in Christ Jesus, hath made me*
 “ *free from the Law of Sin and Death.*

ANNO

1704.

Phil. iii. 6.

Rom. vii. 25.

— viii. 1, 2.

“ Now, seeing the Apostle speaks of a State of Captivity and Bondage un-
 “ der the Law, or Power of Sin and Death in this Life, and of a State of Re-
 “ demption and Freedom from that Law also, in this present World, by CHRIST,
 “ including the Apostle himself, and every living Member of the true Church,
 “ neither he, nor any other of them, as such, could be in those two opposite
 “ States at the same Time, or in so short a Time as he was in writing that Part
 “ of his Epistle; which, in an ordinary Way, might be in less than two Hours:
 “ but Sin being reprov'd and condemned in them, by the Manifestation of the
 “ Holy Spirit of CHRIST, and the Righteousness of the Law fulfilled in them,
 “ and they become the Sons of GOD thereby, they were gradually led out of
 “ Sin into all Truth, according to the Promise of CHRIST; whose Word is
 “ Truth, and sure for ever unto all who believe, love, and obey him.

— iv. 14.

John xvi. 7.

“ AND also, in another Place, this Apostle confirms the same Doctrine,
 “ with respect to the present Salvation, State, and Attainments of the true Dis-
 “ ciples of CHRIST in that Day; where he saith, *For we ourselves also were*
 “ *sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living*
 “ *in Malice and Envy, hateful, and hating one another; but after that the Kind-*
 “ *ness and Love of God our Saviour towards Man appeared, not by Works of*
 “ *Righteousness which we have done, but according to his Mercy he saved us, by*
 “ *the washing of Regeneration, and renewing of the Holy Ghost, which he shed on*
 “ *us abundantly, through Jesus Christ our Saviour; which must be done in this*
 “ *Life, or else there will be no entering the Kingdom of GOD; for no unclean*
 “ *Thing can enter there.*

Tit. iii. 3—6.

1 Cor. vi. 11.

1 Pet. i. 2, 3.

John iii. 3.

“ The Apostle Paul having thus, in this Epistle, fully preached the glorious
 “ Doctrine of Liberty from Sin in this Life, through JESUS CHRIST, the
 “ Word, Son, Wisdom, and Power of the Father, as he likewise preaches the
 “ same in divers Places of others of his Epistles, not necessary to be mentioned
 “ at this Time, I proceed to prove the same Doctrine, by the Authority and
 “ Testimony of the Apostle John, who preached it after the same Manner, that
 “ it may be established from the Mouths of two so great and faithful Wit-
 “ nesses.

“ FIRST, That all have sinned and wanted Salvation: 2dly, That CHRIST
 “ died for all Mankind: And, 3dly, That all who believe in the LORD JESUS
 “ CHRIST, and follow him in the Regeneration, are not only freed from all
 “ Sin in this Life, but eternally saved in that which is to come.

“ IN the first Place the Apostle reminds the Church, what was the Testimo-
 “ ny of the Apostles unto them from the Beginning of their preaching of the

- ANNO 1704.
1 John i. 1, 3, 5. " Gospel, and the Certainty of it, as what they *had heard, seen, and handled of the Word of Life*; so that they certainly knew, and were Witnesses of the Truth they delivered unto others, *That God is Light, and in him is no Darkness at all.*
- 8, 9. " IN the next Place, that they had formerly, in their natural State, been Sinners; but having confessed their Sins unto the Holy One, who, in Love and Mercy, convinceth and reproveth the World of Sin, then his Faithfulness and Justice was made manifest in them, not only in the Forgiveness of the Acts of their Sins against his Law, but likewise in cleansing them from all the inward Pollution of Sin and Unrighteousness.
- Rev iii. 19.
John xvi. 18.
— 7, 9. " IF they had said they had not sinned, they would then have given GOD the Lie, who sent his Son to save them from their Sins: but though all have sinned, yet GOD, in infinite Love, Mercy, and Goodness, hath sent his Son, the LORD JESUS CHRIST, *to be a Propitiation for the Sins of the whole World*; thereby declaring his Mercy and Goodness in him unto all Mankind, to be testified in due Time. And the Sin and Condemnation of the World stands in this; That CHRIST is come into the World, not only as Man and lifted up, but also as he is the true Light, *which lighteth every Man that cometh into the World*; but the World neither knoweth him, nor believeth in him, (as that Light) nor loveth him, but Men rather love themselves, and Darkness, wherein to act their own Wills, and hide from themselves their own evil Deeds.
- 10.
Mat. i. 21.
John iii. 16.
1 John ii. 2.
1st. xlii. 1.
John iii. 14, 19.
— i. 7, 8, 9, 10, 16. " AND although this divine eternal Light reproveth and condemneth all Sin and Evil in Mankind, yet Faith therein doth not only restore and preserve from final Perdition, but hath the Promise of Life eternal: And, on the contrary, he that believeth not is under present Condemnation, not for Acts of Sin and Evil only, but because *he hath not believed in the Name of the only begotten Son of God*. Thus is Faith in the LORD JESUS CHRIST, the Son of GOD, as he is lifted up and crucified, and likewise as he is the true and divine Light, (and that Faith accompanied and evidenced with good Works) necessary and effectual for Redemption, and present Restoration of unbelieving, sinful, polluted Mankind, from under their present Condemnation, and for their Preservation unto Life eternal.
- 1 Tim. iv. 8. " AND seeing GOD the Father, through JESUS CHRIST the Son, hath given a saving Gift of his divine Light, Spirit, Grace, and Truth, (which is one and the same) unto all Mankind, to lead, direct, and guide them, as an ever-living, infallible Teacher unto all, that whosoever shall believe therein, and repent of their Sins, and obey him in his Manifestations in their Hearts, Minds, and Understandings, shall be surely led into all Truth, and consequently out of all Untruth and Error; which must be in this Life, where Sin, Untruth and Error only are. The Cause of such the LORD JESUS will advocate before the Father.
- ii. 3, 4, 9, 10.
— iii. 14. " AND as the Knowledge of GOD and CHRIST is eternal Life; so the Evidence of that Knowledge is the keeping of his Commandments, and the Love of the Brethren: And whoever pretendeth to that Knowledge, and keepeth not his Commandments, is a Liar, and CHRIST, who is the Truth, is not in him; he is a Reprobate, and his Sins remain upon him, notwithstanding the Sufficiency of the Propitiation in its own Nature, and to its general and proper End: But whosoever keepeth his Word, in him is the Love
- ii. 5. " of

“ of GOD perfected ; whereby such sanctified Souls know, not only that their
 “ Sins are forgiven them, but that they are in him that is true, in whom there
 “ is no Sin ; and such walk in the Way of Faithfulness and Obedience to the
 “ Father in all Things, even as CHRIST himself walked, who never sinned ;
 “ which sinless walking must refer to the Christian Conduct in this World, in
 “ order to be settled at last in the Kingdom of Glory ; where nothing sinful or
 “ unclean, while so, can come.

ANNO
 1704.
 1 John ii. 6.

“ AND this Apostle clearly distinguisheth three several States and Orders in
 “ the universal Church of CHRIST at that Time ; that is to say, *Little Chil-*
 “ *dren, young Men, and Fathers* : And it hath ever been the same from that
 “ Day unto this, and ever will be, from Age to Age, and Generation to Ge-
 “ neration, to the End of the World. He writes first unto little Children in
 “ CHRIST, that they should not sin : For this Apostle, as all the rest, ha-
 “ ving once been such, knew the Danger they were in of being enticed
 “ by the Evil One, mysteriously working in their own natural Propensities,
 “ Affections, Passions, and Desires, even after they had known something of
 “ the Beginning of the Work of CHRIST, the Word of GOD, in them ; and
 “ yet, if such should sin, he (to preserve them from despairing of the Mercy of
 “ GOD, through a Consciousness of Sin, and the Accusations of the Evil One)
 “ remarks the Provision which is made for their Safety, saying, *If any Man*
 “ *sin, we have an Advocate with the Father, Jesus Christ the Righteous.* Their
 “ Sins were forgiven them, and they knew the Father.

— — 1,

Heb. 9. 24.
 1 John ii. 1,
 13, 13.

“ 2dly, THE Apostle writes unto the young Men in CHRIST, not that
 “ they should not sin, (they having attained a further Degree of Growth and
 “ Establishment) but because they were strong through the abiding and in-dwel-
 “ ling of CHRIST, the Word of GOD, in them, and had thereby overcome
 “ the Wicked One ; and there was nothing then to lead them into Sin, but
 “ they were preserved from the Sins and Evils of the World through the Prayer
 “ and Intercession of CHRIST, untill they attained a further Degree of Know-
 “ ledge of GOD, and in due Time became Fathers.

— — 14.

“ 3dly, HE wrote unto the Fathers of the Church, not as to Children, that
 “ they should not sin ; nor as to young Men, who were not yet perfect in
 “ Knowledge ; but because they had known him who is from the Beginning :
 “ They were come to the certain infallible Knowledge of GOD and CHRIST,
 “ as sure as (and more so than) they could know the Certainty of any Object,
 “ knowable by hearing, seeing, or handling thereof : They knew CHRIST, not
 “ only as the Messiah, sent of the Father into the World in human Nature, but
 “ as he is the Word of Life, manifested unto them, and in them : And that was
 “ the Message of the Apostles to the Church (the Congregation of GOD) from
 “ the Beginning of the Publication of the Gospel, in order to true Church-fel-
 “ lowship ; that as CHRIST is the Word of Life from the Father, so GOD
 “ is Light, and in him is no Darkness at all. And this Message was thus de-
 “ clared, by the Apostles and Messengers of CHRIST, unto the universal
 “ Church of GOD, that they might have Fellowship with them, whose Fel-
 “ lowship was with the Father, and with his Son JESUS CHRIST ; which plain-
 “ ly implies the Presence of the Father and Son divinely and sensibly in them,
 “ and in every true and living Member of that holy and saved Body ; where
 “ no Sin, Uncleaness or Unrighteousness can remain or come : For they who
 “ live in Sin, live in Darkness, and are dead unto GOD while they live in the
 “ World ; and when they pretend to Fellowship with GOD and CHRIST in

— i. 2.

— — 5.

— — 3.

— — 6.

“ his

ANN O
1704.

“ his Church, they lie, and do not the Truth, but continue in Sin, and have
 “ only a Church and Fellowship therein of their own inventing and composing,
 “ and not of the LORD: For as the Father and Son are one, a divine and
 “ eternal Light, in whom there is no Darkneſs; good Works are the Evidence
 “ of true Faith in him; and even ſo, walking and having Converſation in and
 “ through this preſent World of Darkneſs, in and by that Light, is the true and
 “ only Teſt of Fellowship with GOD and CHRIST, and the univerſal Church
 “ of CHRIST, wherever hidden, diſperſed, or viſible in the World; all the
 “ Members of this holy Chriſtian Fellowship having not only all their Tranſgreſ-
 “ ſions pardoned, but are alſo cleaned, by the Blood and Spirit of CHRIST,
 “ from *all Sin*.

1 John i. 7.
Heb ix. 14.
Rev. i. v.

“ THOUGH I have been long upon this neceſſary and important Doctrin
 “ of the Apoſtles of CHRIST, let your Patience bear a little longer, till I add
 “ ſome more Texts out of the ſame Epiſtle of the latter, in further Confirmation
 “ of the ſame Doctrin; where he ſaith, *Every Man that hath this Hope in him,*
 “ (that is, of ſeeing the LORD as he is) *purifieth himſelf even as he is pure;*
 “ *and in him is no Sin. Whoſoever abideth in him, ſinneth not; whoſoever ſinneth*
 “ *hath not ſeen him, neither known him. Whoſoever is born of God doth not com-*
 “ *mit Sin; for his Seed remaineth in him, and he cannot ſin, becauſe he is born of*
 “ *God.* It is therefore evident, that as many as receive the Word of GOD, by
 “ whom the World was made, *to them he gives Power to become the Sons of God,*
 “ *even to them that believe on his Name: Who are born not of Blood, nor of the*
 “ *Will of the Fleſh, nor of the Will of Man, but of God.*

1 John iii. 3,
5, 6, 9.

John i. 1, 10,
12, 13.

“ Now, I would have the Auditory to obſerve, that this Epiſtle of *John*
 “ was written chiefly to preſerve the Church of GOD from being ſeduced from
 “ the Teachings of CHRIST, the Word of Life, (of which they were born)
 “ by the Antichriſts in thoſe Days; who attempted to draw them therefrom,
 “ back into the Rites of the Law of *Moses*; effectually ended by the Coming
 “ and Maniſtation of CHRIST the LORD, as appears by theſe Parts of the
 “ Epiſtle, where it is ſaid, *Little Children, it is the laſt Time,* (or Diſpenſation)
 “ *and as you have heard, that Antichriſt ſhall come, even now are there many An-*
 “ *tichriſts; whereby we know it is the laſt Time. They went out from us, but*
 “ *they were not of us; for if they had been of us, they would, no doubt, have*
 “ *continued with us: but they went out, that they might be made manifeſt that they*
 “ *were not all of us: But ye have an Unction from the Holy One, and ye know all*
 “ *Things. Theſe Things have I written unto you concerning them that ſeduce you:*
 “ *but the Anointing which ye have received of him abideth in you, and ye need not*
 “ *that any Man teach you: but as the ſame Anointing teacheth you of all Things, and*
 “ *is Truth, and is no Lie; and even as it hath taught you, ye ſhall abide in him.*

Gal. i. 6.
— iii. &c.

1 John ii. 18,
19, 20, 26,
27.

John xvi. 7,
8, 13.

2 Cor. i. 21.

“ AND the Succeſſors of thoſe Antichriſts, and their Supporters, (who have,
 “ from Age to Age, even until now, formed and compoſed unto themſelves
 “ Images, and Likeneſſes of Religion and Worſhip, from miſtaken, wreſted,
 “ and miſapplied Texts and Portions of the Holy Scriptures, intermixed with
 “ many and various Inventions and Imaginations of their own, and impoſed and
 “ obtruded their Forgeries, by Violence of Perſecutions, upon the Church of
 “ CHRIST and Mankind) are ſtill, under various Names, Forms, Communi-
 “ ties and Powers of the Earth, the chief Oppoſers that CHRIST, and his true
 “ Miniſters and Doctrin (which in itſelf is the ſame now as then) do meet
 “ with in this Generation. Thoſe Antichriſts had once been Profeſſors of
 “ CHRIST, and many of them then were, as to his outward Coming in the
 “ Fleſh,

“Flesh, but had gone out, and apostatized from the Spirit of CHRIST, the
 “holy Anointing, and from the divine Light of GOD, and the Fellowship of
 “the Faithful therein; denying thereby the LORD who bought them; attempt-
 “ing to draw the Church of GOD after themselves and their false Teachings,
 “and to establish the Rites and Righteousness of the Law of *Moses*, in their
 “own erroneous Sense; together with their own heterodox Sentiments concerning
 “the Faith of CHRIST, imposed by Persecution and Antichristian Violence:
 “And so it is now, by the same Spirit, in like mercenary Members; who come
 “in their own Names and Wills, and not in the Name, Will, and Power of the
 “LORD, and seek and propagate their own Interest, Honour, Power, and
 “Glory only, and not the LORD’s, nor the good of Mankind; but to make
 “a Prey, Gain, and Advantage of them unto themselves.”

ANNO

1704.

1 John ii. 22.

2 Tim. iv. 3.

THESE Things having passed after this Manner, I drew to a Conclusion
 thus: “That though by Nature, as we are the Offspring of the First *Adam*,
 “we have a Seed of Evil or Sin in us; which springing up, and we acting ac-
 “cording to its Motions, (being influenced by the Evil One) become guilty be-
 “fore GOD; yet, as we receive and believe in, and unite with CHRIST, the
 “Word of GOD, the Second *Adam*, the LORD from Heaven, the quicken-
 “ing Spirit, and are Witnesses of his Work in our Hearts, we become born
 “of him, (that Seed) who never fell, or could fall, Children of GOD, and
 “Heirs of his precious Promises, Partakers of the divine Nature, and have
 “present Redemption from under the Power of Sin and Satan.”

DURING all this Time, which held above an Hour, the People were very
 still; but their Minister was fretful, and interrupted me often, for he saw what
 I said took with them: But several of the Justices reprehended him openly di-
 vers Times, and he was much down and discouraged.

WHEN I had done, he answered, “*That there is not a just Man upon the*
 “*Earth that doth good and sinneth not*; and that *if we say we have no Sin we*
 “*deceive ourselves* ;” with some such Things in favour of Sin, very short, and
 so sat down.

Eccles. vii. 20.

1 Kings viii.

46.

2 Chron. vi.

36.

I REPLIED, “That I had already repeated one of those Texts of Scripture,
 “and some others to the same Purpose; (for I intended at first to anticipate
 “him in what they usually alledge in favour of that pernicious Doctrine, of *Sin*
 “*Term of Life*) and that whatsoever was written in the Law, was to them who
 “were under it. It is true, while Men were under that Law, which gave the
 “Knowledge of Sin, but did not redeem from it, all these Things were true
 “as to them: For the Law made nothing perfect; but the bringing in of a better
 “Hope doth: which Hope is *Christ in us, the Hope of Glory*; the Law of the
 “Spirit of Life by CHRIST, which, received and believed in, worketh in us
 “a Conformity to the Will of GOD; which the Law of *Moses* could not do,
 “as I have already proved.”

1 John i. 8.

Rom. iii. 19.

— viii. 3.

John vii. 19.

Heb. vii. 11,

16, 19.

Col. i. 27.

THIS Opposer was very angry at all this, and several Times broke out in-
 to opprobrious Language, and false Charges against us as a People; but several
 of the Magistrates reprov'd him: And Captain *Basset* alledging still, that the
 Apostle was in that sinful and wretched State when he wrote that Epistle, un-
 dertook the Argument, but advanced nothing new, only the Weakness of Na-
 ture since the Fall, and how easily we are prevailed upon to sin. Whereupon
 I took the Bible again, and showed him, in the same Chapter, “That the Apo-
 “He

ANNO 1704.
Rom. vii. 5, 6. "He speaks only of a State under the Law, (but was not in that Condition himself at that Time) in these Words, *For when we were in the Flesh, the Motions of Sins which were by the Law, did work in our Members to bring forth Fruit unto Death; but now we are delivered from the Law, that being dead wherein we were held, that we should serve in Newness of Spirit, and not in the Oldness of the Letter.* Here it is evident, that the Apostle speaks of two very differing States; of Sin, in which they had once been, whilst in the Flesh, or carnal Mind, and of Freedom from Sin in the Spirit; and they could not be in those two opposite States at the same Time. By the Law is the Law or Power of Sin made manifest, or discovered, reproved, and condemned in the Mind and Understanding; but Sin is not thereby, or can by any outward Law, be subdued and slain, until Man believe, repent, receive, follow, and obey the Law of the Spirit of Life; which doth not only reprove and condemn for Sin, but destroys it.

— vii. 6. "Now, that wherein we are captivated, and held in our first and natural
— viii. 7. "State, is our carnal Mind; which being *Enmity against God*, neither is or can be, as such, subject unto his Law; but that *Enmity* being slain and crucified
— vi. 6. "by the Cross of CHRIST, the Grace and Spirit of GOD, and the Body of
John viii. 24. "Sin destroyed, that henceforth we should not serve Sin, then the reprov-
Gal. v. 24. ^{34.} "ving and condemning Power of the Law ceaseth to work in the Soul; for
— ii. 20. "they who are CHRIST's *have crucified the Flesh, with the Affections and Lusts.*
— vi. 14.

"AND though they who are in the Flesh cannot please GOD, yet the Apostle, by the Flesh, doth not mean the natural Body, but the carnal Mind;
Rom. viii. 8, "for he saith, *But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any Man have not the Spirit of Christ, he is*
9. "none of his."

By this Time the Truth being in some Measure over the People, they were generally calm and silent; and being asked, If they were satisfied? they made no Reply; only one pettish Justice, of the old envious sort, a Friend of Sin, with an Air of Rancour, said, *No*: And Captain Bassett, being desirous of further Dispute, said, "He could not yet believe that Mankind could be freed from Sin in this Life." But neither of them assigned any Foundation or Cause for their Unbelief. And then their Minister, taking fresh Encouragement from them, blustered out several harsh and false Charges, and railing Accusations against us as a People; which I took in writing, and put him upon his Proof, *viz.*

"1st, THAT the Quakers hold lying and damnable Principles.

"2^{dly}, THAT the Scriptures of the Old and New Testament are the Ground of Faith, and Rule of Life."

BOTH which I denied, and put him upon his Proof; which he undertook, and began thus, *viz.* "The Words of the Charge seem harsh, but I cannot help it; the Nature of the Thing requires it, and it is not I that bring the Charge, but
1 John ii. 4. "GOD, upon their own Disobedience: *For, as it is written, he that saith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.*
"Now our blessed LORD hath commanded, as you will find it written in the
"28th Chapter of Matthew, at the 19th and 20th Verses, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all Things whatsoever I have*
"com-

“ *commanded you : And, lo, I am with you always, even unto the End of the World.*
 “ Now, these People, living in the avowed Neglect of this great Commandment,
 “ and yet pretending to know GOD and the Way of GOD, they are Liars, and
 “ the Truth is not in them : Therefore all sober Christian People ought to
 “ beware of them, and shun them as Deceivers.”

ANNO
 1704.

To this I answered, “ That if by this Scripture he understood Water Baptism, as I apprehended he did, he mistook it ; for every Institution of CHRIST is plain and explicit, and Water not being mentioned there, he must prove it, if he could, some other Way : But if it were Water Baptism, then he himself, and all of his Communion, living in neglect of this Commandment, (as he imagines it to be, are equally, if not more guilty ; not being in the Practice of any Baptism ever instituted by CHRIST, or in use in his Church in the Days of his Apostles, or for some hundreds of Years after, either as to the Manner, Instrument, or Subjects of Baptism : For Sprinkling is no Baptism, nor are Infants the Subjects of it ; for the Words of the Text are, *Teach all Nations, baptizing them in (or rather into) the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all Things whatsoever I have commanded you, &c.*

“ THE Instrument of Baptism here, according to your Minister, was Water, and the Manner of applying it, as is well known, and as the Word itself signifies, was by going into the Water and washing (particularly the Feet) therein : The Subjects were not Infants, but such as were capable, not only of being taught, or made Disciples and Believers, but likewise of observing and doing all Things which CHRIST had taught his Disciples ; of which Infants are not capable : And if CHRIST had commanded his Disciples to baptize with Water, and they had only sprinkled, they had not then obeyed him, but acted another Thing, in their own Wills, and made themselves Transgressors. And if CHRIST had sent his Disciples with such a Message, (as is plain he did not) what is that to this Man, or any such ? Who sent them to do so ?”

THEN the Priest replied, and said, “ He did not sprinkle Infants.” I answered, “ What dost thou then ? Dost thou pour Water on their Faces off thy Hand ? Or dost thou wash their Faces with it ; for it seems thou dost not baptize them ? If not, thou dost not obey the Commandment in thy own Sense, if it were a Command to thee : But this is only a low equivocal Evasion.”

HE replied, “ You have no Baptism at all ; and the Question is not, whether we are in the right Mode of baptizing, but whether you do, or not, break CHRIST’s Command in the Neglect of it in any Form ? And seeing you do neglect it, you are Liars, and hold lying Principles.”

THEN, directing my Answer to the People, I said, “ The Question on this Head is equally applicable, Who is in the Right, or who is in the Wrong ? and not only whether you be in the right Mode of Water Baptism, but whether you have any at all ; (and it appears, as above, you have not) and whether that be Water Baptism in the Text, where Water is not mentioned, as your Minister hath suggested, but not proved, and only begged the Question, which I have not granted ? And whether they who neglect, or omit Water Baptism, be Liars, and hold lying Principles ? And as to us, whom he thus accuseth, we have, through the Mercy of GOD, the true Baptism here com-
 “ manded,

ANNO
1704.

“ manded, which is that of the Spirit; of which this Man is no competent
“ Judge, being ignorant of that great and saving Work of the Baptism of the
“ Son of GOD. And I add one Question more, Who sent him, and such as
“ him, either to baptize or sprinkle? It doth not appear that they are sent of
“ CHRIST: But if he hath sent them to baptize, and they do not so, but on-
“ ly rantize, then they break his Command by their own Rule; and when
“ they say to a Child, *I baptize thee*, or to others present, *I baptize this Child in*
“ *the Name of the Father, Son, and holy Ghost*, they then lie in and unto that great
“ Name of the Holy One, and before the People; who are yet so blind as not
“ to see they are acting upon false and lying Principles.

2 Cor. ii. 5.
— xii. 11.
— xv. 10.
1 Cor. i. 14.
Rom. xi. 13.
Acts ix. 15.
— xxvi. 17,
18.

“ THE LORD gave a Command to his Eleven Apostles to preach unto,
“ and disciple and baptize all Nations: But what is that to these Men now,
“ who assume upon themselves a bare, imperfect, and mistaken, or vicious Imit-
“ tation of it; in which they send one another with temporal, carnal, and cor-
“ rupt Views, in both the Senders and Sent; without any Command from
“ GOD, but from Men; who know nothing of the Mind of GOD, nor at all
“ seek it therein; nor have any Power from him in what they do? For a Com-
“ mand of that Nature to the Apostles, is none to any one else, unless he be
“ likewise qualified, endued, and sent by the same Power: For if this was
“ Water Baptism, (as it is evident it was not) then it would have been a Com-
“ mand and sufficient Mission to the Apostle *Paul*, who, though not behind
“ the Chief of the other Apostles, as to any Gift or Qualification whatsoever
“ necessary to a Gospel Minister, and *laboured more than they all*, assures us,
“ that *Christ sent him not to baptize, but to preach the Gospel*. And as he was
“ in a particular Manner the Minister of the *Gentiles*, and Messenger of the Pro-
“ mise of GOD unto them, to *turn them from Darknefs unto Light, and from the*
“ *Power of Satan unto God*, none can succeed him in baptizing with Water who
“ had it not by Command from CHRIST himself. And, as that great Apostle
“ could not justly be accused and stigmatized as a Neglector and Breaker of the
“ Command of CHRIST in that Case, or a Liar, and holder of lying Principles,
“ when he thanked GOD he had not proceeded any further than he did, in a
“ Practice for which he had no Command or Authority; neither can or ought
“ we: But being in so good Company therein, and having no Command from
“ CHRIST to baptize, or sprinkle, or pour on Water, or any way at all to use
“ it herein, we cannot honestly be charged with any Neglect of it, nor call'd Liars
“ therefore, nor holders of lying Principles, nor void of Truth; but Men of
“ Truth, assuming nothing to ourselves, but what we have freely received from
“ the LORD, the Gift of his Grace, in which we minister freely, without Money
“ and without Price; and therefore all sober Christians ought rather to receive
“ us, and our Christian Testimony, for Truth, and to shun the mercenary Hire-
“ lings of the Times, of every Form, and beware of those as Deceivers, who
“ falsely accuse and calumniate us: For it is written, *He that receiveth you, re-*
“ *ceiveth me; and he that receiveth me, receiveth him that sent me.*

2 Tim. iii. 3.
Mat. x. 40.
John. xiii. 20.

— viii. 21.

“ SEEING then these Men say, they are sent of CHRIST, by these Words
“ in the Text, to teach and baptize all Nations; and the LORD hath not sent
“ them thereby, nor by any other Mission, and they every one sit down where
“ they can deceive the ignorant People out of a Maintenance, and do not baptize
“ any, but only sprinkle; and confirm their Disciples in their Sins for Term of
“ their Lives; and thereby exclude them from the Kingdom of GOD at last;
“ they are Liars against GOD and to Mankind, and the Truth is not in them:
“ The powerful Name of the Father, Son, and Holy Ghost they are ignorant
“ of,

“ of, and prophane it; and therefore all sober Christian People ought to be
“ aware of them, and shun them as Deceivers.

ANNO
1704.

“ THEN I told the People that there was a Fallacy in his Argument, which
“ they might easily perceive: For the Apostle *John* was not then writing of any
“ Commandment of that Nature, (being only ministerial) but of the Moral
“ Commands of GOD, which were given to that People, the *Jews*, from the
“ Beginning of the Dispensation of GOD unto them by *Moses*; where it is writ-
“ ten, *Thou shalt not hate thy Brother in thine Heart: Thou shalt in any wise rebuke*
“ *thy Neighbour, and not suffer Sin upon him. Thou shalt not avenge, nor bear*
“ *any Grudge against the Children of thy People; but thou shalt love thy Neigh-*
“ *bour as thyself.*

Lev. xix. 17,
18.

“ AND the LORD JESUS CHRIST, who came not to destroy the Law,
“ but to fulfil it, said unto his Disciples, the same Night in which he suffered,
“ *A new Commandment I give unto you, that ye love one another; as I have*
“ *loved you, that ye also love one another. By this shall all Men know that ye are*
“ *my Disciples, if ye have Love one to another. And the Apostle John saith,*
“ *Brethren, I write no new Commandment unto you, but an old Commandment which*
“ *ye had from the Beginning: The old Commandment is the Word which ye have*
“ *heard from the Beginning. And who so keepeth his Word, in him verily is the*
“ *Love of God perfected: Hereby know we that we are in him. By the Word*
“ here may be understood the whole Commandments of GOD, moral and
“ divine, as the Root and Perfection of all; and, by the old Commandment,
“ may be understood the same preached by *Moses* unto that People in the Wil-
“ derness in the Beginning; where it is written, *This Commandment which I com-*
“ *mand thee this Day, it is not bidden from thee, neither is it far off. It is not in*
“ *Heaven that thou shouldest say, Who shall go up for us to Heaven, and bring it un-*
“ *to us, that we may hear it, and do it? Neither is it beyond the Sea, that thou*
“ *shouldest say, Who shall go over the Sea for us, and bring it unto us, that we*
“ *may hear it, and do it? But the Word is very nigh unto thee, in thy Mouth, and*
“ *in thy Heart, that thou mayst do it.*

John xiii. 34,
35.
1 John ii. 7, 5.

John i. 1.

Lev. xxx. 11,
12, 13, 14.

“ BY this Word GOD commanded *Adam*, that he should not eat of the
“ Tree of Knowledge of Good and Evil; by the same he spake unto *Noah*,
“ *Abraham, Jacob, Samuel, Solomon, Elijah, Isaiah, David, Jeremiah, Ezekiel*,
“ and, from Time to Time, unto all the Prophets of GOD, in their several
“ Ages, according to the Doctrine of the Apostle *Peter*, who expressly calls this
“ Word the Spirit of CHRIST; where he saith, *Receiving the End of your*
“ *Faith, even the Salvation of your Souls. Of which Salvation the Prophets have*
“ *enquired, and searched diligently, who prophesied of the Grace that should come*
“ *unto you. Searching what, or what Manner of Time the Spirit of Christ*
“ *which was in them did signify, when it testified before-hand the Sufferings of*
“ *Christ, and the Glory that should follow.*

Gen. ii. 17.
— vi. 13.
— xv. 1.
— xxxi. 11.
Sam. xv. 10.
1 Kings xvi. 11
— xvii. 2, 8.
2 Kings xx. 4.
Isa. xxxviii. 4.
1 Chr. xxii. 9.
Jer. i. 2, 4.
Ezek. i. 3.
— iii. 16.
1 Pet. ix. 10,
11, 12.

“ THIS is the Word by which GOD spake unto *Moses*, and appeared in a
“ manner so tremendous, that *Moses* hid his Face; for he was afraid to look
“ upon GOD.

Exod. iii. 4,
6, 14.
— iv.

“ THIS is the same Spirit and Power given unto the Seventy Elders, by
“ which they preached in the Camp of *Israel* in that Day; as it is written, *The*
“ *Lord came down in a Cloud, and spake unto Moses, and took of the Spirit that*
“ *was upon him, and gave it to the Seventy Elders: And it came to pass, that*

Num. xi. 16,
17, 24, 25.

- ANNO 1704. " *when the Spirit rested upon them, they prophesied, and did not cease. So that un-*
 John v. 19. " *til this Holy Spirit come upon Mankind, unto that Purpose, from GOD, they*
 — viii. 23. " *neither ought nor can preach aright to the Profit of the People.*
- xv. 5. " THIS eternal, unchangeable, Almighty Word, is the Wisdom and Power
 1 Cor. i. 24. " of GOD, by which he made the Worlds; which, in the Fulness of Time, he
 Heb. i. 2. " cloathed with human Nature, under the Name and Character of JESUS
 John i. 3, 10, " CHRIST, the Messiah and sent of the Father; who was born, lived, died,
 14. " rose from the Dead, and ascended into Heaven, and was first preached as
 " such, by his chosen Witnesses, Apostles, and Ministers; and afterwards (in
 Deut. xxx. 12. " like Manner as the same Word and Commandment had been preached by
 " Moses and the Seventy Elders in their Day) by the Apostle Paul, in his evan-
 Rom. x. 6. " gelical Doctrine; where, speaking of Israel, he saith, *The Righteousness which is*
 " *of Faith speaketh on this wise: Say not in thine Heart, Who shall ascend into Hea-*
 " *ven? (that, is to bring Christ down from above:) Or who shall descend into the*
 " *Deep? (that is, to bring up Christ again from the dead:) But what saith it? The*
 " *Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of*
 " *Faith which we preach.*
- John xiv. 26. " AND this is the same which the Apostle John calls the Anointing, the Spi-
 1 John ii. 20. " rit of Truth, which teacheth all Things pertaining unto our Duty to GOD,
 27. " and one to another in him: And as they had declared unto the People from
 — i. 5. " the Beginning of their spiritual Ministry, *that God is Light, and in him is no*
 " *Darkness at all;* so he writes of this divine Light, as of the new Command-
 — ii. 8, 9, 11. " ment, the Evidence and Fruit whereof is divine and brotherly Love: But he
 " who hateth his Brother *is in Darkness even until now;* he is not come to
 Isa. xlii. 6, 7. " CHRIST, the Gospel-light of the Gentiles, and Covenant of GOD with them,
 — lx. 2. " but remaineth *where Darkness covereth the Earth, and gross Darkness the People,*
 — xxv. 7. " *under the Region and Shadow of Death,* where the Life of the Second Adam,
 Mat. iv. 16. " the LORD from Heaven, the quickening Spirit, is not yet known.
- Mat. xxviii. " AND let me observe to you once more, that this Command in the Text
 19. " is only ministerial and personal, as are all those Gifts of the Holy Spirit of
 1 Cor xii. " CHRIST; such as Wisdom, Knowledge in the Things of GOD, Faith, Heal-
 " ing, working of Miracles, Prophecy and preaching the Gospel, discerning of
 — — 11. " Spirits, divers kinds of Tongues, the Interpretation of Tongues; *but all these*
 " *worketh that one and the self-same Spirit, dividing to every Man severally as*
 " *he will:* By which GOD hath set in his Church, first, Apostles; secondly,
 " Prophets; thirdly, Teachers; after these, Miracles, then Gifts of healing, Helps,
 — — 29. " Governments, and Diversities of Tongues: *Are all Apostles? Are all Prophets?*
 — xiv. 1. " *Are all Teachers? Are all Workers of Miracles, &c. Follow after Charity, and*
 " *desire spiritual Gifts, but rather that ye may prophesy. He that prophesieth*
 — 3. 5. " *speaketh unto Men to Edification, and Exhortation and Comfort. I would that*
 " *ye all spake with Tongues, but rather that ye prophesied; for greater is he that*
 " *prophesieth than he that speaketh with Tongues, except he interpret, that the*
 — 12. 39. " *Church may receive edifying. Forasmuch as ye are zealous of spiritual Gifts,*
 " *seek that ye may excel, to the edifying of the Church. Wherefore, Brethren, covet*
 — xii. 12. " *to prophesy, and forbid not to speak with Tongues. Thus every one is to be*
 " *exercised in his own Gift, to general Edification and Comfort, without any*
 " *Emulation or Strife, to the hindering or lessening of the Helps and Services*
 " *one of another, and creating and promoting of Schisms, and quenching of*
 " *Love; which is the divine Life and Cement of the Body.*

THUS

“ THUS you may observe, that all these, and like Gifts of the Spirit, are ministerial and personal, for the Edification of the Body of CHRIST, the Church: Therefore, if he that hath Wisdom do not exercise it in the Church to Edification and Help, he who hath the Gift of Prophecy is not to be blamed, because he who hath Wisdom doth not use it to its right End: And if he who hath Knowledge doth not use it to the End for which it is given him, he who hath the Gift of Faith is not therefore to be blamed: And if he who hath the Gift of Prophecy, or preaching the Gospel, (for these are all Gifts of the Spirit, in all Ages of the Church, and not human Acquirements) do not duly attend upon his Ministry, they who have the Gifts of Wisdom, Knowledge, or discerning of Spirits, are not to blame, nor ought they to be accused as holding lying Principles for his Neglect; nor for not using of the proper Gifts one of another, but for their own only: No more are we worthy of being charged as holding lying and damnable Principles, in declining to use Water Baptism, seeing CHRIST hath not sent or commanded us to do it; but some of us to preach the Gospel, others to teach the Way of Truth by Word or Writing; and all to believe in GOD and in CHRIST, in every Dispensation and Manner of Appearance, whether in the Flesh among the *Jews*, or as divine eternal Light, or as he is the Holy Spirit of Life, the LORD and Giver of Life eternal, to all that believe in him and obey his Voice. This Charge therefore upon us, by your Minister, of holding of lying and damnable Principles, is a manifest Perversion and Misapplication of the Holy Scripture; a false Gloss and Inference, not at all due unto us, but rather unto himself, as an Advocate for Sin, and a Minister of it.

ANNO
1704.

“ AND though it is not incumbent upon me, as the Question or Dispute is stated, to prove, that Water Baptism was not commanded in that Text, but upon your Minister, and he hath not done it; yet, for your Sakes, and of my Friends present, I find my Mind engaged to endeavour to make it manifest, that it was not Water Baptism, but the Baptism of the Holy Ghost; the first being the Baptism of *John*, and the latter of CHRIST.

Mat. xxviii.
19.

“ *John* the Baptist was sent of GOD to preach Repentance to the *Jews*, and to baptize them with Water, saying, that they should believe in one to come after him, who he did not then know, but that he was among the People, and ready to appear: That he was a Baptizer superior to himself, and should baptize them with a more excellent Baptism; and that was CHRIST. *John* was the Servant, and his Baptism was with Water, and was to decrease, and consequently come to an End; but CHRIST is the Son of GOD, and his Baptism is with the Holy Ghost and divine sanctifying Fire, and increaseth and remaineth until the End of the World: And as CHRIST fulfilled all the Righteousness of the Law of *Moses* in his own Person; so likewise as *John*'s Baptism, in point of Time, came before his, and the Time of his publick Appearance, (though he needed no Repentance, not having sinned) it was incumbent upon him to fulfil the Righteousness of that Dispensation likewise; and therefore he was baptized of *John* as others were: And thus concentrating in himself all the Righteousness of the typical Dispensations of GOD, he became from thenceforth the sole Dispenser of Righteousness unto all Nations and People, throughout all Generations unto the End of the World; and he himself is that essential Righteousness in his own Nature: And therefore, as soon as he had fulfilled all that Righteousness, he began to be made manifest, and to preach Repentance to the *Jews*, as *John* did, (that being most necessary to their sinful State) declaring the Kingdom of GOD to be at hand to

— iii. 1, 2.
John i. 33.

Mat. iii. 11.

“ that

ANNO 1704. “ that People ; (for he was not sent at that Time, nor in that Manner, to the
 “ Gentiles) and calling Disciples, he sent them forth among the *Jews*, declaring
 “ him to be the Messiah, and preaching in his Name the same Doctrine, and
 “ baptizing with the same Baptism, as to the Mode and Instrument of it, but
 “ with this Distinction as to the Application and End of it, *John* with Water
 “ unto Repentance, but with no Object of Faith certain, not in any Name de-
 “ clared, but in him who was to come after, or to be made manifest ; but the
 “ Disciples of CHRIST preached the same Doctrine, and baptized with the
 “ same Baptism. but in the Name of the LORD JESUS, as the true Object of
 “ Faith ; declaring him to be the Messiah, of whom *Moses* and the Prophets
 “ wrote, now already come and made manifest ; not unto Repentance only, but
 “ for Remission of Sins repented of, in the Name of him who was shortly to
 “ be offered up unto GOD, a Propitiation for the Sins of the whole World.

John iv. 1, 2. “ AND it is said, that JESUS made and baptized more Disciples than *John*
 “ did ; yet he did not baptize any in his own Person ; that was below the Di-
 “ spensation of the Baptism *John* had ascribed unto him, and committed unto
 “ his Administration by the Father : which is a Dispensation of eternal Sub-
 “ stance, of Light, Life, Virtue and Power, and not of Shadows or Symbols,
 “ for the Time that then was, until they were capable of higher Attainments
 “ and Services.

“ THE Apostles and Disciples of CHRIST being thus in the Practice of
 “ Water Baptism, and other Services of that Day, the LORD, when they were
 “ able to bear it, plainly told them who he was, that is, the Way, the Truth,
 “ and the Life ; and foretold them of his Sufferings, a little before it came to
 “ pass ; of his Departure from them ; that he must go away as to his bodily
 “ Presence, but should come again in Spirit, by which he should be in them as
 “ their Comforter : And this Promise he made in the Father’s Name, which
 “ was to come to pass as the Effect of his own Prayer and Intercession.

Mat. xxviii. 19, 20. “ AND accordingly, after he had suffered, and finished his Testimony on
 Luke xxiv. 47. “ Earth, and was risen from the dead, he appeared to his Disciples, and gave them
 Acts i. 8. “ several infallible Proofs of it : And the Apostles being present with him, in
 “ a Place appointed, a little before he ascended into Heaven, he said unto them,
 “ All Power is given unto me in Heaven and in Earth, and Repentance and Re-
 “ mission of Sins must be preached in my Name unto all Nations, beginning at Jeru-
 “ salem ; and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea,
 “ and in Samaria, and unto the uttermost Part of the Earth. Go ye therefore, teach
 “ all Nations, baptizing them in the Name of the Father, and of the Son, and of
 “ the Holy Ghost ; teaching them to observe all Things whatsoever I have command-
 Mark xvi. 15, 16. “ ed you : And, lo, I am with you alway, even unto the End of the World. Go ye
 “ into all the World, and preach the Gospel to every Creature ; he that believeth,
 John xv. 26. “ and is baptized, shall be saved, but he that believeth not shall be damned. And,
 — xii. 48. “ behold, I send the Promise of my Father upon you : But tarry ye in the City of
 2 Thes. ii. 12. “ Jerusalem, until ye be endued with Power from on high. But ye shall receive
 John iii. 18. “ Power after that the Holy Ghost is come upon you. For *John* truly baptized with
 Luke xxiv. 49 “ Water ; but ye shall be baptized with the Holy Ghost not many Days hence.
 Acts i. 4, 5, 8.

“ HERE their Mission and Work were greatly enlarged ; for, before,
 Mat. xv. 24. “ they (as well as himself) were confined to the *Jews* only, until he had
 — x. 5b. “ finished his Testimony unto them on Earth ; but now they are sent unto
 “ all Nations under Heaven, to the uttermost Parts of the World. They
 “ had

“ had been before baptized with *John's* Water Baptism; and they had baptized
 “ many in the Name of the LORD, without any other Power from on high,
 “ with the same Baptism: But now they themselves were to be baptized with a
 “ more excellent Baptism, (foretold by *John*) the Baptism of CHRIST;
 “ which was with the Holy Ghost, and divine, holy, Soul-cleansing Fire: And
 “ then, and not before, they were to go out, in that glorious, wonderful, and
 “ powerful Name, in that Soul-saving Work and Service: For after the
 “ LORD had given them this Command, *to go teach all Nations, baptizing*
 “ *them, &c.* he restrained them by a subsequent Order from going by virtue of
 “ that Command only, until they were actually endued with Power from the
 “ Father, saying, *But ye shall receive Power after that the Holy Ghost is come*
 “ *upon you; for John truly baptized with Water, but ye shall be baptized with*
 “ *the Holy Ghost not many Days hence.* Now, by all this, it is clear, that the
 “ LORD CHRIST spake all these Things, at one and the same Time, unto
 “ his Apostles, and with good and plain Connection, very intelligible to any
 “ unprejudiced or unprepossessed Understanding; though they are dispersed in
 “ the Scriptures, and some part recorded by one Evangelist, and some by
 “ another, and not entirely by any one of them: And that he distinguish-
 “ eth between the Baptism of *John* with Water, (then in practice, and shortly
 “ to be superseded, and cease in point of Obligation) and the Baptism of
 “ CHRIST himself by the Spirit; which, as it is the Gospel Baptism and Di-
 “ spensation, was not then commenced, nor could be, until CHRIST ascended,
 “ and was glorified with the same Glory that he had with the Father before the
 “ World was made: And the LORD CHRIST doth not mention in all this,
 “ any other Water Baptism but that of *John*, in Distinction to the Baptism of
 “ the Spirit; which he establisheth alone, as his permanent, necessary, and sa-
 “ ving Baptism to the End of the World: Nor is it at all probable, or any way
 “ likely, that CHRIST would re-institute Water Baptism, which they were al-
 “ ready in the practice of, by his own Authority and Countenance, that had its
 “ Time and Use already, and not so much as name Water in all the Words of the
 “ Institution, but by way of Contradistinction and Precaution; lest they should
 “ so far mistake, in so great and necessary a Point, as to think he instituted ano-
 “ ther Water Baptism: And, though they were Apostles of CHRIST, and
 “ had received some Degree of the Spirit, and were thereby sanctified, so far
 “ as to be fitted for the Services to which they had been hitherto called, yet
 “ they were not at this Time so thoroughly converted, or their Understandings
 “ so far opened, as to know either the Nature of this Baptism, or Extent of
 “ their Commission therein: For worldly Views had prepossessed their Minds,
 “ and anticipated and misguided their Judgments for the present, until the ho-
 “ ly Thing declared itself unto them; till the Holy Ghost came and was mani-
 “ fested in them, by its own divine and powerful Influence and Work: For
 “ unto all that CHRIST said unto them on that Subject, they answered him
 “ like Men deeply prepossessed with Views and Sentiments, of CHRIST and
 “ his Kingdom, quite contrary to the Nature of it, and the Truth; after a car-
 “ nal Manner saying, *Lord, wilt thou at this Time restore again the Kingdom to*
 “ *Israel?*

ANNO

1704.

Mat. iii. 5.

— — 11.

Acts i. 8.

— — 5.

John vii. 30.

— xii. 16, 17.

Mat. x. 20.

— xx. 22.

— xiii. 11.

Acts i. 6.

“ IT is not to be admired therefore, that none of them understood CHRIST
 “ either as to the Nature or Extent of their Mission, at that Time, until *Peter*
 “ was sent to the House of *Cornelius*, (who was a *Gentile*) which was about
 “ eight Years after this Command; for till then, notwithstanding the plain
 “ intelligible Words of CHRIST, they still thought Salvation was confined un-
 “ to themselves, the *Jews* only; until CHRIST himself demonstrated the

— x. 34, 35,

44.

— xi. 14, 15,

16, 18.

ANNO 1704. “ contrary by Matter of Fact, in baptizing *Cornelius* and his Household with
 “ the Holy Ghost, by the Ministry of *Peter*; and then his Understanding was
 “ opened and enlarged; and the rest likewise, who had yet remained ignorant,
 “ were, by his Relation of the Facts and Circumstances of the whole Matter,
 “ convinced and satisfied, both as to the Nature and Extent of their Commis-
 “ sion, that it is a spiritual Baptism and Dispensation, wherein Salvation is of-
 “ fered, through CHRIST, unto all Nations and Ages, and from Generation
 “ to Generation to the End of the World.

John xiv. 16, 26. “ BUT though the Spirit of CHRIST, which is essential Truth, and clothed
 — xv. 26. “ with a human Mind, leadeth those who believe and follow him, into all Truth;
 — xvi. 12. “ yet not all at once, but as we poor, low, weak Mortals are made able to bear,
 — xvii. 17, “ from one Degree of Convincement, Illumination, Sanctification, Understand-
 19, 20, 21, “ ing, Experience, and Knowledge, to another, under the Conduct of the
 22, 26. “ Spirit, until we arrive at as great Perfection as our Nature is capable of
 1 Cor. ii. 6. “ in this present World: which is no small Degree; in order to be compleatly
 — xiv. 20. “ fitted for a far greater Glory, and full Establishment, in a more excellent and
 Col. i. 28. “ permanent World to come, in Life everlasting.”
 2 Cor. vii. 1.
 Eph. iv. 12.

Now, it is an easier Matter for any Man of tolerable Sense, in a few Sen-
 tences, to puzzle any Cause, or perplex any Truth or Point of Doctrine of the
 Gospel, before incompetent Judges, than for the most sincere, skilful, and
 competent Ministers of it, to disentangle the Matter, so as to make it clear
 to common Capacities, and thereby command the Assent of their Under-
 standings; especially when such Auditors are prepossessed and prejudiced a-
 gainst the Truth, by a Series of Practices and Habits to the contrary, under
 a false Apprehension of their being in the right: And therefore my Opponent
 replied, “ That notwithstanding all I had said on that Head, it must still be

Mat. xxviii. 19. “ Water Baptism which was commanded in that Text; for several of the
 “ Apostles and Ministers in that Day, baptized with Water, after the Coming
 “ of the Holy Ghost; and their Practice is the clearest Way to determine what
 “ is the Mind of CHRIST herein. For Instance, when *Peter*, being filled with
 “ the Holy Ghost, at the Time of the first Effusion thereof, answering this
 “ Question of the *Jeros, Men and Brethren, what shall we do?* Said unto them,
 “ *Repent, and be baptized every one of you, in the Name of Jesus Christ, for the*
 “ *Remission of Sins, and ye shall receive the Gift of the Holy Ghost.* Here it is
 “ plain, that *Peter* adviseth them who believed, to repent and be baptized in
 “ the Name of JESUS CHRIST, as a necessary Qualification, both for the Re-
 “ mission of Sins and Gift of the Holy Ghost: And this cannot be understood
 “ of any other Baptism but that of Water; for this is to presede, and the Holy
 “ Ghost to succeed upon it, the former as a Condition, in a manner, of the
 “ latter; and accordingly, *They who gladly received his Word, were baptized.*
 — — 41.

— x. 47, 48. “ AGAIN, when *Peter* preached unto *Cornelius* and his Household, after they
 — xix. 5. “ had received the Holy Ghost, he commanded them to be baptized; which
 — viii. 12, “ could not be any other than Water Baptism. And *Paul* baptized twelve
 14, 15, 16, 17. “ Disciples at *Ephesus*; which must have been with Water, for they received the
 “ Holy Ghost afterward. And when *Philip* preached unto the *Samaritans*, they
 “ believed him, and were baptized, both Men and Women.

— viii. 35. “ AND *Philip* baptized the Eunuch; and *Saul* was baptized; and *Lydia* and
 — ix. 18. “ her Household were baptized; and the Goaler and his Household were bap-
 — xvi. 15, 33. “ tized; and many of the *Corinthians* were baptized. And all those Instances,
 — xviii. 8. “ being

“ being after the Coming of the Holy Ghost, they show, that it was Water
 “ Baptism which was commanded in the Text; and all Ages since having been
 “ in the Practice of it, declare they have ever so understood it, from that Time
 “ until now.”

ANNO
 1704.

To this I answered, “ Though I have sufficiently spoken to this Point al-
 “ ready, and distinguish’d between Baptism with Water by *John*, but not in, Mat. iii. 5, 6,
 “ any Name certain; and the same Water Baptism by the Disciples of CHRIST 11.
 “ in his Name, which was certain; and the People of *Israel*’s being generally Mark i. 8.
 “ baptized by *John*, only unto Repentance, and not for Remission of Sins: Be-
 “ cause he in whose Name alone Remission of Sins is, was not then made mani-
 “ fest, nor had suffered for our Sins, it was necessary they should be baptized
 “ with the same Baptism, in the Name of the LORD JESUS, as soon as he was
 “ made manifest, for the Remission of Sins, when repented of. And though
 “ there were several Administrators of Water Baptism at the same Time, *John*
 “ and the Disciples of CHRIST, to several Purposes; yet it was the same Bap-
 “ tism: For Water Baptism is but Water Baptism, whoever be the Minister;
 “ and can no more reach to the Inside, to the purifying of the Mind, than could
 “ the Blood of Bulls. And though there are some Instances of the Admini- Heb. x. 4.
 “ stration of Water Baptism, after the Commencement of the Ministration of
 “ the Baptism of the Spirit; yet they are but very few, and of those now men-
 “ tioned several are uncertain, whether the Subjects were baptized with Water
 “ at all or not; and those which are certain confirm my Assumption, that it
 “ is not Water Baptism which is mentioned by *Matthew* in that Place; but is
 “ the Baptism of the Spirit only, they being generally distinguished in every
 “ Instance: That with Water in the Name of CHRIST only; and that with
 “ the Spirit, in the Name, Power, and Authority of the Father, Son and Holy
 “ Ghost, as comprehensive of all the Righteousness of GOD, and the fulfilling
 “ of all his Promises unto Mankind through his Word. For when *Peter* said
 “ unto them who heard and believed his Doctrine, *Repent, and be baptized*
 “ *every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye* Isa. xlv. 3.
 “ *shall receive the Gift of the Holy Ghost*; the Evangelist adds, *Then they who* Acts ii. 41.
 “ *gladly received his Word, were baptized.*

“ THIS Faith and Baptism were effected in them by the hearing of the John viii. 43.
 “ Word by which *Peter* preached the Gospel; as may well be explained by
 “ these Texts of Scripture, where it is said, *Now ye are clean through the Word*
 “ *which I have spoken unto you.* And again, *For their Sakes I sanctify myself,*
 “ *that they also might be sanctified through the Truth.* Neither pray I for these
 “ *alone, but for them also which shall believe in me through their Word.* And it
 “ is to be considered, that though the *Jews* were generally baptized by *John*
 “ unto Repentance; yet they repented of their Repentance, so far as after-
 “ ward to deny, reproach, vilify, and crucify the LORD and CHRIST of
 “ GOD. This cannot be understood of those *Jews* who had believed in
 “ CHRIST, in the Days of his Flesh, and publicly acknowledged him as the
 “ Messiah, by being baptized by his Apostles in his Name; but of them who
 “ had not believed in CHRIST, notwithstanding their Baptism by *John*, nor
 “ had brought forth Fruits meet for Repentance; but, as a Generation of Vi-
 “ pers, had blasphemed the LORD and Giver of Life, sent of the Father, in
 “ eternal Love and Mercy, to save them: It was therefore necessary that they
 “ should first believe in him, and repent again of all their Sins; especially of
 “ that great Sin of denying and crucifying the LORD, before they could be
 “ baptized with the Holy Ghost, or know the sweet Movings, Runnings, Flow-
 “ ings, John vii. 32,
 “ 39.

John viii. 43.
 — xv. 3.
 — xvii. 17.
 19, 20.
 — vii. 38, 39.

Mat. iii. 5.
 Luke vii. 29.
 Acts ii. 23, 36.

John vii. 32,
 39.

ANNO
1704.

“ ings, and divine Consolations thereof in their Hearts, as the saved of the
“ LORD.

“ AGAIN, *John* the Baptist was sent to the *Jews* only, and not to the *Gentiles*, with his Baptism; nor was CHRIST himself sent, in the Flesh, to any others but the *Jews*; nor were the Disciples of CHRIST sent, in that Day; nor with any other Baptism than *John's* Water Baptism; nor was there ever any other Water Baptism instituted by CHRIST: Then it follows, that as *John's* Baptism was to decrease, and CHRIST's to increase, as soon as CHRIST's Baptism commenced, obtained, and took effect, as a Dispensation of Life and Salvation to them who believed, Water Baptism ceased, in point of Obligation, and is effectually ended, though imitated by some in Practice unto this Day.

John iv. 42.
1 Tim. ii. 6.
— iv. 10.
Heb. x. 1, 2,
3, 4.

“ BUT, as the Rites of the Law of *Moses* were never incumbent upon the *Gentiles*, nor CHRIST sent unto them in the Flesh, the Mission of the Apostles unto them was of a divine and spiritual Nature, a Dispensation of Light and Life from GOD, through JESUS CHRIST, the Saviour of all Nations under Heaven; so the Baptism of CHRIST to them is likewise spiritual; not with elementary Water, which cannot effect any more in Time of the Gospel, than legal and outward Institutions could in Time of the Law of *Moses*; but with the Holy Ghost, the Spirit of CHRIST: whereby the Mind, being thereunto turned, and believing therein, is inwardly taught and instructed in the Things and Knowledge of GOD, sanctified, justified, and eternally saved; being thereby united, as in a Covenant of divine Love and Life, unto him who sanctifies, and liveth for ever; and then because he liveth, we live also in him, and he in us, World without End. Amen.

Isa. xlii. 6.
John xvii. 21,
22, 23.

Acts x. 48.
— xi. 14.

— x. 43, 44.

— xi. 15.

— ii. 4.

— i. 5.

“ AND as to that Passage, where *Peter* commanded that *Cornelius* and his Household should be baptized in the Name of the LORD; the Case was this, He was sent only to tell them Words whereby they were to be saved, and he preached unto them accordingly; in the Conclusion whereof he said, That through the Name of CHRIST, whoever believeth in him shall receive Remission of Sins: And as he began to speak, or while he yet spake, the Words, the Holy Ghost fell on all them who heard the Word, as on the Apostles in the Beginning: Then *Peter* remembered the Word of the Lord, (with Understanding) how that he said, *John* indeed baptized with Water, but ye shall be baptized with the Holy Ghost.

— x. 2. 43.

“ HERE it is remarkable, 1st, That no more is needful for the Remission of Sins, or to fit Mankind for the Baptism of the Holy Ghost, but Belief in GOD, a good Life, a charitable Disposition, and Faith in the LORD JESUS CHRIST: But I observe here, as in some other Places of Scripture, a Difference between the Speech of the Apostle, and the Word by which he did speak; and that Men may hear the one, and not the other; for the Holy Ghost fell on them only who heard the Word: And CHRIST himself said to the *Jews*, *Why do ye not understand my Speech? Even because ye cannot hear my Word.*

John viii. 43.

“ 2^{dly}, THAT the Coming of the Holy Ghost upon such as believe, is the Baptism of the Holy Ghost; and that neither *Peter*, nor the rest of the Apostles, till that Time, (when *Peter* preached to *Cornelius*, &c.) understood the full Meaning of CHRIST, when he commanded them to go teach all Nations, baptizing them; for, till *Peter's* Understanding was opened by the Vision he
“ had

“ had to that Purpose, he did not know that the *Gentiles*, believing in CHRIST, ANNO
“ were to be saved as well as the *Jews*. 1704.

“ 3dly, THIS further demonstrates, that where CHRIST said, *Go teach all*
“ *Nations, baptizing them*, this Baptism is effected in preaching CHRIST by the
“ Power of the Holy Ghost, as in one and the same Act; *For as Peter began* Acts i. 8.
“ *to speak*, or while he yet spake, *the Holy Ghost fell on them who heard the* — x. 44.
“ *Word*, agreeable to some Words in their general Commission, *that he that be-* — xi. 15.
“ *lieveth and is baptized, shall be saved*: And, again, *Ye shall have Power after* Mark xvi. 16.
“ *that the Holy Ghost is come upon you.* Luke xxiv. 49.
Acts i. 18.

“ 4thly, WHERE the End is obtained, all Means conducing to that End na-
“ turally cease, and cannot be any further needful to that Purpose: Here Pe-
“ ter is sent to preach Words unto *Cornelius* and his Household, by which they
“ should be saved; he did preach, they believed, and the Salvation of GOD;
“ the saving Power of the Holy Ghost came upon them; and consequently
“ there could not be any Need, as to them, of being baptized afterwards with
“ Water in the Name of the LORD JESUS CHRIST; seeing they were al-
“ ready baptized into the Name, Word, Power, and Life of the Father, Son,
“ and Holy Ghost, by the Spirit of CHRIST, without using that Form of
“ Words.

“ 5thly, AGAIN, as to *Peter's* saying, *Can any Man forbid Water*, &c. it is — x. 47:
“ to be considered, that the *Jews* were a People blindly zealous, and obstinately
“ tenacious of every Thing that once obtained with them, as well after they
“ believed in CHRIST, as before, many thousands of them being still zealous
“ for their Law, and Water Baptism, in the Name of JESUS CHRIST, ha-
“ ving been so lately accustomed to it; and six of them, from *Joppa*, being with
“ *Peter*, and still remaining under their former Prejudices against the *Gentiles*,
“ as if they were not to be regarded of GOD, or saved, were astonished, because
“ they perceived, that *on the Gentiles also was poured out the Gift of the Holy* — — 45:
“ *Ghost*: And *Peter* being but newly convinced himself, by a Vision from GOD,
“ (notwithstanding the Extent of the Gospel to all Nations) that the *Gentiles*
“ were to be saved; and those believing *Jews*, seeing the Effects of the Doc-
“ trine of *Peter*, but not yet knowing the Purpose of GOD for the Salvation of — — 34.
“ the *Gentiles* by CHRIST; and lest these, and the rest of the believing *Jews*, — — 28.
“ should think that *Cornelius*, and his Household, being *Gentiles* by Nature, still
“ wanted to be baptized with Water in the Name of the LORD JESUS, as
“ they themselves had been, he said unto them, *Can any Man forbid Water, that* — — 47, 48.
“ *these should not be baptized, who have received the Holy Ghost as well as we?*
“ *and he commanded them to be baptized in the Name of the Lord. Then prayed*
“ *they him to tarry certain Days.*

“ *Can any Man forbid Water?* Here *Peter* speaks cautiously and faintly; as
“ if he had said, It is not prohibited; therefore, to prevent Offences, it may be
“ permitted. *And he commanded them to be baptized in the Name of the Lord*;
“ which shews still that he meant the same Baptism they used in *John's* Time,
“ and not into the Name of the Father, Son, and Holy Ghost, the Terms used
“ in the Account by *Matthew*. And as Baptism with Water was no Part of
“ *Peter's* Mission to *Cornelius* and his House, but only to preach unto them; — 6, 22, —
“ neither did he, in all his Defence, and Recital of the Passage, so much as once 33.
“ mention this Baptism, against those who accused him at *Jerusalem*, as if he
“ had been in an Error, and broken the Law of *Moses*, or stated Custom of — xi. 2, 3.
“ the

ANNO
1704.

John xvi. 12.
1 Cor. iii. 2.
Tim. i. 7.
1 Pet. i. 10.

“ the *Jews*, by going into the House of *Cornelius*, and eating with them : which
“ still shews, that neither *Peter*, nor any of those Believers with him, nor those
“ at *Jerusalem*, had any Apprehension of the Salvation of the *Gentiles*: And
“ that although the Holy Ghost, the Spirit of *CHRIST*, leadeth into all Truth,
“ yet not all at once, but gradually, as weak, ignorant, and scarce docile Man-
“ kind, are able to bear : Nor were the Apostles themselves opened at once
“ into all the Truths of the Gospel, lest they might publish them too soon, and
“ unseasonably unto the People, before they could understand or believe them ;
“ and so offend rather than save them.

Acts x. 48.

— xi. 2.

“ Now, to conclude upon this Head, though *Peter* did command them
“ to be baptized, not in the Name of the *Father, Son, and Holy Ghost*, (the
“ Terms of the Baptism in *Matthew*) but *in the Name of the Lord* ; yet it doth
“ not appear to whom he gave that Command ; nor that *Cornelius* and his
“ Household, or any of them, were so baptized : For then prayed they him to tar-
“ ry certain Days ; in which Time they might deliberate, it being a new Case,
“ whether they should be so baptized or not ; and it is most probable they
“ were not, seeing *Peter*, in his Defence at *Jerusalem*, doth not so much as once
“ mention any Thing of it.

Acts xix. 2, 3.

— — 4.

— x. 44.

— xix. 6.

1 Cor. xiv. 22.
Eph. iv. 7.

“ AND, as to that Instance at *Ephesus*, the Apostle *Paul*, finding some Per-
“ sons there under the Character of Disciples ; and, not taking notice of any in-
“ termediate State, or Dispensation, between believing in *CHRIST*, and recei-
“ ving the Holy Ghost, as the Fruit and Consequence of Faith in *CHRIST*,
“ asked them this Question, *Have ye received the Holy Ghost since ye believed?*
“ To which they answered, *That they had not so much as heard whether there be*
“ *any Holy Ghost*. This Answer seems to have surprized the Apostle at their Ig-
“ norance ; and he, having no other Baptism in view but that of the Holy
“ Ghost, replied, *Into what then were ye baptized? And they said, Unto John's*
“ *Baptism* ; which demonstrates, that though they had been baptized of *John*,
“ and directed to believe in one to come after him, yet they had not hitherto
“ believed in *CHRIST*, and consequently were wholly ignorant of the Dispen-
“ sation of his Holy Spirit ; and therefore *Paul* preached *CHRIST* unto them,
“ as the true and certain Object of their Faith, saying, *John verily baptized with*
“ *the Baptism of Repentance, saying unto the People, that they should believe on him*
“ *who should come after him, that is, on Christ Jesus* ; declaring him openly to
“ be the Person of whom *John* had spoken obscurely. And when they heard
“ this, they were baptized in the Name of the Lord *Jesus*, not in the Name of the
“ *Father, Son, and Holy Ghost* : And this is a like Phrase of Speech with
“ what is said before concerning *Cornelius* and his Household at the Preaching
“ of *Peter* : While he yet spake the Words, the Holy Ghost fell on all them who
“ heard the Word. And yet here, the Apostle *Paul*, in the Counsel of *GOD*,
“ being directed to further Means, after the Manner of the Law, laid his Hands
“ upon them, the Holy Ghost came on them ; and then they were endued with
“ some special Gifts ; they spake with Tongues and prophesied : they became
“ Ministers of the Gospel, as I understand it : But it doth not appear they were
“ baptized with Water ; but, being initiated into the Grace of *GOD* by Faith in
“ *CHRIST*, through the Ministry of the Apostle, they received a greater Degree
“ by his laying on of Hands.

Acts xviii. 12.

“ As to that Instance, when the *Samaritans* believed *Philip*, the Deacon,
“ preaching the Things concerning the Kingdom of God, and the Name of *Jesus*
“ *Christ*, they were baptized, both Men and Women. This was but the next Year
“ after

“ after CHRIST was crucified, and is of the like Nature and Import of that
 “ Passage before, by the Apostle *Paul* at *Ephesus*; for, *when they believed Philip*
 “ *preaching, they were baptized, both Men and Women*; which was about seven
 “ Years * before *Peter* preached to *Cornelius* and his Household, as before obser-
 “ ved: By Faith in CHRIST they received an Earnest of Grace, as a Seed of
 “ divine Life: They were initiated, by his Doctrine, into a Sense of the Be-
 “ ginning of the Work of the Spirit, in order to their Sanctification; becoming
 “ thereby clean as the new Bottles, prepared for the new Wine of the Kingdom
 “ of the Holy Ghost in greater Measure: For when the Apostles *Peter* and
 “ *John* had prayed for them, that they might receive the Holy Ghost, they
 “ laid their Hands on them, and they received the Holy Spirit accordingly.

ANNO
1704.

Mat. xiii. 19.
1 Cor. iv 5.
Mat. ix. 17.

Acts viii. 15;
17.

“ BUT, in the mean time, between the preaching of *Philip*, and their recei-
 “ ving the Holy Ghost, they had been baptized in the Name of the LORD
 “ JESUS, (professing the true GOD with the *Jews*) as was also *Simon Magus*;
 “ in which several Things are observable.

— — 16,
— — 13.

“ 1st, THIS Baptism being only in the Name of the LORD JESUS, was
 “ not that Baptism declared in *Matthew*, which is *in the Name of the Father,*
 “ *Son, and Holy Ghost*, but the same they were in practice of in *John's* Time,
 “ as before noted.

Mat. xxviii;
19.

“ 2dly, THAT the Apostles were the instrumental Ministers and Dispensers
 “ of the Holy Ghost unto others, his Power and Presence being with them,
 “ and they co-working with him therein, under his own immediate Counsel
 “ and Direction, as in all other the Parts and Means of the Salvation of Man
 “ kind; *for without him they could do nothing.*

John v. 19. 30
— viii. 28.

— xv. 5.

“ 3dly, *Simon Magus's* believing and being baptized, demonstrates, that a
 “ bare Belief that CHRIST is the Messiah, or Person of whom *Moses* and the
 “ Prophets prophesied, neither sanctifieth or qualifies for receiving the Holy
 “ Ghost, in a Gospel-sense; but that Men may be in a State of gross Sin and
 “ Uncleanness notwithstanding: And therefore let all such superficial Believers
 “ beware: for true Faith is the Gift of GOD, and comes into the Heart by the
 “ Operation of the Spirit of CHRIST; which is the Holy Ghost, by which eve-
 “ ry Minister of CHRIST preacheth the Gospel of the Kingdom of GOD;
 “ and sometimes by the immediate inward Work of the Spirit without any
 “ Instrument.

Eph. ii. 8:
Col. i. 12,

“ AS to that Instance of *Philip's* baptizing the Eunuch; it was very early
 “ in the Year of CHRIST, 34, the next Year after he suffered; and as *Philip*
 “ preached CHRIST unto the Eunuch, in which, by the Sequel, it is most
 “ probable he mentioned the Baptism of *John* with Water, and the same Bap-
 “ tism practised by the Disciples of CHRIST in his Name; and the Eunuch being
 “ but instantly convinced, and believing that CHRIST is the Person the Pro-
 “ phet wrote of, and what he had said of Water Baptism in his Name; he
 “ therefore proposed to be baptized by *Philip*; who permitted it, but not
 “ until he had examined his sincere and full Faith in CHRIST, and was satisfied
 “ in it, saying, *If thou believest with all thine Heart, thou mayest.* And here it
 “ is remarkable that *Philip* did not say to the Eunuch, Thou must be baptized,
 “ by way of Necessity; but, *Thou mayest*, as by way of Permission, not Duty:
 “ And his Faith was expressed in a few Words, *I believe that Jesus Christ is the*
 “ *Son of God.* It is plain then, that this was still the same Water Baptism be-
 “ gun

Acts viii. 35;
38.

* Third Day in Pentecost, Anno Domini 34, and *Peter* went to the House of *Cornelius* in 41.

ANNO
1704.

A^{cts} xx. 32.
— xxvi. 18.
Rom. xv. 16.
1 Cor. vi. 11.

“ gun by *John* indefinitely, without assigning any certain Object of Faith, and
“ carried on, for a Time, in the Name of JESUS CHRIST, as the Object of
“ the Faith of all that come unto GOD by him; through which Faith, the Be-
“ lievers being sanctified, and prepared as clean Vessels of Honour unto GOD,
“ they afterwards receive the Baptism of CHRIST; they are filled with the
“ Holy Ghost; of which we do not find that *Philip* said any Thing to the
“ Eunuch.

A^{cts} ix. 15.—
13.

“ As to that Instance concerning *Saul*, it is to be observed, that what CHRIST
“ said unto *Ananias* of *Saul* was this, *Go thy Way, for he is a chosen Vessel unto*
“ *me*, &c. And what *Ananias* said unto *Saul* was only this, putting his Hands
“ upon him, *Brother Saul, the Lord (even Jesus that appeared unto thee by the*
“ *Way as thou camest) hath sent me, that thou might receive thy Sight, and be filled*
“ *with the Holy Ghost. And immediately there fell from his Eyes as it had been*
“ *Scales; and he received Sight forthwith, and arose and was baptized.*

“ Now, here is not any Thing predicated of Water Baptism, nor any Thing
“ like it in the Action, nor the Name of JESUS CHRIST used therein, as was
“ common in Water Baptism; nor any Thing said by *Ananias*, as his Mission
“ from CHRIST, but that *Saul* might receive his Sight, and be filled with the
“ Holy Ghost. It cannot, therefore, be reasonably understood to be Water
“ Baptism, but the Baptism of the Holy Ghost; for that only is predicated in
“ the Mission of *Ananias*; which was performed by laying on of his Hands,
“ (in the immediate Counsel and Power of the Holy Ghost) being the Means
“ by which the Holy Ghost was often given in those Days, but never used in bap-
“ tizing with Water only. Again, if this had been Water Baptism, the principal
“ Part of the Mission, and the true End of it had remained unperformed; for
“ nothing is otherwise said of *Saul*’s actually receiving the Holy Ghost, without
“ which he could not perform the great End of his Calling, *To bear the Name*
“ *of the Lord before the Gentiles, and Kings, and the Children of Israel; or to suf-*
“ *fer so great Things (even Death at last) for his Name’s sake.* This, therefore,
“ was not Water Baptism, (which many have received with *Simon Magus*, and
“ yet have been, and still remain, as great Persecutors of JESUS as *Saul* was
“ before his Conversion) but the Baptism of CHRIST himself, by *Ananias* as
“ his Instrument, by his Holy Spirit.

—xvi. 14, 15

“ AND as to that Passage concerning *Lydia*; when the Apostle *Paul*, and
“ others, had preached unto certain Women by a River Side, *Lydia*, who was
“ before a Worshipper of GOD, (as *Cornelius* had been before he believed) and
“ her Household, were convinced by the Ministry of that Apostle, and were
“ baptized; but it is not said with Water, nor in any Name: and where the
“ Scripture is not exprefs, we may take it, and I think we ought, as in other
“ Places of like Import, and here conclude it was the Baptism of CHRIST by
“ the preaching of the Gospel only, in the Power and Wisdom of the Holy
“ Ghost, by *Paul* as the Instrument of it: Or, if it might be supposed to be
“ with Water, it must be concluded to be the same in use from the Beginning
“ of *John*’s Time, and the same with his; and not from that Institution, or De-
“ claration in *Mat.* xxviii. 19.

—30, 31,
33.

“ AND, as to that Instance, where the Goaler and his House are said to have
“ been baptized; the Passage is thus, At the preaching of *Paul* and *Silas* the
“ Foundation of the Prison was shaken, and their Bonds taken off, and the
“ Prison Doors opened by the mighty Power of GOD; upon which the Goaler
“ said

“ said unto them, *What must I do to be saved?* Their Answer was, *Believe on the Lord Jesus Christ and thou shalt be saved, and thy House.* [This was 53 Years after the Birth of CHRIST.] *And they spake unto him the Word of the Lord, and to all that were in his House; and he was baptized, and all his House straightway, believing in God with all his House.*

ANNO

1704.

Acts xvi. 30,

34.

“ IT is here to be observed, that the Apostles do not express any other Conditions of Salvation to them, but to believe on the LORD JESUS CHRIST, and say nothing of Baptism on that Account; but as the Apostles spake unto him and his Family the Word of the LORD, (which could not be but by the Power of the Holy Ghost) it is most probable that this Baptism was the Coming of the Holy Ghost at the same Instant when the Apostles preached; for they were baptized straightway, (before he brought them out of the Place where they preached, into his House;) which, being a little after Midnight, and in the Prison, it is no way probable they were baptized with Water; but the Fruits of their Ministry were, that the Goaler and his House rejoiced, believing in GOD: But if there can be yet any Room to think of Water Baptism here, it could be no other than the same the Apostles practised in *John's* Time; for as no Name is mentioned wherein they were baptized, it is most reasonable to think it was in the Name of the LORD JESUS CHRIST, since he was proposed as the Object of their Faith by the Apostles; and consequently was the same Baptism which the Disciples of CHRIST used in *John's* Time, and not any new Institution mentioned by *Matthew*; which was not in the Name of the LORD JESUS only, but in the Name (Virtue and Power) of the Father, Son, and Holy Ghost; that is to say, both into the holy Humanity, or human Nature of CHRIST, who never fell, and into his divine Nature likewise by the Holy Spirit, which partaketh of both; which no outward Water, in what Manner, or by what Administrator soever applied, can possibly effect, (being altogether an inward, spiritual, and invisible Work of CHRIST upon the Heart and Mind) no more than the Blood of Bulls and Goats could purify the Conscience, or take away Sin.

Heb. x. 4.

“ AND as to those *Corinthians* mentioned in the Acts of the Apostles, *Paul*, reasoning or disputing in the Synagogue every Sabbath, persuaded the *Jews* and the *Greeks*, and testified to the *Jews* that JESUS was CHRIST; but being opposed by the *Jews*, he went to the *Gentiles*: Yet *Crispus*, the chief Ruler of the Synagogue, with all his House, and many of the *Corinthians*, hearing the Apostles, believed in CHRIST, and were baptized. And what Baptism this was, appears by the First Epistle of *Paul* to the *Corinthians*, about five Years after; where, though he directed his Epistle unto the Church of God which was at Corinth, (and more particularly to the most worthy among them) to them who were sanctified in Christ Jesus, called to be Saints, with all who in every Place called upon the Name of Jesus Christ, &c. yet, in the Sequel of his Epistle, he calls them Babes and carnal, not able at that Time to bear, or understand the Spirituality of the Doctrine of the Apostles concerning GOD and CHRIST the LORD: Which shows, that many of them, if not the greatest Part, had not been baptized with the Holy Ghost; tho' they had so far believed in CHRIST as that he is the Messiah, (and were like the *Samaritans* before they received the Holy Ghost) having been baptized with Water only, the same continuing in Practice from *John's* Time, and being the same, and not by the Spirit, which supercedes it; not in the Name, Nature, Virtue and Power of the Father, Son, and Holy Ghost, but in the Name of JESUS CHRIST, or the LORD, only; and many of them by *Paul*, who ingenuously confesseth that he had no Authority from

Acts xviii. 8,

— — 4.

A.D. 59,

1 Cor. iii. 1,

2, 3.

— i. 13, —

17.

ANNO
1704.

“CHRIST (as I have said before) for so doing; nor do we find that any other had, though they mention several Ministers as Instruments of their Faith, about whom, and other Matters, they were divided, envying and striving one against another; and would have had the Apostles and Ministers of CHRIST as so many Sect Masters over them, as all the carnally minded and unconverted Professors of CHRIST do at this Day; which demonstrates, that neither those of the *Corinthians*, nor those at this Day, either were, or are, baptized with the Holy Ghost.

“BUT when the Church and Churches were further advanced, and grown in the Knowledge of GOD and of our LORD JESUS CHRIST, and more capable of the Doctrines of the Gospel, and Spirituality of them, and the Apostles themselves further opened and instructed therein by the Spirit of CHRIST, they were now more explicit and plain in this Doctrine of Baptism, than at first, as well as others: For though there had been divers intermediate Baptisms, before that of *John*’s, under various Dispensations, they all concentered in one at last; where the Apostle saith, *There is one Body and one Spirit, even as ye are called in one Hope of your Calling; one Lord, one Faith, and one Baptism; one God and Father of all, who is above all, and through all, and in you all: For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ: For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit; for the Body is not one Member, but many. And Christ is given of the Father to be the Head of all Things to the Church, which is his Body, the Fulness of him who filleth all in all.*

Eph. iv. 4, 5.
1 Cor. xii. 12, 13, 14.
Eph. i. 20, 22, 23.
Col. i. 18, 24.

“AND the same Apostle considers Water Baptism as of a legal original Nature, and ranks it among the typical Rites of the Law, saying, *In him (CHRIST) dwelleth all the Fulness of the Godhead bodily, and ye are complete in him, who is the Head of all Principality and Power; in whom also ye are circumcised, with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh by the Circumcision of CHRIST. Buried with him in Baptism, wherein also you are risen with him, through the Faith of the Operation of God, who hath raised him from the dead, &c. Let no Man therefore judge you in Meat, or Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Days, (or, say I, by a Parity of Truth, and of the Reason of Things, of Water Baptism) which are a Shadow of Things to come, but the Body (or Substance) is of Christ, &c. Wherefore, if ye be dead with Christ from the Rudiments (or Elements) of the World; why, as though living in the World, are ye subject to Ordinances? Touch not, taste not, handle not (which all are to perish with the using) after the Commandments and Doctrines of Men, &c.*

Heb. ix. 6.
10.
Col. ii. 9, — 22.

“AGAIN, the Baptism of the Holy Spirit of CHRIST hath Effects following it, which no other Baptism ever had, hath, or can have: That is to say, those who happily obtain it through Faith in that Holy Spirit, by which alone it can be administered, *are dead unto Sin, and walk in Newness of Life; and thenceforth do not serve Sin. And as many of you as have been baptized into CHRIST, have put on Christ. The old Man, in such, is crucified, and the Body of Sin destroyed; and therefore they do not serve Sin, being freed from it as if they were naturally dead; and that as certainly as CHRIST died, and as fully as he arose again from the dead. And therefore consider, O Priest and People, what all your Washings, Sprinklings, Touchings, Tastings,*

Rom. vi. 2,
3, 7.
— iv. 10, 11.
Gal. iii. 27.

“ Tastings, Eatings, Drinkings, Sabbaths, Holy Days, and others your carnal
 “ Ordinances and Rites, have done for you, lest, notwithstanding all these, you
 “ die in your Sins; and then he who is Truth hath said, *If ye believe not that*
 “ *I am he, ye shall die in your Sins; and whither I go ye cannot come.* And though
 “ the Almighty Father of the Universe hath sent his eternal Son as a divine
 “ Light into all the World, according to his Promise, I doubt ye do not, as such,
 “ believe in him, or, by Faith, receive, obey, and follow him, as the immediate
 “ Object and Conductor of your Minds; and if you die in that State of Unbe-
 “ lief and Disobedience, the Consequence, you may see, is dreadful.

ANNO

1704.

John. viii. 21,

24.

Isa. xlii. 1, 6.

John i. 1, 4, 9.

“ Now, having set forth what was the Practice of the Apostles of CHRIST
 “ concerning Water Baptism, and the true Foundation of it; and that there was
 “ no new Institution of any other Water Baptism by CHRIST, at the Time
 “ mentioned by *Matthew*, or any where else, but that the LORD speaks there
 “ of the Baptism of the Spirit only; I now proceed to take notice of what your
 “ Minister hath said, That all Ages, since the Days of the Apostles, have been
 “ in the Practice of Water Baptism, which declares they have ever so under-
 “ stood it, from that Age until now. This is a fallacious Position, adduced as a
 “ Foundation for a wrong Inference and Conclusion; whether wilfully to im-
 “ pose upon you and me, and continue and confirm you in Error; or ignorant-
 “ ly, as knowing no better, I shall not determine: For Water Baptism hath not
 “ been so practised, but was early laid aside and neglected; and another Thing,
 “ which is no Baptism, introduced, practised, and continued, instead of both it
 “ and the Baptism of the Holy Ghost: so that they have indeed had no Bap-
 “ tism at all: For there is no Account of Infant Baptism in all the Holy Scrip-
 “ tures, that it was ever instituted by CHRIST, or practised by any of the
 “ Apostles; but was pretended, by its Inventers and Imposers, long after the
 “ Time of the Apostles, to have been an Apostolical Tradition from about the
 “ seventieth Year of the first Century: And as the true Church became more
 “ and more obscured, by the dark Inventions of Antichristian Professors and
 “ Pretenders to Christianity, the worldly-minded and learned among them in-
 “ troduced many Errors into the Christian Profession, quite opposite and incon-
 “ sistent with the Nature of it, and Infant Baptism among the rest; which the
 “ worldly-wise first talked and disputed among themselves; and then, as the
 “ poor dark People were gradually prepared to receive those Errors, the In-
 “ venters thereof publickly preached them up as proper and necessary, until
 “ their Party became numerous, and of sufficient Power to impose them even
 “ on such as did see those Errors, and rejected them; which was not done till
 “ about the Beginning of the fourth Century; when, at a Council held at *Me-*
 “ *levitan*, Original Sin, baptizing Children, and other Matters were moved, and
 “ hotly debated among the worldly-wise and humanly-learned of that Age, (who
 “ are always the Disturbers, Distemper and Fever of the Church) it was deter-
 “ mined by Ninety-two of them only, in these Terms, *It is our Will, that all who*
 “ *affirm that young Children receive everlasting Life, albeit they be not, by the Sacra-*
 “ *ment of Grace, or Baptism, renewed; and that will not that young Children, which*
 “ *are new-born from their Mother's Womb, shall be baptized, to the taking away*
 “ *Original Sin, that they be anathematized:* that is, accursed. Which, in another
 “ like Council at *Carthage*, in the Year 416, was confirmed in these Words,
 “ (as they are translated into *English*, in *Henry D'Ancers's Treatise of Baptism*,
 “ second Edition, Page 106.) We will, *that whoever deny that little Children,*
 “ *by Baptism, are freed from Perdition, and eternally saved, that they be accursed.*

“ Now, People, here is the mere Will of an ignorant cursing Club, of who
 “ knows

ANNO
1704.

“ knows who, calling themselves a General Council, and Representatives of the
“ whole Church of CHRIST, acting under manifest Errors about Original Sin,
“ as if it affected the eternal State of all Infants; and that they, by their own
“ Contrivance, could prevent it and save them; introducing and establishing, by
“ their own Authority, a false Doctrine and Practice; calling it an Ordinance of
“ CHRIST, though foreign, and a Stranger and Strangers to the Holy Scrip-
“ tures, both as to Doctrine and Practice; without any Foundation but the
“ mere Will and Pleasure of a Majority only of this cursing Company; whose
“ Behaviour and Language herein clearly demonstrates, that the Counsel of
“ CHRIST did not preside there: But their Decree, being afterwards confirm-
“ ed by the Bishop of *Rome*, (who had, by this Time, assumed great Autho-
“ rity and Power) the Errors took place so long ago, and have continued among
“ them, and their Successors, ever since, (but not in the Church of CHRIST;))
“ with this Alteration, that though, for some time, they baptized the Children,
“ yet, finding some Inconvenience in that Manner of doing it, they altered it
“ to rantizing, or sprinkling; though many, in the most early Times of those
“ Innovations, and through all Ages, have opposed them in this, as well as in
“ many other Errors: For which those Witnesses to the Truth have, from Ge-
“ neration to Generation, been martyr’d and destroy’d, by that wilful, cursing,
“ antichristian Hierarchy, and their Successors; and still are unto this Day, in
“ one Part or other of the World.

“ THIS being a true State of the Case, upon what rotten antichristian Foun-
“ dation the *Practice*, not of Baptism, but Rantism, is erected and established;
“ not washing, or dipping in Water, but sprinkling, and that only the Face;
“ not of all Ages since the Days of the Apostles, but thus begun in the fourth
“ Century, not by the pure Church of CHRIST; which, under him, and in his
“ Counsel, is the Ground and Pillar of Truth; but by a degenerate, apostatized
“ Company of Antichrists; by whose Doings, and Establishments in their *own*
“ *Wills*, the succeeding Ages have been imposed upon, and many still are until
“ now: And therefore this *Practice*, thus founded, is no Proof at all for the
“ Support of sprinkling of Infants, or baptizing in Water at this Day; nor are
“ we Breakers of any Ordinance or Command of CHRIST on that Account.

THE Priest gave many unmannerly Interruptions during this Time; but was
sometimes reproved by the Justices, especially by Capt. *Basset*, who had great
Sway among them, though one of the youngest Men among them, but of good
Temper and Understanding. His Reasons for interrupting me (he said) were
these: “ That if he did not answer Things as they were moved, he would for-
“ get great Part of them, and so they might pass unanswered, and take with the
“ People.” However, I came at length to inform the People how this Error
of Sprinkling came to take place in *New-England*, viz. “ By the coming over
“ of some of the ancient Puritans, Independants, and Presbyterians, into that
“ Country, not then, in that Point, fully reformed from the Church of *Rome*,
“ the Original and Maintainer of that pernicious Error; by whom it was con-
“ tinued. And seeing Sprinkling is no Baptism, you have none at all, but an
“ old Invention and Relick of the Church of *Rome*. Wherefore I exhort you
“ to believe in the LORD JESUS CHRIST, the Son of GOD, that you may be
“ baptized of him, and saved; since he himself hath said, as on Holy Record,
“ *He that believeth and is baptized, shall be saved; but he that believeth not, shall*
“ *be damned.*”

Mark xvi. 16.

THE Priest stormed much at this, saying to a Friend as I was speaking,
“ See

“ See how smooth he goes, and makes all look as even as he pleases ; let him
“ alone, and the People will take all this for granted ; ” and then arose violently
from his Seat and interrupted me, so that I could not finish that Part as I intend-
ed : And yet I thought much of what I had said remained with the more intel-
ligent sort of the People.

ANNO
1704.

THEN, said the Priest, “ I dare appeal to yourself, if you know any thing
“ of the *Greek* Language, whether the *Greek* Word there translated *baptize*, doth
“ not signify *to wash with Water*.” “ If so, said I, it is against thee ; for thou
“ dost not wash Infants, but sprinkle them, or pour Water upon them. But
“ as to the *Greek*, though I do not profess to be learned in that Lan-
“ guage, yet I think I have acquired a competent Knowledge of it so far
“ as the Point in question is concerned therein. The Word *Baptism* is a
“ *Greek* Word anglicised. In the *Greek* it is βαπτισμα, which comes of the
“ Word ΒΑΠΤΩ, which in *Latin* is *Mergo, quasi in mare ago, vel in aquam*
“ *eo*, to drown or sink in Water, to dip, to overwhelm, to plunge, to thrust
“ in, to go into Water, to dive, to baptize, to wash. And Εμβαπτιω comes of
“ ΒΑΠΤΩ, *Intingo*, and is much the same with ΒΑΠΤΙΣΩ ; and also signifies to
“ dip into, to steep, or to infuse, to dye, or colour, or to intincture, or, as it
“ were, to impregnate one thing with the Nature of another, or with its Ac-
“ cidents ; and therefore a proper Word whereby to signify Baptism with or
“ in the Spirit, as well, or rather than in Water. And though the Word βαπτίζω
“ sometimes in Authors signifies to sprinkle ; yet I have never found it in Scrip-
“ ture to signify sprinkling, but always dipping, going into, or overwhelming
“ in Water. And seeing CHRIST himself saith, *That he that is washed needeth*
“ *not, save to wash his Feet, but is clean every whit*, it is most probable, that, con-
“ sidering the Multitudes baptized by *John*, and other Circumstances, going into
“ the Water and having their Feet washed, was the most proper and true Form
“ used in that Day : But Baptism having been generally (though not universally)
“ laid aside, and Sprinkling introduced and imposed, as I have already said ;
“ those pious Reformers from the Church of *Rome* and her manifold Errors,
“ taking the Word *Baptizo* to signify to overwhelm or plunge ; and, comparing
“ it with that Scripture, where it is said, *We are buried with him* (CHRIST)
“ *by Baptism into Death*, might reasonably enough fall into that Manner of bap-
“ tizing, as those called Baptists now use ; since neither in those Days, nor
“ hitherto, they saw, or do see, that all Water Baptism, in every Mode, is
“ effectually ended, in point of Obligation, by the Manifestation and Establish-
“ ment of the Baptism into the Holy Spirit, the eternal and permanent Substance.

John xiii. 10.

Rom. vi. 3.

“ AGAIN, as washing is a different Thing from sprinkling, and a different
“ Way of applying of Water (or other Fluids) to various Purposes, is need-
“ ful ; so the *Greeks*, as well as we, had different Words whereby to express
“ those several Acts, Applications, or Things done with Water, or other Liquid
“ or Fluid ; and the Word *Baptize* is commonly applied to washing, &c. (as I
“ have said before) Water being the common Instrument of it among Mankind.
“ But there are several other Things wherewith washing and cleansing may be
“ performed ; and therefore the Word *Baptizo*, signifying to wash, is most
“ proper and indefinitely used, as not implying Water necessarily or only : For
“ the Spirit of CHRIST, by which his Baptism is performed, is expressly called
“ *living Water* by CHRIST himself. And the Almighty is pleased to call
“ himself *the Fountain of living Waters*. And there is a Baptism, or washing
“ [cleansing] with Fire. And there is a washing in the Blood of the Lamb of
“ GOD. All which are no other than one and the same Thing, expressed in

John vii. 38,
39.
Jer. ii. 13.
— xvii. 13.
Mat. iii. 11.
Mal. iii. 1, 2, 3
Rev i 5.
— vii. 14.

ANNO 1704. “ various Terms and Phrases; that is, the Baptism of the Holy Spirit of
“ CHRIST, and nothing else.

“ AND as to the Word *παρίζω* or *παίω*, it signifies in *Latin*, *aspergo*; to sprin-
“ kle, wet, or moisten, to mix finely, to mention briefly, to interlace, to pow-
“ der, to infect. And though the Word *ΒΑΠΤΙΣΜΟ* is taken sometimes, as I
“ have said, for sprinkling, it is never so applied in Scripture, that I can find;
“ but whenever the Thing sprinkling is intended to be expressed, the Word
“ *παρίζω*, in its various Moods and Tenses, is always used, as being the proper
“ *Greek* Word for sprinkling; and not *βαπτίζω*, which signifies dipping.

“ IN *Heb.* ix. 19. it is *ἐρράντισε*. *Heb.* x. 22. *Chap.* xii. 24. and 1 *Pet.* i. 2. it
“ is *ἐραντισμοῦ αἱμάτων* *Ἰησοῦ Χριστοῦ*, *asperfionem sanguinis Jesu Christi*, and sprinkling
“ of the Blood of JESUS CHRIST. And, *Heb.* ix. 13. *ἐράντισεν*: And, *Chap.*
“ ix. 21. *ἐρράντισε*, *asperfit*, he sprinkled. By all which, as by many other Places,
“ both in the Old Testament and in the New, it is evident, that though the
“ Word, *βαπτίζω*, by some, is held to signify, *to sprinkle*, as well as *ραντίζω*, (by
“ which they would serve their own perverse Turn and mercenary Ends, and
“ make Sprinkling and Baptizing to be the same;) that it never can be so,
“ unless they can change the Nature and Order of Things.

Isa. i. 12.

Jer. xxiii. 21.

Mat. xv 16.

Mark vii. 7,
8, 9.

“ AND now, to sum up the whole Matter on this Head, and justly apolo-
“ gize further for our omitting Water Baptism: As the Apostle *Paul* was, in a
“ particular Manner, sent by the Command of CHRIST from Heaven, to
“ preach the Gospel and Kingdom of GOD to the *Gentiles*, and yet not sent by
“ him to baptize (much less to rantize) them with Water; and as his Ministry was
“ effectual, to all the great Ends of the Gospel, without it: So we likewise have
“ a Degree of the Ministration of the same Gospel (for there is not another) com-
“ mitted unto us, by the Spirit of CHRIST, (who is the same now as then) to
“ the Offspring of the *Gentiles*, though we have no Authority from the LORD
“ either to baptize or rantize any with elementary Water; and therefore do not
“ practise it in any Mode, lest it should be said unto us by the LORD at last,
“ *Who hath required it at your Hands? And that they ran, and I sent them not:*
“ *Teaching for Doctrines the Traditions of Men*; making the Doctrines and Bap-
“ tism of CHRIST of none Effect to this Generation, as the Scribes and Pha-
“ risees of old unto that, by their own Inventions and Traditions; and not pro-
“ fitting the People at all thereby, but destroying them: And therefore we are
“ not Breakers of the Command of CHRIST on that Account, as here falsely
“ charged upon us, this Day, by this your Teacher, as often likewise by others
“ such as he is.”

— 13.

“ TO all this my Opponent made no Reply, but began to maintain his Charge
“ as well as he could, “ That the Scriptures of the Old and New Testament
“ are the Ground of Faith and the Rule of Life.” He attempted first to prove,
that the Scriptures are the Word of GOD; and that, as such, they are the
Ground of Faith, and Rule of Life, thus: “ CHRIST, reproving the Scribes
“ and Pharisees concerning their Traditions, told them, *They had made the Word*
“ *of God of none effect thereby*; and, seeing he here expressly calls the Scriptures
“ the *Word of God*, consequently they must be the Ground of Faith and Rule
“ of Life.”

To which I answered, “ That the particular Subject there treated of is the
“ fifth Commandment, not the Scriptures; where the LORD CHRIST char-
“ geth them with laying aside the Commandment of GOD, and giving contra-
“ ry

“ ry Commandments of their own ; rejecting the Commandment of GOD, that ANNO
 “ they might keep their own Tradition : So that what is called the *Word of* 1704.
 “ *God* in the 13th Verse of that Chapter, is the fifth Commandment, and not
 “ the Scriptures : And the Evangelist *Matthew*, writing of the same Passage, Mat. xv. 3,
 “ calls it the *Commandment* all along throughout the Chapter, and never calls it 4, 6.
 “ the Word of GOD ; nor doth the Scripture any where call itself the Word
 “ of GOD, but gives that Title, justly, properly, and only to CHRIST, in his
 “ spiritual Appearance, both in the Old and New Testament : First in the Old,
 “ where it is written, *For this Commandment, which I command thee this Day, it* Deut. xxx. 11.
 “ *is not bidden from thee, neither is it far off, &c. but the Word is very nigh un-* — 14.
 “ *to thee, in thy Mouth, and in thy Heart, that thou mayst do it.*

“ THIS was not any of the Ten Commandments, written on Tables of Stone,
 “ (though indeed the Root of all the Commandments of GOD) nor was there
 “ much of the Scripture then written ; but this was the Spirit of CHRIST be-
 “ fore his Incarnation ; of whom *Peter* testifies, That he was in the Prophets,
 “ and testified before-hand his Sufferings, (in the Flesh, and that many hundred
 “ Years before his Manifestation therein) and the Glory that should follow : Of
 “ whom the Apostle *Paul* likewise bears Testimony, in these Words, *The Righ-* Rom. x. 61
 “ *teousness which is of Faith speaketh on this wise, Say not in thine Heart, who*
 “ *shall ascend into Heaven ? (that is, to bring Christ down from above :) Or who*
 “ *shall descend into the Deep ? (that is, to bring up Christ again from the dead :)*
 “ *But what saith it ? The Word is nigh thee, even in thy Mouth, and in thy Heart :*
 “ *that is the Word of Faith which we preach.* And the Word *We*, in this Place,
 “ shows, that it was not the Testimony of that Apostle only, but likewise of
 “ all the rest of the Apostles and Ministers of CHRIST in that Day, That
 “ CHRIST himself is the *only Word* of the Father essentially ; and there is not
 “ another.

“ AGAIN, the Evangelist *John* testifies of CHRIST after this Manner, *In* John i. 1, 2, 3;
 “ *the Beginning was the Word, and the Word was with GOD, and the Word was* 10, 14.
 “ *GOD. All Things were made by Him, and without him was not any Thing*
 “ *made that was made. He was in the World, and the World was made by him,*
 “ *and the World knew him not. And the Word was made Flesh, and dwelt among*
 “ *us, &c.* Now these Things cannot be truly (or with any Sense) said of the
 “ Scriptures ; for the Spirit of CHRIST is not the Scriptures, though they te-
 “ stify of him : The Scriptures never ascended into Heaven, neither did they
 “ descend into the Deep, and rise again : Neither is the Scripture the Word of
 “ Faith ; neither were they in the Beginning ; nor are they GOD ; nor was any
 “ Thing at all made by them : But all Things were made some Thousands of
 “ Years before there were any Scriptures in the World ; which was not (any
 “ now extant) until the Days of *Moses*, who writ but a small Part of them : Nor
 “ do the World now know GOD, or the Word of GOD, by the Scriptures ;
 “ nor were they ever made Flesh : They are not therefore the Word of GOD,
 “ and, consequently, not that Rule, by your Minister’s own Way of Reason-
 “ ing ; but, as the Apostle *Peter* testifies, *That no Prophecy of the Scripture is* 2Pet. i. 20, 21
 “ *of any private Interpretation : for the Prophecy came not in old Time by the Will*
 “ *of Man ; but holy Men of God spake as they were moved by the Holy Ghost.*

“ AND, concerning those Scriptures which *Peter* speaks of, (the Scriptures
 “ of the New Testament not being then written) the LORD JESUS said to the
 “ *Jews*, who had them, though they did not understand them, or know him by
 “ them, *Ye have not his (the Father’s) Word abiding in you ; for whom he hath* John v. 38,
 “ *sent,* 39, 40.

ANNO
7104.

“ sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal Life; and they are they which testify of me; and ye will not come to me that ye may have Life. Here CHRIST, the Word of GOD, is again distinguished from the Scripture; they are not that Word, but bear Testimony of him: and so do the Scriptures of both Testaments still, and will, through Ages to come: But, I beseech you, be you also aware, lest, while you seem to magnify the Scriptures, as the Jews did, you likewise fall into the like Errors, and they become of none effect also unto you, through your own vain Inventions and Traditions, and fall short of eternal Life, as they did, through a wilful Neglect of the Manifestations, Admonitions, and Operations of the Spirit of CHRIST, the Word of GOD, in your own Hearts; the Grace of GOD given unto you, in you, as a free and constant Teacher in the Way of Truth and Salvation; and lest you be found of the Number of those at last, of whom it is prophesied in the Holy Scriptures, where it is said, *The Time will come when they will not endure sound Doctrine, but, after their own Lusts shall they heap to themselves Teachers, having itching Ears: And they shall turn away their Ears from the Truth, and shall be turned unto Fables.*

2 Tim. iii. 4.

THEN I said to the People “ I was willing to carry the Subject and Argument this length for your Information, because I fully desire the Welfare and Salvation of every one of you; but your Teacher, unaware, gave up his own Cause in his own Way of Reasoning: For, upon a wrong Supposition, that the Scripture is the Word of GOD, he grounded his Position, *That it is the Ground of Faith, and Rule of Life*; whereas the Scripture itself saith, *Faith is the Gift of God*, and, consequently, not acquired by reading or hearing the Scriptures; which the Jews had, and highly esteemed, as much as you can do, and yet did not, by all the Evidence of them, believe in CHRIST the Saviour of the World.

Col. i. 16,—
19.
— ii. 9.
1 Cor. i. 24.
Col. ii. 12.
2 Cor. iii. 6.

“ I SHALL now invert this Assertion, and establish the Point contrary to his Doctrine, in a few Words, and say, That what, or whoever is the Word of GOD, the same is the Ground of Faith, and Rule of Life: But the LORD JESUS CHRIST, and not the Scriptures, is the Word of GOD, in whom dwells all the Fulness of the Godhead substantially: He is the Wisdom and Power of the Father, and therefore is the Ground of Faith, the Faith of the Operation of GOD by him, and the Rule and Ruler of that Life, which himself is the Author and Giver of.”

Luke xxiv. 45

THEN I informed the People, “ That we ever had a great Esteem of the Scriptures, as believing them to be given by divine Inspiration, (the Priest having, in our Discourse, urged that Passage, where it is said, *The Scripture is able to make thee wise unto Salvation*; leaving out, through Faith in Christ Jesus, which is the main Point) but make wise only through Faith in CHRIST: So that Faith must go before; and the Apostles had believed before their Understandings were opened to know the Scriptures.”

MY Opponent gave me several Interruptions during this Time; yet I am persuaded divers of the People understood, and received in their Minds the Truth of much of what I delivered. The Dispute held about seven Hours, and, by this Time, it was near Sun-set; so that we adjourned to Captain Basset's House, to which we were invited; where we had some more Discourse about the Call to the Ministry, and their Maintenance; wherein the Priest said, “ That CHRIST's Ministers had a Command from him, in *Mat. xxviii. 19. to teach and baptize all Nations.*”

ANNO
1704.

I REPLIED, “ That Command was not to any others but the Apostles in that Day; and the Call to the Ministry, and Qualifications of the Ministers of CHRIST, is a new Work of the Holy Spirit of CHRIST, in all Ages of the World from that Time, and ever will be; and never can be by Tradition or Imitation, how nicely soever counterfeited: and if he had no other Foundation for his Ministry than that, he had none at all in a Gospel Sense: But, seeing he had alledged that Text for his Ministry, and a Command thereby from CHRIST, to teach and baptize all Nations, he seemed to be greatly deficient in his Obedience and Performance; since, I perceived, he had been long in that Place, if not all the Time of his Ministry, and had not travelled through, or in any one Nation on that Account, and taught but a few, nor baptized any at all; for sprinkling of Infants is no Baptism.

THEN he turned the Question upon me, and asked, “ If I had been in any Nation, but one, on that Account, in our Way?” To which I answered, “ That Question is not so proper to me on that Subject, seeing I do not pretend to have had my Ministry from that Command, but by the immediate Work and Manifestation of the Spirit of CHRIST in me; being opened, drawn, led, directed, and governed thereby in the Love of it, in my Ministry, from Time to Time, and Place to Place, as it pleaseth him, and not in my own Time and Will; and yet not confined, or limited to any, or restrained: Nevertheless, to answer thy Question directly, I have travelled through most Parts of *England, Scotland, Ireland*, and many Colonies of *America*, in the Service of the LORD JESUS CHRIST, and the Gospel, and that freely, and without Charge to any, save to eat and drink, in the Course of my Travels, such Things as were freely set before me, by such as received my Ministry in the same Love of CHRIST in the Gospel, in which I have travelled and laboured; which is the Way of our Ministers in general every where: But I have not baptized any with Water; for CHRIST sent me not to baptize that Way, but to preach the Gospel according to the Measure given me: Adding, that a Maintenance in a particular settled Place, as I reasonably could suppose, might be all he aim’d at by his Ministry.”

HE replied, “ He was, according to the Advice of the Apostle *Paul*, to give Attendance to Reading, to Exhortation, to Doctrine; to meditate upon these Things, to give himself wholly up to them, that his profiting might appear to all; which he could not do without a reasonable Subsistence.” 1 Tim. iii. 15.

TO this I answered, “ These Scriptures and Advice belong to a Minister of CHRIST, as *Timothy* was; but they are nothing to such as are not in *Timothy*’s Condition: And thou hast omitted to mention the main Point there exhorted to; that is, *Neglect not the Gift that is in thee*, &c. without which all thy Ministry will be dead, and thy Reading of no Value to the End of a Gospel-ministry: For the Apostle doth not there write of the Studies of our modern *Masters of Arts*, as they call themselves, as appears by these Words, *O Timothy, keep that which is committed to thy Trust, avoiding prophane and vain Babblings, and Oppositions of Science, falsely so called; which some professing have erred concerning the Faith* (for my Opponent had, in the Meeting-house, talked of Syllogisms, and such like Learning;) but the particular Things *Timothy* was to study, were these, (though he was but a young Man) *To be an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity; to take heed unto himself, and unto his Doctrine, to continue in them, &c.* — vi. 20, 21. And that Reading must relate most, if not only, to the Holy Scriptures, since he excludes such Science: and, in his next Epistle, knowing that without — iv. 12, 16. “ the

ANNO
1704.

2 Tim. i. 6.
—iii. 14, 15,
16.

“ the Opening of the Gift of the Spirit of CHRIST, reading of the Scriptures
“ would not be rightly profitable or understood, he exhorts *Timothy*, *That he*
“ *stir up the Gift of God which was in him*; and, afterwards, further exhorts
“ him, *to continue in the Things which he had learned, and had been assured of,*
“ *knowing of whom he had learned them: And that from a Child he had known*
“ *the Holy Scriptures, which were able to make him wise unto Salvation, through*
“ *Faith which is in CHRIST JESUS, (which Faith is the Gift of GOD, and*
“ *not acquired by reading.) All Scripture is given by Inspiration of God, and is*
“ *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteous-*
“ *ness, that the Man of God may be perfect, thoroughly furnished unto all good*
“ *Works.* But all this is attained by believing in, and adhering to the Gift of
“ GOD, and the Work of it within, and not otherwise; and therefore I exhort
“ thee, and all these People, to believe in the Grace of GOD in yourselves re-
“ spectively, that you may all be taught and perfected thereby, and finally sa-
“ ved; which I heartily pray unto GOD for every one of you.

1 Cor. 9. 16.

“ AND, as the Apostle *Paul* saith concerning himself and his Ministry, *Though*
“ *I preach the Gospel, I have nothing to glory of, for Necessity is laid upon me; yea,*
“ *wo is unto me if I preach not the Gospel: For if I do this Thing willingly I have*
“ *a Reward; but if against my Will, a Dispensation of the Gospel is committed*
“ *unto me: What is my Reward then? Verily, that when I preach the Gospel, I may*
“ *make the Gospel of Christ without Charge, that I abuse not my Power in the Go-*
“ *spel: And accordingly he dwelt two whole Years in his own hired House, and*
“ *received all that came in unto him; and appealed to the Church at Ephesus,*
“ *That he had coveted no Man's Silver or Gold, or Apparel; yea, yourselves know,*
“ *that these Hands have ministered to my Necessities, and to them that were with me.*
“ *I have shewed you all Things, how that, so labouring, ye ought to support the*
“ *weak; and to remember the Words of the Lord Jesus, how he said, It is more*
“ *blessed to give than to receive.*

Acts xxviii 30

—xx. 33, 34,
35.

“ THUS the Apostle exercised his Ministry in its full Extent; and, no doubt,
“ had done all those Things himself to which he exhorted *Timothy*: So that an
“ honest Employ to live by, that the Gospel may not be chargeable, is very
“ consistent with it. And as to the Words, *wholly to them*, in his said Epistle to
“ *Timothy*, it can mean no more than that he should not neglect any Time to
“ do these Things in every Opportunity; the Gift there spoken of being fully
“ sufficient of itself to every Thing there exhorted unto, save only Reading;
“ which might well be done, without any Hinderance to a necessary bodily La-
“ bour, for his own Maintenance at least. But in all this we do not find any
“ Thing of Bargain and Sale of the mere dead Letter of the Book; which, with-
“ out the Life of him who first gave it forth, killeth; or any human and false
“ Glosses thereon, in the Will and natural Abilities of Man, sold at a dear Rate
“ to the People for Gospel, which it is not; nor any mercenary Preliminaries
“ settled before-hand, as Conditions of preaching those fallacious Medleys for
“ Gospel; or of any Security to be given for the Performance of such blind
“ Bargains; nor of procuring, or making human Laws, by the Violence where-
“ of to extort them, and from such too as are neither Parties nor Privies to
“ such Works; nor is there any Thing in those, or other Scriptures, of any
“ Contributions previously settled, and without which no Preachment; accord-
“ ing to the Proverb, *No Penny, no Pater-noster*: There is nothing of all this,
“ nor of the Nature and Tendency of it, in all the Holy Scriptures, or Go-
“ spel of the LORD JESUS.”

THIS nettled my Antagonist much; and, at the Conclusion of it, I took
Paper,

Paper, and gave him in writing what I had affirmed, and maintained before, *viz.*

ANNO
1704.

“THAT a State of perfect Freedom from Sin is, through the Grace of GOD, attainable in this Life.”

Rom. vi. 22.
1 John iii. 3,
— 7.

AND likewise of what he had asserted, *viz.* “That the Quakers held lying and damnable Principles; and that the Scriptures of the Old and New Testament are the Ground of Faith and Rule of Life:” Telling him before the Chiefs of the People still remaining with us, “That I had, in the Meeting-house, sufficiently proved my Position, but he had failed in his; and therefore left them upon him as false Assertions, till he had (if he could do it) prov’d them in Writing, since he had in Conference given me so many rude Interruptions; and then he might expect an Answer, either a Refutation or Acknowledgement: for the latter whereof I see no Cause, nor ever shall, I am well assured.” And thus this long Contest ended for that Time, but without any personal Rancour, I believe, on either Side: For in all Contests of this Nature which I have hitherto been engaged in, I have, in the first Place, looked for the seasoning Grace of GOD in my own Heart, to qualify me with a right Temper of Mind for such Provocations as I might meet with, and for Understanding and Fortitude, so as that the Truth might not suffer by any Weakness or Passion of mine: and my Aim hath ever been much more to gain upon the Understandings of my Opponents and Auditories, than the vain Glory of Conquest; and have ever succeeded best when preserved in full Charity, wherein the divine Light, which giveth Understanding, dwelleth; when I have so behaved to the Opposers of Truth as not to provoke them into any Passion, but keep them calm as much as possible; they having the Measure of the same Light in themselves, (for he is in all Mankind) and their own Understandings as reasonable Creatures, on my Side, with me against their Errors, or Mistakes; (for my Contest is not with Men, but their Errors, which hurt them) for Passion and Anger, (and Malice much more so) is Darkness, and involves the Mind therein; and while that is uppermost in the Heart of Man, and he prepossessed against the Truth, he is not capable of Information, but opposeth with Fury and ill Language what he does not understand, though the necessary Truths of the Gospel: For that is a true Saying, *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned:* Much less is he capable in the Time of Anger, when he is not reasonable; nor is it prudent to discourse with him on such Subjects at such Times: And yet when an Opposer, though a little warm, keeps within reasonable Bounds, he may be convinced of his Mistakes in his Understanding, and yet not publicly own it, because of his imaginary Honour: For, being in Reputation for a Man of Understanding, Parts and Ability, (and perhaps a Teacher) in his Way, he is ashamed to be overcome before an Auditory, or own the Truth to be on the other Side; yet it may be reasonable to discourse with such an one, and profitable to the Audience, though himself may have the least Share: But this I have ever endeavoured in such Cases, to part with every Opposer in as much Friendship as could be obtained, that, if possible, no Rancour might remain.

1 Cor. ii. 14.

Now, if I had not known that the invisible Power of Truth was over that People at that Time, considering their former Enmity against us and the Truth, I had run a great Risque (humanly speaking) of personal Injury by some of them; but, through divine Goodness both to them and me, I did not observe a Frown on any Brow, or hard Word from any, save only one before mentioned: For which,

ANNO
1704.

which, unto the only true GOD and Saviour, be Dominion and Praises now and for ever. *Amen* *. And now, to return to my further Progress in my Journey and Travels:

Nantasket.

THAT Night I lodged with my Friend *Zeebariah Jenkins*, near that Place; and the next Day I went to *Scituate*, and lodged with *Thomas Coleman*; and their Meeting being on the 26th at *Nantasket*, I was there; where some Strangers came in, and were sober, and the LORD gave us a comfortable Meeting.

ON the 27th of the Second Month I had a Meeting appointed at *Scituate*; where came occasionally a young Man from *Connecticut*, who took some Exceptions against what I said in the Meeting, about Infants, and their Salvation by CHRIST, and about Baptism; and, as we rode towards *Edward Wanton's*, one told me of it; and I desired the same Person to tell the young Man, (being a Presbyterian or Independent) "That if he pleased to go to the House of our Friend with us, I would endeavour to satisfy him;" and he did so. There I told him, "I understood he was not satisfied with something I had said in the Meeting concerning Infants; and therefore asked him, what he believed concerning them?"

HE said, "He believed they were all damned who died unbaptized." Then I asked him, "If he believed all of them were saved that were baptized, as he called it?" He answered, *No*. "What then, said I, makes the Difference?" Then, after a Pause of Silence, he replied, "That they were all damned, and that many Millions of them, not a Span long, were hanging in Hell." I asked him why he thought so? He answered, "Because they cannot believe in CHRIST." I replied, "Neither can they commit Sin; nor can they believe who are baptized and saved, as thy first Answer implies, though thou hast receded from it since." Then said he, "They sinned in *Adam*." I answered, "That as in *Adam* all die, even so in *Christ* shall (the same) all be made alive." "But, said he again, they cannot believe in CHRIST." Then said I, "Dost thou not believe, that many Ages and Nations of People fell under some Disadvantages by *Adam's* Sin, who never heard of him outwardly?" He said, *Yes*. Then said I, "Why may not they, through the boundless Mercy and Goodness of GOD, manifested by CHRIST, have the Advantage by the Death and Works of CHRIST, who never heard of him outwardly?" To this he was silent; though, in one Part of the Discourse, he said, "He believed there were Millions of Children hanging in Hell not a Span long." And then I went on and preached to the Auditory, (some others being present) "That where there is no Law, there is no Transgression; and little Children, being incapable of any Law but that of Nature, which they cannot break, consequently they cannot sin: And that tho', for some time under the Law, and first Covenant with the Jews, [1491 Years before CHRIST] the Sins of the Fathers were to be visited upon the Children, not for ever, but only unto the third and fourth Generation; not such as loved GOD, but such as hated him; upon which a Proverb arose among the People, that the *Fathers have ate a sower Grape, and the Childrens Teeth are set on Edge*: But this Proverb was to cease, and was annulled of GOD, as by the Testimony of two of his great Prophets, by whom it is written, in the Name of the LORD: First, by *Jeremiah*, [606 Years before CHRIST] who saith, *In those Days they shall say no more, The Fathers have eaten a sower Grape, and the Childrens Teeth are set on Edge; but every one shall*

Exod. xx. 5.

Jer. xxxi. 29.

Ezek. xviii. 2.

* Many of the Scriptures and Authorities, mentioned at this Time, could not be then looked into (though some of them were) which would have given too much Interruption and Delay, but were added at large at the transcribing of the Notes.

“ shall die for his own Iniquity; every Man that eateth the sower Grape, his Teeth
 “ shall be set on Edge. And this was to be under the new Covenant, come by
 “ the LORD JESUS CHRIST, now in Force. Secondly, by Ezekiel, [about
 “ 112 Years after] who hath it much more at large, thus, *What mean ye, that*
 “ *ye use this Proverb concerning the Land of Israel, saying, The Fathers have*
 “ *eaten sower Grapes, and the Childrens Teeth are set on Edge? As I live, saith*
 “ *the Lord God, ye shall not have occasion any more to use this Proverb in Israel:*
 “ *Behold all the Souls are mine, as the Soul of the Father, so also the Soul of the*
 “ *Son is mine; the Soul that sinneth, it shall die.* And there are many Conditions
 “ in this eighteenth Chapter of Ezekiel, respecting the Life and Death of the
 “ Righteous and Wicked, and the Changes which may happen to both, from
 “ State to State, by their own Acts, or Omissions of known Duties, from which,
 “ in the Nature of Persons and Things, little Children, as such, are exempted;
 “ and the LORD JESUS CHRIST, the Mediator of the new Covenant, (by
 “ which the first is ended) hath suffered for them, with all Mankind, and de-
 “ clared them innocent, by taking them in his Arms, blessing them, and saying,
 “ that of such is the Kingdom of Heaven. And the Apostle saith, That Sin was
 “ in the World before the Law, but it was not imputed: So that, though
 “ there be a Seed of Sin in Children, which in time may spring up, unto which,
 “ if they join by any sinful Act, as Mankind too commonly and universally do,
 “ they are thereby brought under the Law, or Power of Sin; not by the Trans-
 “ gression of Adam, the common Father of all after the Flesh, but by their own,
 “ as Adam was: yet, until Children be capable of the Knowledge of Good and
 “ Evil, by the Law of the new Covenant of Light and Grace, Sin is not impu-
 “ ted; and there being nothing to condemn them until they have sinned, con-
 “ sequently they are all saved; and therefore sprinkling them under these bare
 “ Words, *Father, Son, and Holy Ghost*, without the Power, is false in Fact, and
 “ a Profanation of that Holy Name, though under Pretence to take away Ori-
 “ ginal Sin, and save them; which is an Act of great Ignorance, or wilful Su-
 “ pererogation; to no Purpose, but to bring Reverence, Honour, and Gain un-
 “ to proud, covetous, vain-glorious, imposing Priests; and is no Ordinance of
 “ CHRIST, but an antichristian Forgery, and Popish Relict.” After this the
 young Man was silent as to any Reply on the Subject; but confessed he now
 believed, that there could not be any little Children in Hell, but that all of them
 are saved; and he parted with us in a very friendly Manner.

ANNO

1704.

Ezek. xviii.

2, 3, 4.

1 John ii. 2.

Mark x. 13,

— 16.

Rom. v. 13.

— vi. 16.

THAT Night I staid at *Edward Wanton's*; and, the next Day, went to *Boston*,
 and lodged at *Daniel Zachary's*; and the Day following, being the First of the
 Week, had a small Meeting there; and, on the 29th, arrived a Sloop from *Bri-*
stol, near *Rhode-Island*, with *John Smith* and *Thomas Maccomber*, before mention-
 ed; and they had Leave of the Governor to come to us to *Daniel Zachary's*;
 where they remained as long as I was there.

ON the 1st of the Third Month, the Third of the Week, *Daniel Zachary*, *Sam-*
uel Collins of *Lynn*, and I, went to the Governor, Colonel *Dudly*, and requested
 him to release our Friends. He received us respectfully, and seemed to lament
 our Condition, as a People, that we should expose ourselves to such Sufferings.
 I answered, “ That it was not in our own Wills, but in Obedience to the Doctrine
 “ of CHRIST; who said unto his Disciples, *Except your Righteousness shall exceed*
 “ *the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the King-*
 “ *dom of Heaven: Ye have heard, that it was said by them of old Time, Thou shalt*
 “ *not kill; and whosoever shall kill shall be in danger of the Judgment: But I say*
 “ *unto you, that whosoever is angry with his Brother without a Cause, shall be in*
 “ *Danger*”

Mat. v. 20,

21, 22.

ANN. O 1704. Mat. v. 43, 44. “ *Danger of the Judgment.* Again; *You have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy; but I say unto you, Love your Enemies.*”

“ Now, seeing Anger without a Cause, and Hatred unto Enemies, is the Cause of killing, and both condemned; and Love, which is contrary thereunto, recommended and commanded; then they, who believe and obey this Doctrine, cannot kill any; no, not even Enemies. It is not therefore lawful unto us, who believe in the LORD JESUS CHRIST, and obey his Doctrine, in hopes of eternal Life in his Kingdom, which is not of this World, to go to War, lest we should forgo and forfeit our Portion in him, and become unworthy of Life in him, by Disobedience to his manifest Will under the Dispensation of his Gospel.”

THE Governor answered, “ That he was no Disputant about Religion; but, to tell you the Truth, said he, seeing the Judges have given such a Judgment, I cannot tell how to dispense with it; especially now in the Time of War, when every Body thinks there is both so much Need of Help, and just Cause of War.”

Isa. ii. 4. I URGED again the Prophecy, *That they shall beat their Swords into Plowshares, &c.* “ That Day, said he, is not come; for you see many Nations are at War at this Time.”

I REPLIED, “ That proves, that though that Dispensation of Peace is come in point of Time, yet those who are in Wars are not in the Life nor Doctrine of CHRIST, but in the First *Adam* and fallen Nature; but this Dispensation is effectually begun in some, and will go on, and over all in Time; and whatever it may be to you who have not embraced it, though offered unto you, it is not lawful for us to whom it is come, (since we have received it) to fight: We desire, therefore, we may not be required to fight, but left to our Christian Liberty, to do, or forbear, as we are persuaded in our Consciences is best, and most suitable to the Doctrine and Practice of our great LORD, Master, and Example, the Captain of our Salvation; who came into the World, not to destroy the Lives of Mankind, but to save them.”

THEN said the Governor, “ It would be better if all were so; but if I should release your Friends, I should be much blamed by the Country; who have formerly been very hard upon me as well as upon you: But I endeavour to forget it, and so would I have you.”

I ANSWERED, “ We have no Enmity against that People for any Thing they have formerly, or now, done us; but rather desired they might be brought into a Condition of Forgiveness by Amendment.” And added, “ That since the Judges had given Judgment otherwise than the Law directs, and Execution already performed further than their own Law reacheth, or can support them in, it was in the Governor’s Power, as I apprehended, to release the young Men.”

“ THEN, said he, you may have Remedy by Law, if you are wronged.” “ But, said I, we sue for Favour and Justice at the Fountain-head, in this Country, and not to be at the Trouble, Delay, and Expence to send to *England* about it; and the Justices were told at the same Time, and Colonel *Byfield*, Chief Justice, in particular, before Sentence, That this was more than the Law could
“ justify

“ justify them in, he having told us what he intended ; and being poor Men, and not having wherewithal to appeal from Court to Court, in a legal Procedure, which would be very chargeable ; and besides, what Remedy could be expected from Men, who had acted arbitrarily and contrary to their own Laws already : We therefore desire their Release. ANNO 1704.

THE Governor replied to the like Effect as before, “ That the Country would be about his Ears if he should do that ; but, said he, it is a harmless Thing to work at the Castle ; they need not fight there.”

“ BUT, said I, that is an Erection for War, and we cannot be active in such Works as may be thought necessary there.” And so, finding nothing could be done at that Time, we fell into some Discourse on some other Subjects ; and he invited me to Dinner with him, which I excused ; and so we parted ; and we returned to *Daniel Zachary’s* House, and there immediately I wrote to the Governor ; which *Daniel* and I signed, viz.

May it please the Governor,

“ INCLOSED is a Duplicate of an Office-copy of the Judgment of Court, with an Observation and Note thereon, humbly offered to thy Perusal and Consideration, with submissive Request, that if the Prisoners may not be freely released, which is most of all desired, they may, at least be remanded to the Prison at *Bristol*. Desiring this Application may be favourably interpreted and excused, we remain

Thy respectful Friends,

THO STORY.

DANIEL ZACHARY.

WITH this Letter we sent the Governor a Copy, as above, in these Words :

BRISTOL ff. “ AT her Majesty’s Court of General Sessions of the Peace for the County of *Bristol*, on the second *Tuesday* of April, 1704, *Nathaniel Byfield*, Esq; President, &c. [See the Names of the Justices, P. 270.] Whereas *John Smith* and *Thomas Maccomber*, both of *Dartmouth*, within the County of *Bristol*, on the 14th Day of *January* last past, before *Nathaniel Byfield* and *Ebenezer Brenton*, Esqrs. two of her Majesty’s Justices of the Peace for the County aforesaid, upon the Complaint of Lieutenant Colonel *Benjamin Church*, Captain of the Military Company of the said *Dartmouth*, had Sentence pass’d against them to pay unto the said *Benjamin Church*, the Sum of Five Pounds each of them, for Damages, for not attending her Majesty’s Service against the *Indian* Enemy, being lawfully required thereunto as the Law directs ; and also Twenty-three Shillings, each of them, for Costs and Charges, to be paid, as abovesaid, unto the said Complainant : For the Recovery of which said Damage and Charge, being Six Pounds three Shillings in the whole to each of them, two several Writs of Distress were granted under the Hands and Seals of the said Justices, bearing Date the first Day of *February*, 1703 ; which, for want of Goods, Chattles, or Money, were levied on the Bodies of the said *John Smith*, and *Thomas Maccomber*, and both committed to her Majesty’s Goal in *Bristol*, in the County aforesaid, and there have continued until this present Court ; who, upon Call, appearing before her Majesty’s Justices, were told, That they, paying the several Sums above mentioned, with other Charges due to the Sheriff “ and

ANNO 1704. “ and Keeper, they should have their Liberty; the which they utterly refused
“ to do.

“ WHEREUPON the Justices publicly declared, that if any Person would
“ come and desire the Service of the said *Smith* and *Maccomber*, they were ready; according to the Direction of the Law, to agree with them, and to dispose of the said *Smith* and *Maccomber* in Service to them (being some of her Majesty’s Subjects within this Province) for such reasonable Time as this Court shall limit and order, for satisfying the above mentioned Sums, with Charges above said, to be paid to the said *Benjamin Church*, and to be disposed of as the Law directs. It was further considered, that if no Person did appear during the Sitting of the said Court, for the End above said, that forasmuch as his Excellency the Governor had discovered his Mind in that Matter, viz. That the said *Smith* and *Maccomber* be employed in her Majesty’s Service in and about the Castle, on *Castle-Island*, near *Boston*, there to work as Pioneers.

“ THE Justices of this Court do therefore think fit, and order, That the said *Smith* and *Maccomber* be returned to her Majesty’s Goal in *Bristol*, there to remain in safe Custody, until some Person, or Persons, appear to pay the said Sums in full for Damage and necessary Charges arising by their Default; or some Person, or Persons, shall tender to take the said Offenders in Service for such reasonable Time as her Majesty’s Justices within the Town of *Bristol*, or any three of them, together with the Sheriff of this County, shall think meet and reasonable; or until a Warrant from the Governor shall be directed to the Sheriff of this County, requiring their being removed down to the Castle, near *Boston*, as aforesaid; where they are to work as Pioneers for such Time, until, by their Service, they pay and satisfy the Sums above mentioned: That is to say, the said *John Smith* the Sum of Seven Shillings and ten Pence, and the said *Thomas Maccomber* the Sum of Seven Pounds ten Shillings and two Pence, now due, with other Charges that shall become due; which, being fully accomplished, the said *Smith* and *Maccomber* to be released. A true Copy, attested by
JOHN CARY, Clerk.

The Observation indorsed on this Copy of the Judgment.

“ THE Law directs, that the Prisoners shall be disposed of by the Court
“ unto some of the Queen’s Subjects within the Colony, but saith not
“ any Thing of an Order from the Governor in the Case; or that the Judgment shall be directed by his Inclinations; (for so the Justices recite in the Preamble of the Judgment, which the Governor had excused to us, as only having been some transient Discourse with some of them in private, not intended by him as any Foundation or Directions for an Order or Judgment of Court;) nor that the Prisoners should serve the Queen in such Service: And therefore, they being now under an Execution, already extended beyond the Law, we humbly conceive the Governor may lawfully release the Prisoners from that Service which the Law of the Country does not oblige them to.”

AND, to obviate another false Suggestion made to the Governor, to induce him to make such an Order, we likewise entered another Indorsement on the same Paper, viz. “ Whereas we understand Application hath been made to the Governor, that the above said Prisoners might be removed from *Bristol* to the Castle, to the End they might not be further chargeable to the said Town; the said Prisoners say, they have not been hitherto chargeable to the said
“ Town

“ Town of *Bristol*, having been all along supplied by themselves, or Relations,
“ with all Neccessaries.”

ANN^o
1704.

TO this Letter we had no Answer whilst I staid there, but we heard that the Governor had given an Order the Day before, that the young Men should be taken to the Castle, though himself had told us he had not given any Order at all for bringing them from *Bristol*; but the Captain who brought them from thence would not have any Hand in taking them to the Castle, nor any Thing more to do with them: So that they were at *Boston* when I went thence, on the Fifth Day following, and at Liberty, on their own Words to be ready upon Call.

THIS Afternoon we had a Meeting at *Boston*; where came several of the Town's People, and many Boys, who were exceeding rude, but reprehended by some of the older. The Meeting was indifferent well, Things being intelligibly cleared on several Subjects. On the 2d of the Third Month we had another Meeting there; which was very full of a sober People, both from *Boston* and *Charles-Town*: The blessed Truth was over all, and many Doctrines were opened to general Satisfaction: Infant Rantism was discovered to be upon a false Foundation: That the Ancestors of that People in *New-England* were once a religious People, according to the Degree of Manifestation and Reformation that then was: That they left their native Country, and Advantages therein, for the Liberty of their Consciences in Matters of Religion and Worship of GOD; but that some among them quickly degenerated, though others, I believed, being faithful to what they knew, held their Integrity, and were entered into Rest; but that many in this Generation have only the Image and Out-side of the Religion of their Ancestors, without the Virtue and Life of Religion; which many of them were in Possession of, and enjoyed. I then exhorted them to turn to the LORD JESUS CHRIST, in the Dispensation of divine Light and Life; which now is clear from all Types, Shadows, and Symbols: For as their Ancestors lived in the Dawning of the Day, they did not see plainly, but as it were Men as Trees; and therefore had retained a Popish Invention and Relict instead of an Ordinance of CHRIST, viz. sprinkling of Infants; which is as much Popery, and as much without Scripture-foundation, as God-fathers and the Sign of the Cross. After which I observed a Distinction between the Dispensations of GOD to the *Jews* and *Gentiles*, though by the same Saviour. Under all which they were exceeding patient and attentive; many of them looking surprized and amazed at the Opening of Things; Truth having great Authority over the People at that Time in general: And it was by much the best Meeting I ever was at there, or in all *New-England* before.

ON the 3d we had a Meeting at *Charles-Town*, over the *Sound*; to which came several People from *Boston*, who had been at the Meeting there: This Meeting was not so large as the other, being a much smaller Town, but very open and well; and several People of both Sexes took us kindly by the Hands, and departed in a very solid Manner.

THAT Afternoon we went to *Lynn* with *Samuel Collins*; where we staid that Night and next Day; and, on the Seventh of the Week, the Fishermen being usually more at home on that Day than any other of the Week-days, we had a Meeting at *Marble-Head*; where there is not a Friend: The Meeting was pretty large, and the People sober. The Creation of Man, his first State of Innocence, his Fall, present State of Nature, and Restoration by CHRIST the Second *Adam*, were Subjects of the Testimony; and the divine Truth had good Dominion over the People; who, after the Meeting, were loving, and behaved rather with awful

ANNO 1704. Respect than light Chearfulness, or Familiarity: And that Evening we returned to *Lynn*.

Lynn. ON the 5th we had a Meeting there; where, there being no Strangers, Things opened to the State of a convinced professing People, and the Danger of sitting down in any Form of Religion and Worship, without the Life and Power, as well in our Meetings as others; for there is but either Life or Death, Truth or Error, in every Form, or outward Appearance of Religion: and where CHRIST appears in the Midst of an Assembly, there is Life; and where he doth not appear in any Degree, Death reigns, and GOD is not worshipped there. That Night, and next Day, I remained at the House of our Friend *Samuel Collins*.

Salem. ON the 7th of the Month, being the Third of the Week, we were at a Marriage at *Salem*, which had been delayed sometime on purpose; but the Day proving very rainy and stormy, the Meeting was not so large as otherwise it might have been; but several of the People, of both Sexes, being there, were generally sober, and some broken in Heart.

Ipswich. AT *Salem* I remained until the 9th; and, being the Day of their Monthly Meeting, it was large; several of the People being there, were well satisfied with the Testimony of Truth therein: and *Lydia Norton*, *Mary Dow*, *Esther Palmer*, and *Susannah Freeborn*, all living Ministers, came to that Meeting: The next Day we had a Meeting at *Ipswich*, where there are no Friends: It was indifferent large, several of the People tendered, and generally satisfied; some of them giving particular Demonstrations of it.

THE Meeting being ended, I stood up and said to the People, "That some Things might perhaps not have been well understood, and Doubts might remain; but if any were dissatisfied with any Thing which had been said, or doubtful in any Point, I would do my best to explain Matters unto them:" But none appearing we departed in Peace; and, that Afternoon, we went forward to *Newbury*; and, Night coming on, I would have tarried there till the Morning, but there was no Provender to be had for my Horse, so that I went over the great River with some *Salisbury* Friends, who had been at the Meeting; and we went together to our Friend *Henry Dow's*, and lodged there, though it was in the Time of War, and not under the Protection of any Garrison.

AND several Persons having been killed a little before by the *Indians*, who were for the *French* against the *English*, I found the People in those Parts under great Fear and Danger; and the Weight of their Condition and Circumstances came heavy upon me.

THE 11th I rested there; and, in the Morning, went alone up a Hill, not far from the House, and stood upon a Stump of a Tree, where I could see to a Garrison, some Distance off; and thought, in the mean time, that if any *Indians* were in Ambush there, I might be a fair Mark for them to shoot at; upon which I retired from thence and descended the Hill, and, near the Foot of it, sat down under the Side of a Fence; where my Mind was sensibly filled with divine Goodness, which staid me there for some time; and, when I returned, I found the Friends had been a little thoughtful where I could be, and that I staid so long; and when I told them I had been on the Top of the same Hill, they informed me, that was the Place where the sculking *Indians* sometimes came, to spy for Advantages against the People, especially against the Inhabitants of the Garrison,

Garrison, if they could see any of them come out any Distance from it, as a Prey unto them who thirsted for their Blood.

ANNO
1704.

THE same Day *Henry Dow* gave notice in the Neighbourhood of my being come, and of the Meeting to be next Day at the House of *Thomas Nichols*, in the upper Part of the Town. It was a tender Meeting, the Minds of the People being low for fear of the *Indians*, their cruel Enemies, and by reason of the great Distress many were in otherwise on that Occasion. It was a dismal Time indeed in those Parts; for no Man knew, in an ordinary Way, when the Sun set that ever it would arise upon him any more; or, lying down to sleep, but his first waking might be in Eternity, by a Salutation in the Face with a Hatchet, or a Bullet from the Gun of a merciless Savage; who, from Wrongs received, as they too justly say, from the Professors of CHRIST in *New-England*, are to this Day enraged, as Bears bereaved of their Cubs, sparing neither Age nor Sex: Nor are they capable of any Intreaty, but, on the contrary, by the Examples set them in the Destruction of their Ancestors, by the pretended *Massachusetts* Christians, promising Life and Friendship, they frequently murder their Captives in cold Blood; roasting some alive in Times of their Triumph and Merriment, as Objects of their Revenge, Laughter, and Scorn.

THE People in those Parts, at this Time, were generally in Garrisons in the Night-time; and some professing Truth also went into the same with their Guns, and some without them: But the faithful and true, trusting in the LORD, neither used Gun nor Garrison, Sword, Buckler, nor Spear; the LORD alone being their strong Tower, and Place of Refuge and Defence; and great was their Peace, Safety, and Comfort in him. That Evening I had great Peace as at any Time in my Travels before; many Things were opened suiting the States of the Meetings and People: and at Night I lodged with *Thomas Nichols*.

ON the 13th we had a Meeting at *Salisbury*; where there was a Garrison in some Part of the Town, (for the People garrisoned any convenient House, in Town or Country, they thought most proper for a common Good and Safety, as they reckon'd) but I had not Liberty in myself to lodge near the Garrison that Night; but, after some Dispute with a Townsman, Brother-in-law to a Priest, returned, late in the Evening, to *Henry Dow's*, a Place of as much seeming Danger as any, being within Pistol-shot of a great Swamp, and Thicket, where *Indians* formerly inhabited, and there I lodged; where there was neither Gun nor Sword, nor any Weapon of War, but Truth, Faith, the Fear of GOD, and Love, in a humble and resigned Mind; and there I rested with Consolation.

AND here I think fit to remark a particular Passage, viz. The Mother of *Henry Dow's* Wife, being a Friend of a blameless Life, and living in this same House with them, let in Reasonings against their continuing in a Place of so much apparent Danger, and frequently urged them to remove into the Town, where the Garrison was, that they might lodge there in the Night for moral Safety, as many others, and some Friends did; which her Daughter could never be free to do, believing, that if they should let in any slavish Fear, or distrust in the Arm and Protection of the LORD, some very hard Thing would befall them; till at length her Mother said to her, That if she could say she had the Mind of the LORD against it, (being a Minister, though young) she would rest satisfied; but nothing less than that could balance so rational Fears in so obvious Danger: But the young Woman, being modest, cautious, and prudent, durst not assume positively to place her Aversion to their Removal

ANNO
1704.

val so high; but at length she and her Husband complied with the Mother, and they removed to the Town, to a House near the Garrison; where the young Woman was constantly troubled with frightful surprizing Fears of the *Indians*; though, while at the House by the Swamp, she was free from it, and quiet.

BUT the Mother, having left some small Things in the House by the Swamp, was going early in the Morning to fetch them, and, by some *Indians* in Ambush near the Town in her Way, was killed: And the same Morning, a young Man, a Friend, and Tanner by Trade, going from the Town to his Work, with a Gun in his Hand, and another with him without any, the *Indians* shot him who had the Gun, but hurt not the other; and when they knew the young Man they had killed was a Friend, they seemed to be sorry for it, but blamed him for carrying a Gun: For they knew the Quakers would not fight, nor do them any Harm; and therefore, by carrying a Gun, they took him for an Enemy.

AND the Garrison and Neighbourhood, being alarmed by the Guns of the *Indians*, some Inhabitants of some few Houses near made such precipitate Haste thither, that they left a little Boy behind them, whose Brains the *Indians* dashed out against a Plough, and made Prey of as many Goods as they could carry with them.

AND, when the Town was alarmed, the young Woman concluded her Mother was slain, (but it was not by Shot, but a Blow on the Head) but did not go into the Garrison, but took one of her Children in each Hand, and went with them into a Swamp, or Thicket, full of Reeds, near the Place; where all her tormenting Fear left her, and she was then greatly comforted and strengthened in the Presence of the LORD, and confirmed in her Thoughts, that they should not have left their House for her Mother's Fears, though reasonable in human View, seeing that Consequence had attended; after which she returned to her House by the Garrison with her Children.

THE Loss of the Mother was much lamented by the Son and Daughter, and others; but, as soon as her Body was interred, they went back with their little Children to the same Place by the Swamp; where I lodged with them when they gave me this Relation.

Newbury.

ON the 14th of the Third Month, we had a Meeting at an Inn in *Newbury*: There are not many Friends there, but probably may be in due Time; for the Meeting was very large, and several Persons much broken under the Testimony of Truth. The Meeting continuing long, and the River being between that Place and *Salisbury*, I went late that Night with *Henry Dow* and his Wife, and several Friends.

Hampton.

ON the 15th we had a Meeting at *Hampton*, at the House of *Joseph Chase*; where we had the Company of several of the People, and the Truths of the Gospel were largely opened; but some of them were very senseless, scoffing and foolish; and yet several others were sober, still, and attentive; and the LORD gave us a good time.

STAYING there that Night, we were, next Day, at their Monthly Meeting; where many were tendered in the Time of Worship; which being over, we

went

went upon the Business of the Meeting, which was very small ; for it was but of late (when *Thomas Thomson* was there) that they had any Meeting of Discipline, the elder People being of an old separate sort, and against it ; but the Discipline and Order being now settled, the younger, and more living sort, are generally zealous for it. I had many Things to say touching the Necessity of Order in the Church, and the great Advantage and Safety of it to Christian Society ; so that some opposite Spirits were fretted in themselves ; but the generality of the Meeting received all with Pleasure ; and some of them, after the Meeting was over, expressed their great Satisfaction with what had passed therein ; and all ended in great Consolation.

ANNO
1704.

THREE Friends from *Dover* were at this Meeting, and they, and several others from *Hampton*, went with me the next Day, about 16 Miles, through dismal Swamps, and Thickets of young Pines and Bushes, and Trees ; where Troops of *Indians* might have sculked in Ambush undiscovered, until they had fired upon us : But the good Providence of the Almighty preserved us, and we did not see any hurtful Thing ; so that we arrived safe at *Dover* ; and that Night I lodged with *Thomas Whitehouse*, from under the Protection of the Garrison there ; which was always my Choice every where.

Dover.

ON the 18th, being the Seventh of the Week, was their Monthly Meeting at *Dover* ; where we were comforted together in the Truth.

THE Day after, the Meeting there was pretty large, considering the great Danger the People thought themselves in by coming there ; the High-ways and Paths being often ambuscaded by the *Indian* Enemy, who would creep under Hedges and Fences to get a Shot at a Man, as at a Goose or a Deer : But many Truths were opened there to general Satisfaction ; and it was a good Meeting.

ON the 20th, accompanied by some of the most steady and concerned Friends of the Place, we went to visit several others at their Houses ; and, among the rest, *Peter Varney*, a substantial Friend, at a House he had a little Way in the Woods, and much in Danger of the Enemy : And we all being under the Weight of the State of Things, and especially myself, under the Consideration, that if I should appoint Meetings at Places in the Woods, and any Person happen'd to be killed or hurt in coming to, or going from them, great Blame might be cast upon me as accessory to it, if not the Cause, and the Way of Truth likewise reflected upon by my Means ; and we had very few Words (and none needless) among us ; and I could not see my Way concerning any Meetings, or Places for any : But, in this State of Mind, this Saying presented itself before me, *He that walketh in Darkness knoweth not whither he goeth ; but to him who walketh in the Light, there is no Occasion of stumbling* : And when this entered, every Doubt and Fear vanished, my Mind was clear, my Countenance cheered, and the same invisible Power reached the Company likewise ; so that they were all cheered up, and we were in one Mind : Then I saw my Way clear to appoint Meetings for the Week, with their Concurrence, at several Places where formerly they had been ; all Reasonings from the apparent Danger of the Times being fully silenced in my Mind, and I had no farther Doubt about it : And, going to Dinner, we were favoured of the LORD with a very full and open Season of his divine Goodness together ; to the Glory of his great Name. And the Meetings were appointed accordingly, as followeth : That is to say,

ANNO 1704. ON the 21st, at *Dover*; which was small and hard in the Beginning, but ended well.

Oyster-River ON the 22d, at *Oyster-River*; which was not large, but open and well.

ON the 23d, at *Dover* again; which was small, and, in the Beginning, drowfy; but, through divine Goodness, ended well.

Kittery. ON the 24th, at *Kittery*; which was also small and hard, but I was very easy after I returned to *Dover*.

Cachecha. ON the 25th, at *Cachecha*, to which I walked on Foot, about two Miles through the Woods, with several other Friends; where the LORD was with us, and gave us a precious Meeting; where his blessed Truth was over all.

ON the 26th, being the First of the Week, we had a large Meeting at *Dover*, and very open, many Things being cleared to most Capacities, about the Supper and Baptism, and several other Points.

BUT the *Indians* having committed several Murders, and done other Mischiefs in those Parts, in a cowardly clandestine Manner, many were struck with great Fear of them; and several professing Truth fell under that Temptation, so far as to take up Arms, and go into Forts and Garrisons; and also to take their Guns with them when they went about their Occasions, to the Dishonour of Truth: And a few standing faithful in the Simplicity of it, keeping their Habitations therein Day and Night, trusting in the LORD, and willing rather to lose their natural Lives for the LORD's sake, than offend him, or give Occasion to the Enemies of the blessed Truth to triumph, there happened Debates among them; the Unfaithful, not being content in their Unfaithfulness, nor satisfied in their Forts and Guns, sought to justify themselves in that unworthy Practice, condemning the Faithful as wilful and presumptuous.

I HAD therefore much to say in every Meeting on that Subject, to convince them of their Weakness, bring them forward, and fortify them in their Testimony; and especially to charge them, that seeing they had not full Faith in the Arm of the LORD, they should acknowledge it to be their own Weakness, and be humble; and not seek to justify themselves therein, lest the LORD should blast them as to his Truth, and they find themselves also disappointed of the Arm of Flesh, in which they had trusted.

BUT it is commonly the Way and Practice of such as are unfaithful in any Part of the Testimony of Truth, under the Influence and Conduct of the Adversary of Souls, not only to strive to justify themselves in their Errors and Apostacy, as if they were true and in the right, but with an insulting Air of Domination and Inveteracy, to contradict, oppose, condemn, reproach, vilify, and condemn the Just and True; who sacrifice their All for the sacred Testimony of JESUS, and follow the Lamb wheresoever he goeth and leadeth; through Life, through Death, over Principalities and Powers in the Earth, and of Hell and the Grave, to the Throne of his Dominion and Glory.

THE next Morning I had a Meeting at *Dover* with the Friends of the Ministry in that Place, which was the most comfortable of all; and many profitable Things were opened in the Love of Truth, to our mutual Comfort, Edification,

tion, and Establishment ; and that Afternoon I went with *Jabes Jenkins* through the Woods, and the LORD, to his sole Praise, preserv'd us safe to *Hampton*. But alighting at *Joseph Chase's* by the Way, his Wife (not a Friend, but a very good-natured Woman) told me, their Minister, *John Cotton*, a Presbyterian, having heard of me, had a great Desire to see me ; and she perswaded me to call at his House as I went, being near the High-way ; which accordingly I did.

ANNO
1704.
Hampton.

HE was very civil, and we had about two Hours Conference concerning several Points, (the Town Major being present) especially Baptism and the Supper ; the Observation whereof, in their own Way and Modes, seem'd to be the Sum of their Religion : yet, I believe, his Understanding was reached as to several Points of Doctrine ; but he seem'd unwilling to own it.

AMONG other Things, I exhorted him, “ Not to sit down under those “ imperfect, inadequate and dark Shadows, short of the divine Substance, nor “ persuade the People to rest there ; for you have no Baptism instituted by the “ LORD CHRIST ; for the *only* Baptism remaining in his Church, is that by “ his Holy Spirit : And as to the true *Supper*, it is the Flesh and Blood of “ CHRIST, the Soul-quickenening Spirit and Life from GOD ; which whoso- “ ever eateth and drinketh dwelleth in CHRIST, and CHRIST in him ; the “ Ministration whereof is in the Words of CHRIST, the Word of GOD ; by “ whom Mankind are quickened, raised from Death unto Life, and live in him “ and by him for ever ; which cannot be effected by any other Minister or Mi- “ nistration : And if Mankind could, by any Means, eat the Flesh and drink “ the Blood of CHRIST, in a literal or symbolical Sense, that would not pro- “ fit them ; for it is the Spirit *only*, by the working of his Almighty Power in “ the Soul, which quickeneth it, *the Flesh profiteth nothing* ; for CHRIST him- “ self placeth the Sum of that whole divine Matter upon the Spirit.” *John Cotton* was a mild and temperate spirited Man ; and we parted in Friendship after Day was gone, and came to *Moses Swett's* before they were gone to Bed ; and there I lodged.

ON the 28th we had a Meeting, in the Meeting-house at *Hampton* ; which was not large, by reason of the shortness of the Notice ; and I was hindered and kept out of the publick Service, though under the Weight of it, great Part of the Time, by one *Thomas Chase*, an old self-conceited, self-preferring, dead, dry, and confused Preacher, of that Place, and an Enemy to the Discipline of the Church ; whom, after I stood up, I reprov'd in an occult, and yet intelligible Manner ; so that at last the divine Life of Truth came over all, and we had a good and comfortable Meeting, all the living being well satisfied.

THE great Hinderance, Disservice and Mischief, which the Adversary doth in the Church by such dry and dead Preachers among us, (who, being full of themselves only, can and *will* speak in their own Time, without any Regard to the Life of Truth, or to any Minister of Truth, though a Stranger in the Place) is, that their Time being always, and what and when they will, and the true Ministers waiting only upon the LORD, as having no Ministry at any Time but immediately from him ; when the LORD's Time is, and the real Concern comes from him upon the true Minister, the false one is in the Way, hindering the true Work and Service of the Ministry and Meetings many Times, as one who would ravish and defile the Spouse of CHRIST, to the invisible, yet unspeakable Hurt, loading and grieving of the true Ministry, and their Work and Service in the LORD, and all the living and sensible Members in an Assembly ; and

ANNO
1704.

and such oppressing Persons and Things are suffered, to prevent Confusion and other hurtful Consequences which might ensue upon the open forbidding or reproving of such Persons in an Assembly: For I have never yet seen any one so much out of the Way of Truth, or any Thing so unworthy or absurd in itself, but *this* would have a Party and Supporters, and *that* Votaries and Espousers, to vindicate them, and contend to further Evil and Mischief.

Salisbury.

THAT Night I lodged again at *Henry Dow's*; and, on the 29th, I was at another appointed Meeting at *Salisbury*; which was not large, but good and comfortable.

Jamaica.

ON the 30th I was at their Week-day Meeting at *Jamaica*; which was pretty large, and very open and satisfactory, both to Friends and People; for the divine Truth was over all, to the Glory and Praise of his own Arm, which giveth Victory to the Weak, Humble, and Needy; and Salvation and Redemption unto all, who in Sincerity and Want call upon his Holy Name.

ON the 1st of the Fourth Month we had a Meeting at *Henry Dow's*; which was also comfortable and edifying, and several of the People much tendered: But this Meeting also was hurt in the Beginning of it, by a forward Person, who prayed a long Sermon to the Almighty, with many Accusations in it against the People and their Ways.

GREATEST Part of this Time I had lodged with *Henry Dow*, in a Place of the most apparent Danger in those Parts, as formerly observed; yet the LORD, in his great Goodness, preserved us, and often, from Time to Time, overcame for us, and in us, our rational Doubts and Fears, and settled our Assurance, by the working of his Holy Spirit: All which his most gracious and tender Dealings with us, I heartily desire may not be forgotten by me, nor any of us.

Haverell.

ON the 2d, being the Seventh of the Week, we went up to *Haverell* from *Salisbury*; and, the next Day, had a Meeting there; which, being near the Presbyterian Meeting-house, several of them came to us in the Time between their Forenoon and Afternoon Meetings, and some of them were affected and tendered, and others very sober and attentive to what was delivered; who, though desired by some of the ruder sort of their own Profession to leave us, they would not; and then the others endeavoured to hawl them away by Force: But the LORD gave us a good Meeting notwithstanding this Treatment; for his powerful Truth reigned over all, to his own Glory, and our Satisfaction and Comfort.

THAT Night I went to *Jamaica*, and lodged with *Thomas Nichols*, parting with some *Dover* Friends in the Road near that Place.

AFTER this Meeting *Jacob Moral* of *Salisbury* informed me, that he had been with several Persons in that Town, in order to have a Meeting among them, but they generally refused; the old Stock of Persecutors, still ruling there, being much against it; but the younger People were, for the most part, for it: And that at last he had gone to one Major *Pike*, (an ancient Man who had been very contentious, so that every Man's Hand had been against him, and he against every Man) and desired his Consent that we might have a Meeting in their Meeting-house, to which the Major assented; and said also, "That if we could not have their Meeting-house to meet in for once, we should have his House:" And accordingly *Jacob Moral* had given Notice of a Meeting to be there the next Day.

FRIENDS

BORN Friends and others went to the Place about the Tenth Hour next Morning, and the Major seemed very open and free; and Seats being ranged, and many People set down, all of a sudden, and without any Provocation, save from the Evil One in himself, the Major began to be very turbulent and abusive, saying, “ Friends, if I may call you so, what is your Business here? “ What means all this Concourse of People?” To which *Jacob Moral* answered, “ We are come here to have a Meeting, according to the Liberty thou “ hast given us.” Then said he, “ You told me of a Man that had a Message “ from Heaven to the People; which, if he hath, let him say on: but, for my “ Part, I did not expect such a Multitude, neither did I intend any such Leave “ to such a People as ye are.” Then he gave us much ill and abusive Language, saying, “ We were led by the Spirit of the Devil.”

ANNO
1704.

At length I stood up and told him, “ That I was the Person intended in “ what had been said; but as for a Message from Heaven, in his Sense, I had not “ pretended to it; but in the Love of GOD, though a Stranger, desired to have “ a Meeting among such of the People as were free to come; and had been “ credibly informed we had obtained the Liberty of his House for that Purpose, “ or else we should not have given him that Trouble.”

THEN *Jacob Moral* cleared the Matter, affirming in the Audience of the People, “ That he never said any Thing of a Message from Heaven, but only “ that a travelling Friend, in the Love of GOD, had a-mind to see them in a “ Meeting; which the Major had given Leave should be there in his House.”

NOTWITHSTANDING this, the Major persisted in his Abuses, alledging that Scripture against us, and applying it unduly, *Try the Spirits, believe not every Spirit, &c.* I asked him, “ By what Means are Spirits to be known?” He replied, “ By the Word of GOD, the Rule,” meaning the Scriptures. I replied, “ That the Scripture itself could not be the Rule in that Case; for “ it could not be rightly understood or applied without the Spirit of GOD, by “ which it was given forth; and that by which the Letter of the Book “ came and was given, must, in common Sense, be more excellent than the “ Letter, and a superior Rule: yet we highly esteem the Holy Scriptures, and “ ever have done, as the best secondary Rule in the World, as subordinate to “ the Holy Spirit, and as opened and applied by him: But seeing the Scriptures “ tell us of some who confess CHRIST with their Mouths, or in Words, but “ in their Works deny him; and that the Tree is known by its Fruit; thou “ thyself looks like one of those evil Spirits, who are to be discerned, known, “ and tried by their evil, reproachful, and contentious Words and Works; even “ by thy false Accusations, Abuses, and unworthy Treatment of us at this Time; “ who are come, not in our own Names, but in the Name and Grace of the “ LORD JESUS CHRIST, to visit this People; and more especially by thy “ denying and blaspheming against the Spirit of CHRIST; by which we are “ led into all Truth, and not by the Evil One, as thou hast falsely accused us: “ But the Scripture which thou hast hinted at, and misapplied, is this, *Beloved,* ^{1 John iv. 1,} “ *believe not every Spirit, but try the Spirits whether they are of God; because ma-* ^{2, 3.} “ *ny false Prophets are gone out into the World. Hereby know ye the Spirit of God:* “ *Every Spirit which confesseth that Jesus Christ is come in the Flesh, is of God;* “ *and every Spirit which doth not confess that Jesus Christ is come in the Flesh, is* “ *not of God: And this is that Spirit of Antichrist, whereof you have heard that* “ *it should come, and even now already it is in the World.*

ANNO
1704.

“ NOW, thou hast not heard any of us deny that JESUS CHRIST is come
“ in the Flesh ; and I do not doubt but every one here believeth and confes-
“ seth it, unless thou thyself be the Exception.

1 John iv. 13,
Rom. viii. 9,
16.

“ AND yet a verbal Acknowledgement only, of the Coming of CHRIST in his
“ Body of Flesh in that Day, is not intended in this Place ; for the Devils also
“ believe that and tremble, and yet remain Devils still : But this Confession must
“ arise from Experience of the working, Revelation, or Manifestation of the Spi-
“ rit of CHRIST in the Heart and Mind of him who thereby believeth in
“ CHRIST, to present Salvation ; according to the same Apostle, a little below,
“ where he saith, *Hereby know we that we dwell in him, and he in us, because he*
“ *hath given us of his Spirit.* Again, saith the Apostle Paul, *The Spirit itself*
“ *beareth Witness with our Spirit, that we are the Children of God.* And again,
“ *If any Man have not the Spirit of Christ, he is none of his.* Whose then art
“ thou ?”

THIS made the old Persecutor mad with Rage for a Time, and he began to
rub up his old rusty Tools of Persecution, asking me whence I came ? and
threatened to order me into Custody : But, finding Truth over his Spirit, and I
above him therein, I replied, “ That if he had thought fit at first to have resu-
“ fed us his House to meet in, we could not have blamed him ; but since he
“ had once granted it, and now used us ill, it was unbecoming a Man of Ho-
“ nour, his Office, and a Christian.”

THEN the invisible Power of the divine Truth bound his unruly Spirit, and
he began to fall and grow more calm, and offered us his Orchard to meet in :
But I replied, “ That seeing he had so spitefully reproached the Spirit of
“ CHRIST, in whose Name and Grace we had come there, by his own Con-
“ fession, to worship GOD, visit the People, and, in his Love, to inform and
“ instruct them ; and had broken his Word so evidently, and abused us so very
“ much, though Strangers, and that too in his own House, without any Provoca-
“ tion by any of us, we should not accept it, but testify against that Spirit, which
“ ruled so lately in him, and against his unchristian Practice and Behaviour in
“ and by it, despising his Orchard, and all he had : Adding, that he should
“ remember, that he had that Day rejected the *Truth*, and those who dwell
“ therein.” And so we went out, leaving him foaming and silent in his Chair.

I WENT then immediately into the Street ; where, seeing a Parcel of Logs of
Wood near the Side of a House, I went in and asked the Woman of the House
(the Goodman being absent) Leave to set the Logs in order, and sit upon them ;
and she was very willing, and said, “ The Street is free for all ; and as for
“ the Logs ye cannot hurt them, use them at Pleasure.” And, besides
these, we procured some Deal-boards, and other Things fit for Seats, and sat
down in the open Street by the House-side ; which proved a far more conveni-
ent Place than the Major’s House, for a Multitude of People came thither ; and
though some were very light, airy, and rude, most of them were sober,
and several tender. I had a large Time in Testimony among them ; and sever-
al other Friends also of both Sexes appeared in publick : And while I was at
Prayer (as I was informed) several of the People were more broken than at any
Time before.

THE Truth was over all, and many Things were opened, in the Wisdom
and Authority of it, to the Glory of GOD, and Information and Edification of
the

the People, as well as Comfort of Friends, and to general Satisfaction : And it being ended, I stood up upon a Form, and informed the Auditory, “ That I
“ had travelled in this Service, through several Nations of the *British* Domini-
“ ons, and many of the *American* Plantations, and had seen several sorts of People
“ of other Countries, both rude and civil, and also both Blacks and *Indians* at our
“ Meetings; and, though the generality of the People there that Day had be-
“ haved themselves very soberly, commendably, and like People professing the
“ Christian Name; yet some among them had behaved themselves much be-
“ low all others, both Negroes and *Indians*, that I had ever seen on such Oc-
“ casions.”

ANNO
1704.

THIS prov'd a fore Reproof upon the Persons concerned, the Application being plain to many of the Auditory; but though several muttered in private, being ashamed, they appeared not openly to excuse themselves. And I further
“ added, That if any one had any Thing to object, it might be most proper to
“ do it before we parted.”

THEN there appeared one, who said, “ He had something to object against
“ what the Woman (*Lydia Norton*) said in the Meeting.” I asked him
“ what it was? Then said he, “ I went away as soon as she began to speak,
“ not thinking it fit to hear a Woman.” I replied, “ How canst thou object
“ against what thou didst not hear?” At this he was confounded, and silent a
while; but, recovering himself a little, he then said, “ He had not heard all she
“ said.” I replied, “ Thou first said, thou went away as soon as she began to
“ speak, and therefore could not make any Objection; and now, to qualify
“ that Blunder, thou says, Thou didst not hear all that she said. How couldst
“ thou hear all, if thou went off and would not hear any? Or, if thou hadst
“ heard any Thing at all distinctly, and not the whole, yet to object is un-
“ fair still; for how dost thou know but that the latter Part of her Speech
“ might qualify the former, so as not to leave any Room for Objection?” Then,
being again confounded and ashamed, and the People deriding him, he made his
Objection at large against Womens’ preaching at all, saying, “ That the Apostle
“ *Paul* said to the *Corinthians*, *I will that Women keep Silence in the Church.*” 1 Cor. xiv. 34.
I answered, “ That the Apostle said, *Your Women* only, and not Women inde-
“ finitely, without Exception;” which he denied: Then one offered him a
Bible to look into the Place; which he refused, and went off, pretending to go
into a House to fetch one; but never returned. Then I opened that Point
more fully to the People, saying, “ That no Interpretation of Scripture
“ ought to be advanced, or admitted, which makes it contradict itself, or one
“ Part of it another; or one Apostle oppose another, or contradict himself or
“ any of the Prophets, or the Matters of Fact recorded in Holy Writ, relating
“ to the publick Ministry of holy Women in the Church of CHRIST, or
“ otherwise.

“ 1st THEN, you may observe what *Joel* the Prophet said, (many Ages be-
“ fore the Days of the Apostles) relating to the Dispensation of the Gospel in
“ this Point, and the Publishers of it, *And it shall come to pass afterward, that I* Joel ii. 28, 29;
“ *will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall*
“ *prophecy, your old Men shall dream Dreams, your young Men shall see Visions:*
“ *And also upon the Servants and upon the Handmaids in those Days will I pour out*
“ *my Spirit.*

“ THE Apostle *Peter*, being filled with the Holy Ghost, declares this Pro-
“ phecy

ANNO 1704. A^{cts} ii. 16, 17, 18. “ phesy to relate to the Dispensation of the Gospel, and to begin at that Time
 “ of the great and glorious Effusion of the Holy Spirit of CHRIST at Jeru-
 “ salem, saying, *This is that which was spoken of by the Prophet Joel, And it shall*
 “ *come to pass in the last Days, saith God, I will pour out of my Spirit upon all*
 “ *Flesh*; and so repeats the Prophecy at large.

— i. 14. “ Now, it is reasonably and morally certain, by a just and undeniable Con-
 “ sequence, that the Spirit of CHRIST came, at that Time, upon the holy
 “ Women present; and that the Women, or some of them, preached CHRIST
 “ to the Multitude, as well as the Men, having been his Witnesses as well as
 “ they; or otherwise the Application *Peter* made of that Prophecy to that
 “ Instance, could not have been adequate, and without Exception, or a reason-
 “ able Objection: For, if no Women had spoken, or preached CHRIST there
 “ at that Time, it might have been said, that the Prophet mentions Women as
 “ well as Men, Daughters equal with Sons, but here only Sons appear in this
 “ Dispensation and Occasion; and therefore that Prophecy cannot relate to it:
 “ But no Objection of this Nature appearing, it strongly follows, that some Wo-
 “ men preached there as well as the Men at that Time.

“ 2dly, IF Daughters were not to preach as well as Sons, Handmaids as
 “ well as other Servants, this Prophecy could never be fulfilled, and conse-
 “ quently must be false; which, to say or think, would be prophane and
 “ blasphemous, and cannot be admitted in any wise.

1 Cor. xiv. 34. “ 3dly, THE Apostle *Paul* saith in that Place, *Let your Women keep Silence*
 “ *in the Churches*, (that is, in the Meetings or Congregations) *for it is not permit-*
 “ *ted unto them to speak; but they are commanded to be under Obedience, as also*
 “ *saith the Law. And if they will learn any thing, let them ask their Husbands*
 “ *at Home: For it is a Shame for Women to speak in the Church* (or Congre-
 “ *gation.*)

1 Tim. ii. 11, 12. 4thly, SAITH the same Apostle elsewhere, on another Occasion, *Let the Wo-*
 “ *man learn in Silence with all Subjection. But I suffer not a Woman to teach,*
 “ *nor to usurp Authority over the Man, but to be in Silence.*

“ BY all which it appears, that the Apostle was not prohibiting Women in
 “ general, when inspired by CHRIST, and thereby qualified for such Services,
 “ to preach or pray publicly in the Congregation; but such only as were im-
 “ perious, insulting, ignorant, untaught, and unlearned in the Way of CHRIST
 “ and Religion; and also talkative, asking bold and impertinent Questions in
 “ the Congregations, occasioning Debates, Heats, Contentions, and Confusion.
 “ Such were not to be suffered in such evil Work, but to be obedient to their
 “ Husbands, (for he aimed at some married Women) and learn of them at home
 “ in modest and decent Silence; it being a Shame both to the Women them-
 “ selves, and the Congregations of the faithful, that such Women should be
 “ permitted to speak in that Manner in a publick Way, to disturb them, and
 “ hinder their Devotion, and the publick Service and Ministry of such of either
 “ Sex as were duly qualified and sent in the Wisdom and Power of the Holy
 “ Spirit: And we, as a People, are of the same Mind, that neither such Wo-
 “ men (nor Men) ought to be suffered in such destructive Work; but to be
 “ silent, and learn there, behaving therein with Modesty and Bashfulness be-
 “ coming their Sex, and the Nature and End of what they undertake; and
 “ not with strutting masculine Airs as Heroines, which in the Female Sex is
 “ blame-worthy and shameful, and not decent in the Males.

“ 5thly,

“ 5thly, AND as to Matters of Fact, proving that Women preached publickly in the Christian Congregations in the Days of the Apostles, *Paul* recommended *Phebe*, a Sister in CHRIST, to the Congregation then at *Rome*, as Minister, Servant, and Deaconess of the Church at *Cenchrea*; and in the same Place mentions *Priscilla* with great Respect, (placing her before *Acquilla* her Husband) as his Helper in CHRIST JESUS as well as he; which Help can refer to nothing else but the Work of the Ministry, in which they were all jointly and severally concerned and engaged.

ANNO

1704.

Rom. xvi. 1,
2, 3.

“ 6thly, AND though *Apollo* was a Man of Eloquence, and mighty in the Scriptures, and had been instructed in the Way of the LORD in some Measure, and had taught the Things of the LORD zealously and diligently, (knowing only the Baptism of *John*) *Priscilla*, as well as *Acquilla*, expounded unto him the Way of GOD more perfectly.

Acts xviii. 24,
25, 26.

“ AND, in the Second Epistle to *Timothy*, she is again mentioned by *Paul* himself before *Acquilla* her Husband; which could not be by the Order of Nature, with which that Apostle was so well acquainted, but as she was preferable in her Ministry.

2 Tim. iv. 19.

“ 7thly, THESE Instances therefore wherein that great Apostle so much approves the publick Ministry of these holy and inspired Women, plainly demonstrate, that he was not against Womens' Preaching in general; for then he must have wrote Contradictions in the Name of the LORD, which would have destroy'd the Authority of his own Ministry; since no Man, speaking or writing by the Holy Ghost, the Spirit of Truth, speaketh or writeth contrary Things; and they cannot both be true, but the one or the other must needs be false, and suggests a reasonable Suspicion that both are so: which cannot be thought of any Apostle of CHRIST, or his Ministry.

“ AGAIN, *Paul* directs how Women ought to be adorned, as well as Men, in the Time of the publick Exercise of their Ministry, or Preaching; and if he had been against all Womens' Preaching, and yet given Directions concerning that Circumstance, he would not have been consistent with himself therein, nor one Part of his Ministry with another; for he saith, *Every Man praying or prophesying, having his Head covered, dishonoureth his Head; but every Woman that prayeth or prophesieth with her Head uncovered, dishonoureth her Head*; and more in the same Place to that Purpose: Which still further proves, that the Apostle was not against Womens' Preaching in the Congregations, but fully allowed it; only he endeavoured to reform some of them, in some Circumstantials and Incidents pertinent to their Ministry; in which they were wanting at that Time, as some probably may be now.

1 Cor. xi. 4, 5.

“ AND also *Philip*, an Evangelist, one of the seven Deacons, and an able Minister of CHRIST, had four Daughters, Virgins, who did prophesy; that is, they all preached the Gospel: And seeing they were Daughters of so eminent a Minister of CHRIST as *Philip* was, without all reasonable Contradiction, not only *Philip* himself, but the Churches of CHRIST wherever they ministered, approved them therein: Then, if *Paul* had been against all Womens' preaching and praying publickly in the Church, and *Philip* for it, they would have, in that Case, contradicted and opposed each other, to the confounding of the People, by a contradictory uncertain Ministry; which cannot be admitted by Men of Truth, and sincere Lovers of CHRIST,

Acts xxi. 8, 9.
— viii. 5, 6,
12, 35.

ANNO
1704.

“ and such as honour the Christian Religion ; who, upon the whole, must needs
 “ conclude, that Women, as well as Men, may, and ought to prophesy, preach,
 “ and pray publicly in the Church and Churches of CHRIST, when thereunto
 “ qualified and called by CHRIST, under the immediate Direction and Influ-
 “ ence of his Holy Spirit and Power, as those holy Women were ; without
 “ which neither Male nor Female, under any other Qualification or Pretence
 “ whatsoever, ought to intrude themselves, or meddle, lest that Question, un-
 “ der the Frown and Displeasure of the Almighty, be asked of such, *Who hath*
 “ *required this at thy Hand ?* and incur a just Punishment in the End.”

DURING all this Time the People were generally attentive, and seemingly pleased ; but, just in the Close of the Matter, I was attacked, all of a sudden, by a jolly brisk Person, who brake into the Crowd behind me on Horseback, and, by his Garb, look'd like a Pastor of the People, (and, upon Enquiry afterwards, I found he was so) whose first Salutation was after this Manner : “ Are
 “ you not ashamed thus to delude the People, imposing upon them false Glosses
 “ on the Scripture ? I am a Stranger on the Road, and, drawing near this
 “ Multitude to know the Occasion of it, cannot but appear in defence of Truth
 “ against your Perversions : 'Tis true, you have a smooth Way, a gaining
 “ Countenance, and advantageous Mein ; but, Sir, you look, in all this, the
 “ more like an Emissary.”

THIS, being sudden, was a little surprizing at first ; but, Truth being uppermost, I quickly replied, “ That he rather look'd like a false Teacher of the
 “ People ; and challenged him to instance any Particular wherein I had imposed
 “ upon them.”

HE instanced only in this, where I had said *Phebe* was a Minister of the Church ; he said, “ She was not a Minister, but a Servant, as appears by the Text itself
 “ in that Place ; and it will not bear to be translated *Minister*, as you say.”

I REPLIED, “ Servant and Minister are synonymous Terms, and the Word
 “ there used may be better translated *Minister* : And if she was a Servant, in what
 “ other respect to the Church, if not in a publick Ministry, as a Preacher ? For
 “ *Theodore Beza*, in his *Latin* Translation from the *Greek*, (from which our *English*
 “ Translations are made) hath it *Minister*, and not *Servant*, *Ministra Ecclesie*
 “ *Cenchreensis* ; and, in the *Greek* Testament, it is ΔΙΑΚΟΝΩΝ ; that is, *Minister*, or *Ser-*
 “ *vant*.” And I asked him before the People, “ If he would say, upon his
 “ Reputation as a Minister, as he professed himself to be, that it might not be
 “ properly rendered *Minister* ;” which he refused : and then, in Abundance of
 Assurance, said openly, “ That I was no Quaker ;” but, in a flattering Way,
 added, “ I had more Sense than to be a Quaker ; for I had an ingenious Coun-
 “ tenance, and a Mein importing a better Education.” I rejected his Flattery,
 and replied, “ That he might have had better Education, and ought to have
 “ had more Justice, than falsely to accuse one whom he never saw before ;” and
 put him upon his Proof in that and several other Things, in which he had over-
 shot himself, in the Apprehension of most of the People who heard him.

AND I observed to the People, who did not generally understand the Meaning of the Word *Emissary*, that as it was unduly applied by him, it imported a very high, as well as false Charge ; and, as such, I return'd it upon him. Then he began to charge *Jonathan Taylor* (then in *England*) with being a Jesuit (he having been in that Country seven Years before, and instrumental to convince many in those
 Parts,

Parts; and thereby had greatly enraged the Priests, and their envious Company, against him; which they had not forgot:) And there stood up likewise another Man, and said, The Charge was true: But I opposed them, telling the People, “ I very well knew *Jonathan Taylor*; and that he was no Jesuit, nor any Thing “ like one in any respect;” putting the Priest in mind of what dangerous Consequence it might be to himself to charge me, or any other innocent Person, in that Manner; since, by Law, it touched the Life of the Accused, and was highly punishable in the Accuser, if not legally proved: Then he, wheeling his Horse about, said, “ He could not stay any longer;” and, in the turning of his Horse, he prov’d refty, and ran back upon a Log, and his hinder Parts fell down, (which some would have made a Judgment upon him;) but the Priest being a brisk nimble Man, kept upon his Back, and had no Harm, but rode hastily out of the Crowd, and went off.

THE Opposition this Priest and the others made, being for the most part confident and notoriously false Assertions and Charges, without any Proof, exposed him and themselves to the just Censure of the People, and rather confirmed them in the Truth of what we had delivered, than hurt the Cause of Truth; which we, in some Measure of the Wisdom and Power of it, had defended against them.

IT was now near Night, and began to rain; and, with some other Friends, I took Horse, and rode to *Henry Dow’s*; being all well satisfied, that there had not happened any further Contest; which might have unsettled the Minds of the People from the Effect of those Truths, so largely and plainly that Day delivered among them; and from that Sense of the divine Power of the Word of Life, of which some of them had, in some Measure, tasted.

ON the 5th, in the Morning, we had a Meeting of ministring Friends at *Henry Dow’s*, at which most of the Ministers in those Parts were present; and the Presence and Power of the LORD was eminently with us, to the Glory of his own Name; and many Things were brought to Remembrance, and opened to our mutual Edification and Consolation; for they being for the most part young in that Exercise, Things opened in me to my own Admiration; so that it was one of the best Meetings I had been at in those Parts: And that Evening, accompanied by several Friends, I went again to *Haverel*.

ON the 6th we had a Meeting there; where some of the People came in, and pretty many Friends from *Salisbury*, *Jamaica* and *Aimsbury*; and the LORD was with us: Many Things were opened, and Truth came over all; yet several of us had felt a hard inward Trouble and Exercise: And as soon as I sat down, I observed a Man in the Entrance of the Door, who, I thought, look’d very ill-natur’d and surly; and, looking at me, said, “ You have spoken several true Things; but by what Authority did you speak?” I answered, “ By the Authority of Truth;” and then told him, “ Our Meeting was not “ ended, and bid him be silent till it was; and then, if he had any Thing to say, “ he might be heard.” Upon which he was silent; and, soon after, *Lydia Norton* stood up, and several of the People went out in contempt of her Sex, (though she had a Ministry as affecting and satisfactory as most Women or Men either) and, when she had done, I concluded the Meeting in Prayer, and Truth was over all contrary Spirits in the Ground, though I felt yet some further Exercise and Opposition a-hatching; but saw likewise that the End would be to the Honour of GOD, and his all-conquering Truth.

ANN'D
1704.

THE Meeting being ended, up started a Man, who had sat so still as if he had approved all that was said, and pulled out a Letter, directed to *John Keefer*, the Friend of the House then present, which he began to read, it being open; but I put it by a while, finding my Mind against it, though I knew not the Tenor of it, but expected no Good from it; but at last I suffered him to read it, and it proved to be a Discharge from an Inn-keeper at *Andover*, (some of whose Family, in his Absence, had given us Leave to have a Meeting in his House, being an Inn) telling us we might have Entertainment, but no Meeting there.

THIS we took as a Contrivance of this Man, and others of like sort, to hinder us to have a Meeting there: However, we intended to have gone thither the next Day, and, if we could not have had a Meeting at the Inn, to have had one in the Streets; but it proved so very rainy in the Morning, and continued so all Day, that we did not go thither, the House being denied us by the Owner, and a Meeting in the Street impracticable; as if Providence (the LORD knowing their Unworthiness) had disappointed them of that Good which otherwise they might have reaped by a Visit which we intended in the Liberty of Truth, and in Good-will to their Souls, (as desiring the Salvation of all Men) if they had been found worthy.

THIS Letter being read, this Man openly charged *John Keefer*, that he should not have any more Meetings in his House; speaking reproachfully of us, and our travelling on such Accounts abroad in the World. I then, in the Authority of Truth, demanded of him, "Who art thou that assumes upon thyself this Domination." He replied, "He was Foreman of the Grand Jury." "Foreman of the Grand Jury! said I, what then? Go about thy Business, for, as such, thou hast none with us, or we with thee." We thus despising his Charge, the young Man told him, "He should take little Notice of it, since we had the like Toleration as all the Queen's Subjects enjoyed in all her Dominions."

THEN he began to cavil against several Things I had said in the Meeting, concerning the Scriptures, and the Light of CHRIST; but the LORD being with me, I came clear over him; and then it appeared and settled in my Mind, that he had been convinced of Truth in his Heart, and had rebelled against it: and then I went to him, where he sat upon a Form, (many People being in the Room) and clapped him on the Shoulder with my Hand, and, looking in his Face, said to him, in that Boldness which Truth gave me, "That he had been convinced of the Truth of GOD in his Heart, and had resisted and rejected it, and therefore was now become an open Enemy, and Opposer of the Truth in others also; and that therefore GOD would reject him for ever, if he did not surcease from his wicked Practice on that Account, and turn to the LORD by speedy Humiliation and Repentance unfeigned."

THIS funk in him, as the Stone in the Face of *Goliath*, and silenced him at once; and he remained as a Man amazed all the Time he staid in the Room after that, which was above an Hour, whilst I was answering other Adversaries, and opening Things, as the LORD assisted me, to several sober Enquirers; and, when he went away, I renewed the Matter openly to him in the Audience of all; but he made no Answer, but went off as one deeply smitten in his Conscience.

ANOTHER of those Opposers raised some fresh Cavils about Womens' Preaching;

Preaching; which I having answered for the Sake of the Auditory, and he raising new Cavils about Matters of small Consequence, I rebuked him sharply as an unworthy, unruly Spirit, and neglected him.

ANNO
1704.

AND having shown more Gentleness to several others, and answered them fully, all ended, with the Day, to the Honour of Truth, and our great Satisfaction.

THE next Day proving rainy, (as I said before) and several of us staying there most part of the Day till the Evening, we were divinely comforted together in the Love of GOD; in which we had many tender Seasons together, as at other Times and Places; to the Praise of his great Name, who is GOD worthy for ever.

THE Friends who came with me, viz. *Jacob Moral*, *Henry Dow* and his Wife, *Lydia Norton*, *Thomas Dow*, and some others, departing, I went, at the Request of *John Keefer*, (a young Man who had not been long convinced) with him to the Priest of that Town, (a most embittered Enemy to the Way of Truth, and all that walk therein in this Dispensation) who had desired to speak with him about his dissenting from him and the common Presbyterian Way.

AT our first Entrance into the House, this Priest look'd very furly, haughty, and ill-natur'd, and, in an imperious Gesture, bid us sit down, which we did; and *John Keefer* told him, "He had heard he desired to speak with him, and "was now come to know the Matter." Then he began and said, "*John*, I "have had a-mind to speak with you a long Time, to know your Reasons for "neglecting the publick Worship, and deserting me, who have Charge over you, "to follow the Errors of the Quakers; who deny Salvation by JESUS CHRIST, "and follow their Light within: But I could not meet with you, though I came "to your House on purpose."

John Keefer replied, "I heard of it, and am now come to hear what thou hast "to say." Then said the Priest, "You are a perverse Fellow; I wanted to "speak with you alone, in order to reclaim you from the pernicious Errors of "the Quakers, who deny Justification by CHRIST; affirming, That to expect to be justified by the Works of CHRIST without us, is a Doctrine of "Devils."

THEN said I, "Friend, if thou hast any Thing to say to the young Man, "relating to any Thing he hath done or said, I am here, at his Request, to "hear it; but if thou goest on thus to reflect against, and falsely accuse that "People, I am one of them, and shall oppose thee, as I do return upon thee "thy false Accusations already uttered; in which thou hast shown thy great Injustice, Unworthiness, and ill Nature: For we do not expect Salvation by any "other than the LORD JESUS CHRIST and the Father; and I challenge "thee to produce any Author, approved by us, that denies the Work of the "LORD JESUS CHRIST, done without us, and its Efficacy, for its proper "End and Purpose, in the Redemption and Salvation of Mankind."

THEN the Priest's Wife came into the Room with an Air of Rancour, and said, "Husband, Do not talk with these Men without Witnesses; for, when "they are gone, they will tell Lies of you." Upon this I said to the Priest, "If thou hast any Authority in this House, let us be rid of this Din:" And

ANNO
1704.

he desired her to withdraw, which she did; but we observed the Effects of her Repentment afterwards in the Sequel.

THE N the Priest said, “ *William Penn*, in one of his Books, had called the “ Doctrine of Justification, by the Coming of C H R I S T without, (in the Flesh) “ the Doctrine of Devils.” I asked him, “ If he had ever seen that Book ?” and he confessed he had not. Then I asked him, “ How he could charge *William Penn* with such a Position?” He replied, “ He had seen it quoted out of “ the Book by Mr *Bugg* and Mr *Keith*.” “ *Francis Bugg* and *George Keith*, “ said I, once knew the Truth in some Degree, and made Profession of it with “ us; but took Offences, first against some particular Persons, and then against “ the whole Body, and became Apostates, open Enemies, filled with Envy implacable; and it is neither safe nor wise in thee to take any Thing upon Trust “ from them against us, or any of us, they having been, and still are notorious “ false Accusers, Perverters, and Misrepresenters of us, our Books, Doctrines, “ and Principles: But I know *William Penn*, and his Sentiments on that Subject, and have read the Passage aim’d at; which, to the best of my Remembrance, (not having the Book here) is to this Effect; *To teach that Men are “ justified before God, by the Righteousness of Christ, as wholly without us, whilst “ Sin is yet reigning in us, is a Doctrine of Devils.*”

THIS the Priest did not deny, but asked me how we hold it? I said, “ I “ shall first premise some Things by way of Introduction, before I proceed to “ a direct Answer to the Question, intending thereby to make it more plain in “ the Conclusion: I begin then with the Purpose of G O D to make Man, before he had any actual Being as such, and according to what Model, and find “ that it was a gradual Work; that the Matter of which the Body of Man was “ formed was pre-existing Earth, and when he was perfected as natural Man, “ he was a rational intelligent Animal in that State, carnally, or naturally minded, knowing only the Things of Nature, observed from without; into whom “ G O D breathed the Breath of Life from himself; whereby Man became spiritually minded; alive in G O D who is a Spirit; like unto G O D in his Mind, “ or inner Man; the Image of him who created him in Righteousness and true “ Holiness: In which State G O D did not make any Covenant with Man, but “ (as a reasonable intelligent Creature, knowing G O D, and acquainted with the “ intellectual Voice and Speech of his Word) gave him a positive Commandment, not of Action, but Abstinence, annexing Death and Disobedience together.

“ I C O N S I D E R then, 1st, What that Breath of Life was, which G O D so “ breathed into Man.

“ 2^{dly}, W H A T was this Death in itself, so threatened in case of Disobedience.

“ A N D, 3^{dly}, How, and after what Manner that Death could, in any respect, justly affect the Posterity of the First Man.

“ A N D I find, *first*, (according to the Testimony of Holy Writ) That this “ Breath of Life, as I understand it, was not the natural or animal Life, (for he “ had that before, by Creation, as essential to him;) but the Breath of Life from “ G O D was not essential to Man, as such, nor constituent of his Being, but “ was spiritual and divine, and breathed into the Heart and Mind of Man; revealed, or manifested in him as a Law and a Light to his Conduct in his Duty “ towards G O D his Creator; according to the Evangelist, where, writing on this

“ this Subject, he saith, *In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All Things were made by him; and without him was not any Thing made that was made. In him was Life, and the Life was the Light of Men. That was the true Light, which lighteth every Man that cometh into the World.* ANNO 1704. John i. 1, 4. — 9.

“ THUS, in the Beginning, before the Fall of Man, the Life of the divine Word was the Light and Guide of Man.

“ 2dly, As natural Death is nothing in itself, but the Cessation of the natural or animal Life, the Body being incapable of detaining it any longer, it becomes dead to all Sense, and unactive, corrupteth after its kind, and returneth unto Earth, of which it is a Part; so the Departure of the divine Light and Life of the divine Word from the Heart of Man, leaves it in a State of Death, and senseless with respect to the real Knowledge of GOD, and Enjoyment of his divine Presence and Goodness; and then it corrupteth more and more unto Perdition.

“ THE Cessation of Life from the Body is the Effect of some Distemper, or Accident, incident to human Kind in a State of Nature, by the Appointment of GOD; but the Departure of the divine Life and Light from the Mind of Man, was and is the natural Consequence of his departing from the Faith, and of his Disobedience; the Word of GOD taking effect in Man by his own Act, and not by the Act of GOD.

“ MAN, in the Beginning, by the Voice of GOD, knew the Command of GOD, and his Duty to him thereby; and believed the Word of GOD for a Time, which is the divine, eternal, essential Truth; and as long as Man continued in the Faith of the Word, he lived in the divine Life and Light of it; stood and remained in the moral Image of GOD, righteous, holy, uncorrupted, and undefiled.

“ BUT when the Mind of Man, through Temptation, disbelieved the Word of GOD, in which he at first believed, and adhered unto another Voice, which was false and a Lie, the Mind of Man thereby became corrupted, and incapacitated to detain and enjoy the Life and Light of the divine WORD any longer; according to the Word of GOD, which saith, *In the Day thou eatest thereof thou shalt surely die.*

“ AND 3dly, as to the Effect which this Offence had upon all the Posterity of Adam, the first Man; in general, I observe further, that it may be considered after this Manner: Adam, being a rational Animal in his first Creation, Production, and State, became a Son of GOD by the in-breathing of the divine Life (which was an Act of GOD in which the Man was passive) into his Mind, by which he had lived in GOD in holy Fellowship with him, and was his Image; and by the Light of which in-breathed Spirit of Life, the Man was led and governed for a Time, so long as he continued to believe therein; but, through Unbelief, Disobedience, and Sin against the Light of the divine Word, the Life thereof was quenched in him, as to himself, and departed from him; and then he became corrupted and defiled, and incapable, in that State, of that divine Fellowship and Enjoyment, and effaced that divine Image in him; and so relapsed back into his rational animal Condition: And then, in that State, and not in his best State, he begat Cain, his First-

AND
1704.

John iii. 2.

“ First-born, in his own fallen, relapsed, and animal Likeness, being now only
“ carnally minded, natural or animal; and not in the holy Likeness, which he
“ had and was in whilst he stood faithful, and remained in the Likeness and
“ Image of GOD: For the divine Nature, as such, contributes nothing to the
“ Production or Multiplication of Man, in his Generation, as essential unto
“ him, or constituent of his Being; for *that which is born of the Flesh is Flesh,*
“ *and that which is born of the Spirit is Spirit.* Thus, in the First Adam, all
“ fell through Unbelief, Disobedience, and Sin, and died.

“ THUS the Fall of Man, being his Departure from the divine Life and
“ Light of the eternal Word of GOD, his Wisdom and Power, the Redemp-
“ tion of Man is his Restoration (and more than Restoration) to the Knowledge
“ of it, and being re-united with it.

Luke. i. 28.

— 31, 33.

“ AND as the Love, Mercy, and Compassion of GOD was still towards
“ Man, he gave him a Promise by the same Word, *That the Seed of the Woman*
“ *(she having been instrumental in the Fall) should bruise the Serpent's Head,* or
“ that subtle Spirit which had betrayed her; so that, in the Fulness of Time,
“ the Woman should be instrumental in the Restoration; which accordingly is
“ mercifully fulfilled: For when the Angel of GOD was sent to *Mary* the holy
“ Virgin, he said, *Hail, thou that art highly favoured, the Lord is with thee;*
“ *blessed art thou among Women.* And, behold, *thou shalt conceive in thy Womb,*
“ *and bring forth a Son, and shalt call his Name Jesus.* He shall be great, and
“ shall be called the Son of the Highest; and the Lord God shall give unto him
“ the Throne of his Father David: And he shall reign over the House of Jacob
“ for ever, and of his Kingdom there shall be no End.

— 34, 35,
38.

“ BUT *Mary*, reasoning as a Woman, did not at first believe the Angel, and
“ said unto him, *How shall this be, seeing I know not a Man?* And the Angel an-
“ swered and said unto her, *The Holy Ghost shall come upon thee, and the Power*
“ *of the Highest shall overshadow thee: therefore also that holy Thing, which shall*
“ *be born of thee, shall be called the Son of God.* And *Mary* said, *Behold the Hand-*
“ *maid of the Lord, be it unto me according to thy Word.* And the Angel depart-
“ ed from her.

“ HERE it is observable, that so long as *Mary* followed the Dictates of her
“ own Reason, from the common State of Nature in the Case, she withstood
“ the Messenger of GOD, and did not believe his Message was possible; but
“ when she heard it was to be brought to pass by the Holy Ghost, the Power
“ of the Highest, then she believed, and it came to pass accordingly: So that
“ as Sin, and all the deadly Consequences of it, entered *Eve* through Unbelief;
“ even so, through Faith, *Mary* conceived (as to the Body of CHRIST) that
“ holy Seed; which, being the Wisdom and Power of GOD, was to bruise the
“ Serpent's Head, destroy his Wisdom, Subtilty, and Falshood, and overcome
“ his Power in the Posterity of *Adam*; especially in all them who believe in the
“ same Word.

Isa. vii. 14.

— xlii. 1, 6.

“ AND the Goodness and Mercy of GOD appeareth still further in this,
“ that, in the Fulness of Time, many Ages after that first Promise, the LORD
“ added other Promises to Mankind, both *Jews* and *Gentiles*, even unto all Na-
“ tions, the whole Posterity of *Adam*; where, unto the *Jew*, he saith, *Therefore*
“ *the Lord himself shall give you a Sign, behold a Virgin shall conceive and bear a*
“ *Son, and shall call his Name Immanuel.* And, unto both the *Jew* and *Gentile*
“ he saith, *Behold my Servant whom I uphold, mine Elect in whom my Soul delight-*
“ *eth;*

“ *eth; I have put my Spirit upon him, he shall bring forth Judgment to the Gen-* ANNO
 “ *tiles. Again; I the Lord have called thee in Righteousness, and will hold thine* 1704.
 “ *Hand, and will keep thee, and give thee for a Covenant of the People, for a Light* Isa. xlii. 6, 7.
 “ *of the Gentiles. To open the blind Eyes, to bring out the Prisoners from the Pri-*
 “ *son, and them that sit in Darkness out of the Prison-house. Which was fulfilled*
 “ *unto the Jews, to whom alone he was sent, and appeared in the Days of his*
 “ *Flesh; where it is said, The People who sat in Darkness saw great Light; and* Mat. iv. 16.
 “ *to them who sat in the Region and Shadow of Death, Light is sprung up.*

“ AND, that it might be certainly known, in the Fulness of Time, unto all
 “ Mankind, who this sacred Person is, and what is the Manner of his Coming
 “ and Appearance, both to Jew and Gentile, he was to be made manifest un-
 “ to the Jews first, under the Name and Character of JESUS, (a Saviour) and
 “ being anointed of GOD, with all the divine in-dwelling Fulness, is thereby
 “ called CHRIST; and, under both, is called JESUS CHRIST, the anointed
 “ Saviour, proposed as the Object of Faith unto all Nations: First, unto the
 “ Jews in the Flesh, as born of the Virgin; and, secondly, unto the Gentiles, as
 “ *the true Light, who lighteth every Man who cometh into the World.*

“ 1st, THE Testimony of good old Simeon concerning him, thro’ the Holy Ghost, Luke ii. 25;
 “ is, that he is a *Light to lighten the Gentiles*; and, in that respect, their Light and — 32.
 “ Salvation, according to the Promise of the Covenant of GOD aforegoing.

“ 2dly, The Evidence of John; where he is full and exprefs, saying, *In the* John i. 16.
 “ *Beginning was the Word, and the Word was with God, and the Word was God.*
 “ *In him was Life, and the Life was the Light of Men. That was the true Light*
 “ *which lighteth every Man who cometh into the World. And the Word was made*
 “ (or assumed) *Flesh, and dwelt among us, (and we beheld his Glory, the Glory as*
 “ *of the only begotten of the Father) full of Grace and Truth. And of his Fulness*
 “ *have all we received, and Grace for Grace.*

“ 3dly, THE Witness of CHRIST himself, where he saith, *I am the Light* — viii. 12.
 “ *of the World; he that followeth me, shall not walk in Darkness, but shall have*
 “ *the Light of Life. Again; Jesus said unto them, Yet a little while is the Light* — xii. 35, 36
 “ *with you; walk, while ye have the Light, lest Darkness come upon you: for he* Eph. v. 8.
 “ *that walketh in Darkness knoweth not whither he goeth. While ye have Light,*
 “ *believe in the Light, that ye may be the Children of Light.*

“ AND, as the Father hath promised and offered his Son as he is that Light,
 “ and as his new and everlasting Covenant with Mankind, in order to their Re-
 “ storation and Establishment, not of Works, but of Life; so, whoever will enter
 “ into this Covenant with GOD, must first believe in him whom GOD hath sent,
 “ and in the Way and Manner in which he hath sent him, according to his Promises.

“ NOW a Covenant is not on one Side only, but on two, at the least; and
 “ therefore GOD, who is divine eternal Love, infinite in Goodness and Mercy,
 “ is pleased, of his own Nature, and Love to Mankind, thus to send his Son,
 “ the LORD JESUS CHRIST, into the World; who, by a voluntary Death upon
 “ the Tree of the Cross, according to the fore-determined Council and Purpose of
 “ the Father, declared his Mercy, and free Pardon of the Sins of the whole
 “ World, upon Terms suiting the State, Reason, and Understanding of Man-
 “ kind: That is to say, upon Faith in GOD the Father of all, and in JESUS
 “ CHRIST the Son of GOD, (as I have already declared) and Repentance
 “ from dead Works, as the reasonable and necessary Terms required of Man-

ANNO
1704.

“ kind, on our Side or Part of this Covenant; that we may be restored to the Knowledge of GOD, and the LORD JESUS CHRIST his Son, and made capable of being united unto GOD, through CHRIST the Mediator between GOD and Man in this Covenant, by and through whom we are brought into it, and stand therein stedfast and immoveable for ever.

John xii. 36. “ WE must then receive the Saviour in the Way in which he is sent and proposed unto us; not only as he is offered upon the Cross, for the Expiation of the Sins that are past; but also as he is the divine Light, enlightning our Minds and Understandings, as directed by CHRIST himself, where he saith, *While ye have Light, believe in the Light, that ye may be the Children of Light*; that is, Children of GOD, who is that Light: So that as Adam fell from the true Knowledge of GOD, and Sense of his divine Love, Presence, Goodness, and other Attributes, through Unbelief, we, his Posterity after the Flesh, may all arise and be restored by Faith in CHRIST, the Second Adam, the LORD from Heaven, that quickening Spirit; not into the Animal Life, which by Nature we already have, and in which we are averse to GOD and all his Ways, but unto Life eternal; that we may all know what that Word meaneth, *As in Adam all die, even so in Christ shall all be made alive*. And, as Rom. v. 18. *by the Offence of one, Judgment came upon all Men to Condemnation: Even so, by the Righteousness of one, the free Gift came upon all Men unto Justification of Life*.

John xvi. 8. “ AGAIN, as to the plain Indication and Character which the Holy Scripture hath put upon this divine Light, whereby we may know it, even as natural Men, by its Effects, the Evangelist saith, that the Comforter, which is the Holy Ghost, the Spirit of CHRIST, who is that Light, *when he is come, (or made manifest) he will reprove, or convince, the World of Sin, and of Righteousness, and of Judgment*. And, saith the Apostle, *All Things which are reprov'd, are made manifest by the Light: For whatsoever doth make manifest, is Light*. Again, *This is the Condemnation, (of the World) that Light (even this Light) is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil*.

Acts xvi. 17.
—xxvi. 18. “ THIS is he, that divine eternal Light, to whom John the Baptist and the Apostles of CHRIST bore Testimony; and in an especial Manner the Apostle Paul, who was sent by CHRIST to the Gentiles, *to open their Eyes, and turn them from Darkness to Light, (even unto himself who is that Light) and from the Power of Satan unto God; that (being so turned) they might receive Forgiveness of Sins, and an Inheritance among them who are sanctified by Faith in him, the Lord*.”

DURING all this Time the Priest gave me many rude Interruptions; so that I perceived he was not worthy to know these Things, neither could he, being deeply prepossessed against the Truth, and the Light of it; what I said therefore was principally for the Sake of the young Man with me, who had not been long convinced of Truth, and to leave the Priest without Excuse: But I having mentioned this Light according to the Evangelist, as the true Manifestor of Sin in Mankind, he opposed that as a great Error, and said, “ That Light which is in every Man gives no Knowledge of divine Things, but only of natural, as to distinguish between one Plant and another, and that five is more than three, and the like; and that there is no Knowledge of Sin, or of GOD, or of CHRIST, or of any divine Things, but by the Bible.”

“ THE

I REPLIED, "The Bible itself saith otherwise, and that is, "*No Man knoweth the Son but the Father, neither knoweth any Man the Father save the Son, and he to whomsoever the Son will reveal him.*" But read some Verses of this first Chapter of *John* the Evangelist, so as to put the Bible in the Place of the Father and Son, as thou dost, and see how it will read, thus, *In the Beginning was the Bible, and the Bible was with God, and the Bible was God. The same (Bible) was in the Beginning with God. All Things were made by the Bible, and without the Bible was not any Thing made that was made. In the Bible was Life, and the Life of the Bible was the Light of Men. The Bible was the true Light which lighteth every Man who cometh into the World. The Bible was in the World, and the World was made by the Bible, and the World knew not the Bible. And the Bible was made (or assumed) Flesh, and dwelt among them, full of Grace and Truth. The Law was given by Moses, but Grace and Truth came by the Bible, according to thy Doctrine.*

ANNO
1704.
Mat. xi. 27.
Luke x. 22.
John i. 1,—
14.

"BUT, to return to the true Doctrine in the Scripture, seeing that GOD is the WORD, and the WORD is GOD, and the same is the *true Light, which lighteth every Man who cometh into the World*, and assumed Flesh, it followeth, that GOD, who is omnipresent, is in all Mankind; and CHRIST, the Light of the Father, as inseparable from him in that respect, is in all Men."

ABOUT this Time rush'd in several of the Priest's rude Company; who, we thought, had been sent for by his Wife, in repentment of the Affront given her, by being dismiss'd the Room; and, at the Sight of this Company, the Priest fell into a sudden Transport of Rage; and, starting up as red as Fury, said, "That is Blasphemy. O horrid Blasphemy!" appealing, by his mock Gestures of Admiration, to his dark ignorant Crew.

I BEING a little moved at this sudden Charge before such Witnesses, who might swear any Thing against me which their enraged Teacher might dictate, I replied, "What dost thou call Blasphemy?" "What you said is Blasphemy." "What did I say?" "You said, that the Light which is in all the Heathens, is GOD."

I REPLIED, "I despise thy wicked Attempt, and Witnesses too, and retort thy false Charge justly upon thy own Head." Then I repeated some of my own Words, "That the WORD is GOD; that the same lighteth every Man that cometh into the World; and that all Heathens, being Men, have in them the same Light; but though this Light shineth in that Darkness, it is not comprehended thereby: And the Saints and Faithful in CHRIST had once been Darkness, and yet became Light in the LORD, and walked in that Light as Children of it, though some of them had been Heathens before this Light was revealed in them; and they were called out of Darkness into this marvellous Light, and thereby became the Light of the World. Now, thou denying this, must needs hold the contrary, that this Light and Word is not GOD; which is directly against the Scripture, and plain Blasphemy."

Eph. v. 8.
1 Pet. ii. 9.
Mat. v. 14.

UPON this the Priest grew a little more calm, and his Company, seeming surprized, stood silent, looking seriously upon him and me; and then he replied, "That the Light wherewith every Man is enlightened is a Creature, as much as a House or a Tree is a Creature:" And added, (whether ignorantly or subtilly I shall not determine) "That the *Illumination* wherewith every Man is *illuminated* is a Creature."

I RE-

ANNO 1704. I REPLIED, "I am not speaking of the *Illumination*, which is an Act of the *Illuminator*, but of the *Illuminator* himself: For there is the *Illuminator*, who is GOD; and there is his Light, wherewith he enlighteneth; and there is his *Illumination*, which is his Act of enlightening in Man, who is a Creature, and is thereby enlightened. I do not say the Act of GOD, in enlightening of Man, is GOD, but that the Light, which enlighteneth Man, is GOD." Then he said again, "That the Light, which enlighteneth Man, is a Creature as much as a House or a Tree." I replied, "That he did not rightly distinguish; for though a Tree be a Creature of GOD as well as himself, (and his Doctrine was very wooden) yet a House, as such, is no Creature, but an Effect of human Wisdom and Art; and his Distinction between GOD and his Light was blind and heterodox: Adding, That seeing GOD is Light, and in him is no Darknefs at all, and he enlighteneth Man-kind by his own Light, how dost thou distinguish between GOD, and the Light of GOD?"

1 John i. 5.

THEN he told me, "I had before asserted the Light to be CHRIST, as the Doctrine of the Quakers; and to call that Light CHRIST, is to deny the true CHRIST." Then I repeated the Words of the Text, insisting, "That I had all along spoke of GOD the WORD, as that true Light; that the same assumed a Body of Flesh, and was CHRIST, as plain and full as any Man could speak from the Text; and that Light he had denied to be GOD or CHRIST; which is a denying of the true GOD, and JESUS CHRIST the Son of GOD, who is Light."

THEN I asked him, how the true CHRIST is constituted? He replied, "That the hypostatical Union of the divine and human Nature in one Person, is CHRIST." Then said I, "Lest we should misunderstand one another in the Application of Words variously, as is often the Case, What dost thou mean by human Nature?" This put him a little upon a Pause, and then he replied, "That by human Nature he meant the Body of CHRIST born of the Virgin Mary, conceived in her by the Power and Influence of the Holy Ghost." Then said I, "If the substantial Union of the divine Word and the human Body be CHRIST, I prove that since CHRIST once was, there was again no CHRIST: For, when CHRIST was upon the Cross, and said to the Thief, *This Day shalt thou be with me in Paradise*, what was this *thou* in the Thief, and this *me* in CHRIST that Day in Paradise, since the Body of CHRIST was laid in a Sepulchre, where it remained until the third Day, and the Body of the Thief was broken upon the Cross, and disposed of after the Manner of Criminals? For if it be the substantial Union of the divine and human Nature (according to thy Definition of human Nature) which constitutes CHRIST, and that Union dissolved by Death, there was no CHRIST at all."

THIS made the Priest blush, and grope in the Dark for an Answer; and at length he brought out this, "GOD occupied the Place of the Soul (tho' he had forgot the Soul in his Definition) during that Separation, in whom the Body and Soul of CHRIST were in *divine Union*, though otherwise separated, and were united in GOD's Purpose, though actually separated."

"CHRIST's Soul and Body, said I, were in Conjunction, in the Purpose of GOD, long before he came in the Flesh; and therefore, by this Answer of thine, Time hath been since the Incarnation of CHRIST, that he was no other-

“ otherwise CHRIST than before his Incarnation ; and therefore it cannot be the
 “ actual Conjunction that constitutes the true CHRIST, according to thy first
 “ Assertion : And how is it possible there can be a divine Union and a human
 “ Separation in the same Person, at the same Time ? Explain this Mystery.”

ANNO
 1704.

THIS Dilemma put the Priest to Silence ; and then I told him, “ That I did
 “ not want to know of him how the true CHRIST is constituted ; nor was I
 “ about to affirm or deny any thing in that Question, having been long satisfied as
 “ to both the divine and human Nature of CHRIST, and glorious hypostatical
 “ Union of both, by the Operation and Demonstration of the Holy Spirit of
 “ CHRIST in my own Person ; but had put him upon answering these Questi-
 “ ons, that he might see the Inconsistence and Uncertainty of his own Asser-
 “ tions ; and the Injustice in accusing us falsely, as Deniers of the true CHRIST
 “ of GOD, only for rejecting the unlearned Opinions of human learned Men ;
 “ who know nothing of GOD or CHRIST, but by reading the Scriptures in
 “ their own natural Light, (whereby they scarcely know one Plant from another)
 “ and the unlearned Opinions of other Animal Men concerning him.”

John v. 39,
 40.

THE Priest being thus brought under, his Wife returned into the Room ;
 and some of the Company, being angry, said, “ It is in vain to talk with them,
 “ for they will never be convinced.” I replied, “ Neither he nor you have
 “ any Thing to convince us with ;” and so we left them. It was now about
 the tenth Hour at Night ; and when we went out several of the Priest’s Com-
 pany came after us, (having none with me except *John Keefer*, on whose Ac-
 count I went there) and we were as two Sheep among many Wolves ; for they
 looked angry ; and he told me, as soon as we came out of the House, That
 one of these Men, being a Member of that Priest’s Congregation, had said to
 the rest, while I and the Priest were discoursing together, “ This is a cunning
 “ Fellow ; he is no Quaker ; he was a Merchant in *London*, and, through ill
 “ Living, spent all, and was broke, and run away in great Debt ; and,
 “ coming into those Parts, hath cheated the Quakers, falsely pretending to be one
 “ of them, to get Money from them to make up his Deficiencies, and then
 “ he will desert them.” Upon this, *John Keefer* showing me the Man, I went
 and reproved him for his Falshood, and so ready Invention of it ; and his Folly
 therein, considering how publickly I am known in divers Parts of the World,
 and even in that Country : But he did not stand to justify himself, but sheer’d
 off muttering ; and we were thankful to divine Providence that we had no per-
 sonal Hurt from them, for it was now almost dark by the cloudy Evening.

THIS envious Teacher, and blind Leader of the Blind, had some Time be-
 fore this, appointed a Fast and Prayer for his Congregation against three great
 Plagues or Evils : *First*, Because of the cold and backward Spring Season, which
 threaten’d the with-holding of the Fruits of the Earth, and Famine. *Secondly*,
 Against the *Indians*, that they might not prevail against them, as they had done ;
 several of the Inhabitants of that Town having been some time before killed,
 and others (about nineteen in all) taken Captives by those Savages. *Thirdly*,
 (and above all) For the Prevention of the coming abroad, and prevailing of the
 Quakers, (several of his Hearers having been convinced of Truth, and left him not
 long before) which he had said was a far worse Plague or Judgment than either
 of the other ; for they only affected the Body, which, though destroy’d, the
 Soul might be saved ; but the latter affected the eternal Well-being of the Soul,
 which is of infinitely more Value than the Body.

ANNO
1704.

BUT mark the End of this ignorant and envious Man: For (as I have been assured since) there came a Party of *Indians* to that Town, and, before the dawning of the Day, placing themselves two at least at each Door of every House, and knocking softly as if they had been Neighbours, as soon as any open'd the Doors, the *Indians* rushed in and killed the first them met with their Hatchets, and then the rest, and many of them in their Beds; and this Teacher happening to be one who open'd his Door at this Time, an *Indian* killed him with a Hatchet; at which I did not rejoice when I was informed of it, though I could not but remember his Fast and Prayers.

Luke xi. 35.

SOME time after this Journey, and those and other Disputes in other Places, and our frequent preaching the Spirit of CHRIST as the universal Light of the intellectual World, with respect to the Knowledge of GOD and Things divine, so dangerous and destructive to the Kingdom of the Darkness of this World, and the Ministers and Powers thereof, those Ministers became so exceedingly irritated against the divine Light, and envious against the Ministers of the Spirit and Light, that they printed a Book in *New England*, wherein they asserted, "That the Light, which lighteth every Man who cometh into the World, is a Creature; yea, it is a dark, and a feeble, and a sinful Creature:" Perverting, for a blind and impertinent pretended Proof, that saying of the LORD JESUS, *Take heed that the Light which is in thee be not Darkness*; a direct Caution to those very Men, if they could see it: For though this divine Light be in them, in common with Mankind, yet they do not know it, but follow the Light (or rather Darkness) of their own Minds, as fallen, dark, feeble, and sinful Creatures; which, in comparison of this divine Light, is Darkness, whereby they only know one Plant from another, or three from five, and the like; and yet, in a very important Case, they are apt to put three for one, and one for three: And when I saw that Book some time after in *Pensylvania*, I said to some Persons then present, "That the false Teachers in *New England* had now openly and avowedly renounced the true GOD, under that essential Attribute, Light; and JESUS CHRIST, the Son of GOD, who is Light, the eternal Emanation of the Father's Glory; and thereby declared themselves Infidels, ignorant of the Christian Faith and Religion; and must stand condemned as such by the Testimony of that Light and Truth, until they believe therein and repent, turn thereunto, and be saved; for *he who believeth not, is condemned already*."

Salem.

OUR Day's Work above mentioned being over, to the Glory of the victorious Truth, and our Peace in him, I rested there that Night, and, the next Morning, went to *Salem*, about 22 Miles, and there had a good and peaceable Meeting; several Strangers being present, and generally satisfied.

Marblehead.

ON the 9th I had a Meeting at *Marble-Head*; where several Hearts were broken and tendered by the Truth and Testimony of it, and no Objections made.

ON the 10th I was again at the Meeting at *Salem*; and, being the First Day of the Week, some Strangers were there, and generally well satisfied.

ON the 11th, at a Meeting at a Friend's House in that Town, we had the Company of many of the Priest's People; who were generally sober: But I heard the Priest of that Place had been railing against Truth and us in his Preachment; whereby he had offended several of the more sober sort of his Hearers.

ON the 12th I went to *Lynn*, and was at their Week-day's Meeting the Day after; where came some Friends from *Salem*, and those Parts; and we had an indifferent good Time. ANN O
1704.
Lynn.

ON the 14th, in the Evening, we had another Meeting at *Lynn*, to which came a good Number of People; who behaved well, being very silent and quiet; and, the next Day, I returned to *Boston*, and lodged at *Daniel Zachary's*; and, the Day following, he and I went to *Castle-Island*, to see the two young Men, *John Smith* and *Thomas Maccomber*, before mentioned, still kept there as Prisoners; where they were very chearful, having been well used beyond Expectation: For they, refusing to work at the Castle; none offered to force or threaten them about it. *Boston*:

WE went to see the Captain of the Fort, to acknowledge his Civility to our Friends; and he was very respectful to us: But, in the mean time, came several Merchants from *Boston*, and some Members of the Assembly, and the Chaplain of the Castle; one of the Members, by Profession a Baptist; who soon began to bring false Accusations against the Quakers, and rail against the Light; pretending to give a Description of the Faith of the Quakers, and prove it erroneous, allowing us to be moral Men, but no Christians. Upon which I took him up sharply, and said, "That a false Accuser of Men, and Railer against the Light of CHRIST; could not be either a moral Man, or Christian; and that it was immodest, rude, and unreasonable in him, to pretend to give an Account of other Mens' Faith, and falsely too, in Contradiction to themselves; when any of them were present; and that we were not to be imposed upon by such confident Pretenders."

THIS surprized him a little; and then I cited out of the first Chapter of *John* the Evangelist, a Text, that the Word is GOD; that he is Light, the true Light, *which lighteth every Man who cometh into the World*; and that the same Word was made (or assumed) Flesh; and was, in that Manifestation, called JESUS CHRIST, the anointed Saviour: This Light is that true Light in whom the Quakers believe; and therefore thou art false and injurious to affirm, (as he had then done) that we believe in the false Light of our own fallen Nature. But it growing late, and we having about a League by Water to *Boston*, and not Time to proceed upon that Subject, there the Matter ended, and we landed at *Boston* after Sun-set.

ON the 17th, being the First of the Week, I was at our Meeting there, which was but small at first, by reason of the short Notice; but, towards the latter Part of it, there came in many out of a Meeting-house of the Presbyterians, after they had done with their Worship; and Things then opened to their Conditions: But my Concern soon turned upon their Way of making their Ministers, and their bargaining with the People before-hand about their Maintenance, being contrary, both to the Way of CHRIST's making Ministers, and their Maintenance, and the Way of the ancient Puritans, their Ancestors in Religion; whose Ministers were often called among themselves, *Gifted Brethren*, professing to preach by a Gift, or Manifestation of the Spirit of CHRIST: Upon this some of them went out of the Meeting; but the greatest Number remained in a solid settled Condition, and very attentive: But I understood afterwards, that those who went out did not go in dislike to what they had heard; but, being moved with the Description of the Bargain and Sale between the Priests and People, about preaching for so much a-year, and so much Wood for the Minister's Fire, the better to enable him to study in the Winter Time, with other

ANNO
1704.

other Perquisites, by which it might look like a wooden Ministry, they went out only to cover the Pleasantness of their Countenances; which they might think not sufficiently grave in such an Assembly.

ON the 20th Day of this Month we had a Meeting at *Cambridge*, (where they have a College for the Education of Youth, and where many of them are fitted for an artificial and mercenary Ministry in their Way) some Friends having obtained Liberty at an Inn for that Purpose; where many Friends and others came at the Time appointed: But the Priest of the Town, and one that had been Sheriff, or some Officer, in *Boston* (a Fibre from the old persecuting Root of Bitterness) did what they could to disappoint us.

THE Priest sending for the Inn-keeper, laid before him the great Evil, as he call'd it, of such a Meeting; and, at the same Time, was made apprehensive of the Danger (as himself told me) of losing his Licence for that Employment, by which he had his Livelihood. This Sheriff likewise went about the Town, discouraging the People from coming to our Meeting. When I came to the House there were pretty many People, but several gone away, seeing the Stir which had been made, and no Likelihood of a Meeting; but some Friends sitting together in a Room, the Sheriff came there; and, having intimidated the Inn-keeper, he discharged us of his House, as to a Meeting.

THIS grieved me; but I said little at that Time, till the Sheriff took upon him to give his Reasons, why we should not desire to use any religious Exercise there, it being a Place, as he said, to drink Flip and Punch in, and not to worship GOD in.

I ANSWERED, "That I perceived the same persecuting murdering Spirit of *Cain* was yet remaining alive in them, as heretofore; and that they wanted only Power to act their old bloody Scene upon us; but, Thanks be to GOD, your Horns are cut, that you cannot push, and your Teeth broke, that you cannot worry; yet you snap your Chops to show your Will: And added, That we were glad to accept of such Places as we could have in Peace; and an Inn might be as fit now as heretofore: bidding him remember the Place where CHRIST was born; and that he and his Disciples ate the Passover in a Guest-chamber; which was a publick religious Act in that Dispensation."

THE nominal Sheriff made no Answer to this, but urg'd the Inn-keeper to dismiss us from his House. Then I asked the Sheriff, "Hast thou any Publick Office? For, if thou hast, we will take Notice of thee accordingly; but if not, we shall look upon thee as a Busy-body, and a Tool worthy of Reprehension." Then he confessed he did not come there as a Publick Officer. Then I said unto him, "Meddle thyself with thine own Affairs; thou hast no Business with us, and we shall not regard thee." And to the Inn-keeper I said, "Since we are thus disappointed of thy House, once granted, yet we shall not altogether impute it to thee, but to the Envy of some others, and must now take our next Course;" which was to search out a Place in the Street, where we might sit together without Disturbance, that being as free for us as for any others.

No Objection was made to this, for they saw we were over them; and accordingly we went into the Street, not knowing where to pitch; and there being a large old Meeting-house on one Side of the Street, as we went along, some of
the

the People propos'd that we might sit down under the Shade of it, but I refus'd, saying, "We shall not take Shelter under their Shadow." Some of the Students would have us sit down in the College Orchard, which was dry and sufficiently shaded. I acknowledg'd the Civility; but not having Licence from their Superiors, we might have been liable to Disturbance, and so declin'd it. But proceeding along the Street, we came to a fair dry Green, before the Buildings of the College, where was a large spreading Oak; and, under the Shade of that we sat down upon the Ground, and abundance of People came and sat down with us.

ANNO
1704.

Samuel Gaskin of *Salem* stood up first, and some of the meaner sort of the People were a little rude in their Behaviour, and airy a while, but much more moderate and calm before he had done. I stood up next, and, being a Stranger, they seem'd still more attentive: And many of the Students of the College being there, they were sent for by the President, and some of them went to him; but others of them remained in the Meeting, and several of those who went out returned before the Meeting was ended.

VARIOUS Matters were opened concerning the State of Man in the Fall; the Necessity of Freedom from Sin in this Life, by the Manifestation of the LORD JESUS CHRIST, who appears in us the Offspring of the *Gentiles*, according to the Promises and Covenant of GOD, by his divine Light, Grace, and Holy Spirit in our Hearts; and that CHRIST is that *true Light, which lighteth every Man that cometh into the World*, as well as he is the *Propitiation for the Sins of the whole World*. John i. 9;

AND as to the Way that GOD makes, raises, qualifies, and sends his Ministers in his Church, and unto Mankind in this Dispensation, it is the same as in the Days of the Prophets and Apostles, and ever will be; (for GOD changeth not, neither doth his Way change) not by human Learning, or in the Wit and Wisdom of Man, but in and by the Word and Wisdom of GOD; some of the Prophets of old were learned among Men, as *Isaiab*, but generally unlearned, as *Amos*, *Elisha*, *Jeel*, and the rest: And some of the Apostles likewise were learned, as *Paul*; but generally unlearned, as *Peter*, *James*, *John*, and most of the rest. The Word of GOD, which was in the Beginning with GOD, came unto the Prophets of GOD, by which they declared the Mind of GOD unto his People, and the Judgments of GOD against the School Prophets, who were Liars, and spoke false Things from their own Imaginations, and not from the LORD; and sometimes stole the Words of the LORD by the true Prophets, and spake as if the LORD had sent them, and, by their false Doctrine and Lies, made the People err; but the LORD denied these Prophets, and reprov'd them by his true Prophets.

AND the Apostles of CHRIST were not appointed or ordained of Men, but by CHRIST himself, by whose Holy Spirit they were filled, being the Wisdom of GOD, and the Power of GOD, by and from which they preached, and reprov'd the Rabbies of the Age, and expos'd their evil Ways and Errors unto the People: And yet human Learning, where the Mind is fully subjected unto the Spirit of Truth, and subservient to it, may be useful, as in *Paul*, but not to be preferred as the chief Qualification in that Service; unto which, through the Pride and Vain-glory of the carnal unmortified Minds of self-exalting Men, it hath more frequently done much more Harm than ever it did Good. And, as saith the Apostle to the *Gentiles*, *For ye see your Calling, Brethren, how that not many* 1 Cor. i. 26.

ANNO 1704. *many wise Men after the Flesh, not many mighty, not many noble, are called; but God hath chosen the foolish Things of the World to confound the wise, and God hath chosen the weak Things of the World, to confound the Things which are mighty; and base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things which are, that no Flesh should glory in his Presence.*

AND as no Fountain can send forth sweet and bitter Waters at the same Time and Place, I exhorted the Students not to sin against GOD, by depending upon their Qualifications and Acquirements in that their Fountain of human Learning, and run when GOD doth not send them; and so imbitter the Minds of the People, by sowing of Tares, a false and evil Seed, prepossessing them against the Truth; pointing to them some Passages in *Jeremiah* the Prophet, where it is
 jer. xxiii. 16. *said, Thus saith the Lord of Hosts, hearken not unto the Words of the Prophets that prophesy unto you; they make you vain; they speak a Vision of their own Heart, and not out of the Mouth of the Lord: They say still unto them who despise me, The Lord hath said, ye shall have Peace; and they said unto every one that walketh after the Imagination of his own Heart, no Evil shall come upon you; with great and terrible Threatening against the false Prophets, and then adds, In the latter Days ye shall consider it perfectly: Desiring that their Fountain might be so seasoned with the Salt of the Covenant of Life, that they might escape all those Evils; and that they might come to drink of that living Fountain, which, as a River of living Water, issueth out of the Bellies of all those who rightly believe in the LORD JESUS.*

I OBSERVED also unto them, That their Ancestors who first came into this Country, and the ancient Puritans of whom they came, were a religious People, according to the Degree of Manifestation they then had, depending upon the Gift of GOD in their Ministry, and not upon human Literature: For, though some of them had Learning, many of their Ministers had not, but were called *Gifted Brethren*; and that those were the Men who gathered the Congregations in those Days, the Bees who gathered the Honey, on the Dregs and Decays whereof the present Drones are now feeding; and that the Glory is departed from their *Israel*, which shall never be restored in the Form and Image left of their Ancestors, but in the Life of the Lamb, whom this Age have too much rejected: But since their Ancestors did it ignorantly, it should not be imputed unto them their Offspring, but only as they rejected the same Life: But if they would receive the Truth in the present Dispensation of it, that is, of divine Light and Grace revealed in the Heart, the Glory should yet return to *New England*, and shine brighter than ever, and more and more unto the perfect Day: but if they refused, then all the Blood, both of Christians and *Indians*, shed by their Ancestors, should be visited and recompensed upon them in the Course of the Providence of GOD in Justice: Concluding the Meeting in Prayer to GOD for them all, both Magistrates, Ministers, the College and People; and all ended in Solidity and Peace, to the general Satisfaction; for I did not observe a light or dissatisfied Countenance. And I must say this for these young Students, that they did behave themselves better, and much more like a moral Education at least, nay more like Christians too, than at *Cambridge* or *Oxford*, in *Old England*, or at *Edinburgh*, *Glasgow*, or *Aberdeen*, in *Scotland*; some of them being very solid, and, generally, very attentive: Whereas those others commonly behave like the Scum of the Earth, the Refuse of Mankind, from whom little can be expected, other than the Depravity of a Nation. I hope this Meeting was of some Service among them; and that was all we desired there.

THE same Inn-keeper and his Wife having been at the Meeting, we returned to the Inn with them, and refreshed ourselves, and that Evening returned to *Boston*; from whence some People had come to the Meeting here.

ANNO
1704.

THE next Day I was at an appointed Meeting at *Boston*, which was large and comfortable; and, on the 23d, we had another Meeting between *Lynn* and *Boston*, which was small and heavy: And, that Evening, in our Return to *Boston*, we met with *John Usher*, Governor of *New Hampshire*, near his House; and, upon his Invitation, went in and staid about an Hour; and he was very civil and respectful to us.

ON the 25th, being the First of the Week, I was again at the Meeting at *Boston*; which was large, and the Truths of the Gospel opened well and clear; several of the Students from *Cambridge* were there, and were very sober and attentive.

AND all the Fore-part of the next Day, I had a great Load upon my Spirit, but did not then see the Cause of it, till after Dinner that a Friend told me, the Lieutenant-Governor at the Castle in the Island had been informed, that I had spoken against the Government, and against him in particular, in our Meeting the Day before at *Boston*, because of their imprisoning those young Men at the Castle for refusing to bear Arms; and he had told the Friends of it there, and they sent me word, that I might set the Matter in its proper Light. Then I perceived this to be the Cause of my Trouble, and quickly took a Boat and went to the Castle, accompanied by *Daniel Zachary*, and some other Friends. When we arrived, the Captain, the Lieutenant Governor of the Castle, was in Company with some other Officers; and, at the Entrance into the Room, ordered us Seats with them: Then I told him, My last Visit had been to my Friends, but this to him; and, mentioning the Occasion, said, I was come to clear it, and remove the Prejudice, if any had taken place; desiring him to relate before that Company what he had been informed of on the Subject. The Captain answered, "That he had been told, that I had, in our open Meeting, uttered several hard Things against the Government, of their Cruelty to our Friends; and particularly of their hard Usage by him, calling him the *Fattigued Captain at the Castle*."

BUT, before I had any Time to reply, one of the Company, a Stranger to me, and, I think, an Officer, answered, "There could not be any Thing in it; for I did not look like a Man that could be guilty of so mean a Thing:" The Captain himself likewise saying, "He did not believe it, but was willing I should know it." And the whole Company ridiculing the Thing, as not to be credited, I also assured them "It was all false; for I understood the Nature and End of Government better than to vilify it: and that when at any Time we suffered for Religion under any Government, either through the Tyranny or Misunderstanding of the Rulers, we took better Methods than that to make them sensible of it; using our best Endeavours to convince their Understandings of their Mistakes, and our Innocence; but did not rail or rebel against them: And as to the Captain, he had been kind and civil to our Friends, and to myself also; so that not any disrespectful Thought had entered me of him: But the Tenor of what I had said in the Meeting, that any Person could take occasion by, was something by way of Apology for our not giving personal Assistance in Arms, now in the Time of War; when, in common Reason, it might look hard, that other Men should spend their Time, Blood, and Estates, in defence of us and ours, as they call it, and we do nothing, either for them or ourselves,

"on

ANNO
1704.

“ on such important Occasions ; but yet it was not any stubborn Humour in us, “ as some might be apt to think, or Cowardice, that we refused to bear Arms, “ but because we take War to be contrary to the Doctrine of CHRIST and the “ new Covenant, and the Tenor, Nature, and true End of the Gospel ; and “ dare not fight or learn War for that Reason.” The whole Company being satisfied of the Falseness of that Report, and civil to us, after some further small Touches upon the Subject of War, and the ill Effects of it in the World, especially among Christians, one against another, we took Leave, and I went away, very easy, to *Boston*.

AND that Evening there came to me a young Man, who had been at the Meeting at *Cambridge*, and never at one before : He seemed to have been satisfied with Things in general, but could not understand the Doctrine of the Light ; but Things opening pretty clear in Discourse, he seem'd satisfied both in that, and also about the Sacraments, concerning which he had asked me several Questions. He was tender and humble in discoursing, not opposing, but enquiring ; and departed very loving.

Nantasket.

ON the 28th, we sail'd down the Bay to *Nantasket*, to a Half-year Meeting : We were late, the Wind being contrary, and a Fog ; but were favoured with a good Meeting : and, parting with Friends of *Boston* there, I went that Evening to *Scituate*, and lodged with *Abraham Booth*.

Scituate.

On the 29th we had a Meeting at *Robert Barker's* ; which, in the Beginning, was heavy, being a very hot Day, but ended well.

Marshfield.

ON the 30th we had a Meeting at *Arthur Howland's*, at *Marshfield* ; and *Thomas Chalkley* was also there, and persuaded us to go to *Robert Barker's* after that Meeting was over ; and we had a good Time.

AT this Place I heard, by *Daniel Allen* of *Sandwich*, who had come to accompany *Thomas Chalkley*, that *Rollon Cotton*, the Priest of *Sandwich*, had reported, that I had run away from that Place, after the Dispute I had with him there, and that I would never return any more : And that sometimes he had magnified me as a very learned and subtle Man, and a great Lawyer ; and so much concerned in the Affairs of Government in *Pennsylvania*, that they could not do any Thing of Moment without me ; and that they had sent for me home : And yet, notwithstanding all this, he himself had been too hard for me, and worsted me in that Dispute.

THUS that Priest would have magnified me above what I am, to exalt himself above the Truth ; hoping, without all doubt, never to have seen me any more : For he had been at *Boston* whilst I was in the East, and had made Enquiry after me ; but none could give him any Intelligence where I then was ; and, staying longer than was usual for our Travelling Friends, or expected, he concluded I had gone homeward some other Way ; and therefore he had assumed the Liberty to heap many Falsities upon me during my Absence : But the next Day, being the 1st of the Fifth Month, we came to *Sandwich* ; and, to convince the Priest, that I was neither run away, nor afraid of him, I called at his House as I passed along that Way.

Sandwich.

HE came to the Door, but would scarce know me ; but, being made sensible who I was, I then asked him, “ If he had made any further Attempt to make “ out his false Charges in writing, whereof he had so much said in the Dis- “ pute we had ?” He answered, “ No ; that was needless, since the Auditory “ was

“ was already satisfied about it.” “ ’Tis true, said I, doubtless all the intelligent Part of that Auditory are satisfied, as well of the Validity of my Arguments in proving the Doctrine of a sinless Perfection in this Life, by the Grace of GOD, to be apostolical, as of the Weakness and Sophistry of thy Arguments to the contrary, or to prove thy false Charges then exhibited against us as a People; the Particulars whereof I left with thee in writing at that Time, that, at thy Leisure, thou might do thy best to prove them, and expect an Answer and Refutation.” He insisted, that it was not necessary, for the Reasons aforesaid. I replied, “ That it was necessary something further should be done, seeing he had already misrepresented Matters in my Absence, in some other Parts of the Country as well as there; and might do so still, to the perverting of the Truths of the Gospel, and Continuance of Error, and great Damage of the People; and therefore did not think it fit to let the Matter rest so precarious, without a Re-hearing.

ANNO
1704.

He waved it; but began again about Freedom from Sin in this Life, saying, “ That they (his Party) did believe, that Men may be free in this Life, not only from the reigning Power of Sin, but also from the Act and Pollution of Sin; but that yet the Being of Sin remains during this Life.”

THIS, I thought, was a Distinction so nice, that it might be worth while to have him explain it; and accordingly desired him to give me a Definition of the *Being* of Sin, without its reigning Power, Act, and Defilement.

THIS Demand he pretended to think was so unlearned and unnecessary, (the Answer being so easy) that I had much a-do to extort a Reply; but, insisting upon it, at length he said, “ Alas! do you not know what the Apostle saith, *‘To will is present with me, but how to perform that which is good, I know not;’*” referring to some other Verses to the 21st inclusive.

Rom. vii. 18.
— 21.

I REPLIED, “ The Apostle speaks there of an unconverted State under the Law, not under CHRIST (as I had proved in our Dispute before:) But what is this to the Question, or Matter in hand? What Consistence is there between *‘Conscience,’* Evil, the Indwelling of Sin, or Presence of Evil, and at the same Time to be free from the reigning Power, Act, and Pollution of Sin? *‘He who commits Sin, is the Servant of Sin;’* and *‘no Man can serve two Masters,’* CHRIST and Sin at the same Time: and that Soul who would pretend to serve both by Vicissitudes, is a Whore: And where there is Evil-doing, and Presence of Sin, there likewise is the Being of Sin, if it hath any Being at all.” He was then very angry, but made no Reply. I then reproved him again for his false Rumours about my running away after that Dispute; which, not being able to evade any longer, he attempted to justify them, thus: “ That whereas there was a Meeting appointed by the eternal Spirit, (this he said in Derision) to be here at *Sandwich*, that Day that you went away; and so extraordinary a Thing, that it could not be deferred till the next Day, which was your usual Meeting-day, and several of your Friends to be there, who were to go along with you, would you have gone and left such a Meeting as this, and your Friends also, if you had not been apprehensive of some Loss the Day before in that Dispute, and did not care to face the Discredit of it? And besides, you told me yourself before we parted, that you would never come here any more.”

THIS occasioned a Smile from several in the Company, for there happened to be six in all, three on each Side of the Contest; But I replied, “ This is a

ANNO
1704.

“ further Instance of *Rollen Cotton*’s Confidence and injurious Practices, and
 “ shews how little he is acquainted with the eternal Spirit, and its Work and
 “ Leadings, which he ought not to deride : For it is well known here, and by
 “ some present, that I, having been at all our Meetings round the District of
 “ *Sandwich*, and, at two several Times, in that Town ; and having clear’d
 “ myself for that Time, of the People there, and of thee too, had resolv’d
 “ upon going towards *Scituate*, in my Way to *Boston*, that Day, before we
 “ heard those Friends were to be at *Sandwich* ; and I had told the Friends of the
 “ Place of it ; and was going that Way before I engaged with thee in that Dis-
 “ pute ; and went accordingly to a Half-year’s Meeting there : But the Meet-
 “ ing that Day appointed at *Sandwich* afterwards, (which, in Derision, and to
 “ draw a false Consequence, thou says to have been by the eternal Spirit) was
 “ at the Instance of *James Massey*, *Joshua Puttington*, *Lydia Norton*, and
 “ *Mary Dow* ; who were coming from *Salisbury*, and those Parts in the East of
 “ *Boston*, where they live, to visit Friends all along the Country, as far as *Rhode-*
 “ *Island* ; and were not to go with me homeward, nor I with them backward,
 “ but quite contrary Ways : So that the Report and Suggestion is altogether
 “ false and abusive.

“ AND, as to thy Insinuations, that if a Meeting had been appointed by the
 “ eternal Spirit, I would not, nor ought not to have left such a Meeting on any
 “ Account ; it was my Business to do what Services the LORD required of
 “ me, and in such Times and Places when and where he drew me : And it doth
 “ not follow, as thou ignorantly imagines, and hast unjustly reported, that
 “ because there was such a Meeting so near, that therefore I ought to be at
 “ it, though appointed on the Account of others after I had done, for that
 “ Time, in those Parts ; but rather to go where I was led or drawn by the
 “ Holy Spirit, to the Work required of me, was my Business and Duty ;
 “ and not to intrude into the Work and Labours of others, whereunto I
 “ was not called or sent at that Time.

“ AND as to my saying, I would come no more there, that is thy Mistake ;
 “ for I only told thee, I did not know whether I should or not ; there being
 “ apparent Danger by *Indians*, and other Accidents, I had spoken cautiously,
 “ lest any Thing might be permitted to hinder my Return at all, and not for
 “ Fear of thee, so impotent ; never having been afraid of any of thy Fraternity,
 “ nor all of them, since the Time that, in the Days of my Youth, I withstood
 “ one of the ancientest, most subtle and crafty among them, through that Spi-
 “ rit thou so sily deridest.

“ AND as to thy false Suggestions about that Dispute, I had good Grounds
 “ to think, that many of thy own Hearers were of Opinion, that I had fully
 “ proved, by the Testimony of the Holy Scriptures, a sinless Perfection attainable,
 “ through the Grace of GOD, in this Life ; which was all I had taken upon
 “ me in that Dispute, and which thou hast now confess’d, though in indirect
 “ Terms, since, where the reigning Power, Act, and Pollution of Sin is taken
 “ away, nothing can remain : But, as thou hast not proved thy Charges and
 “ Accusations against us, viz. *That the Quakers hold lying and damnable Prin-*
 “ *ciples ; and that the Scriptures of the Old and New Testament are the Ground*
 “ *of Faith, and Rule of Life* ; I am now here, either to discourse the Matters
 “ again before the People in the same Place, or to receive thy Proofs in wri-
 “ ting, if thou hast any to advance.” I then propos’d the Second Day fol-
 “ lowing, this being the Seventh, as the fittest Time for it.

THIS

THIS nettled the Priest, and he did all he could to evade it ; and said, “ He was to be at *Cambridge* at a Commencement the *Wednesday* following, as he called it, and must be at *Plymouth* the *Sabbath* Day by Midnight ; and therefore could not attend a further Dispute.” To which I answered, “ I suppose there is no Necessity of thy being there, it may be only Matter of Curiosity, but this is of Moment ; for if thou canst prove that the Quakers hold lying and damnable Principles, thou wilt do thy Party much more Service here than thou canst do at *Cambridge*.”

ANNO
1704.

THEN said he, “ I have a Negroe to pay for at *Boston* next Week, I must be there on that Account.” I answered, “ This is a Trifle, thou mayst write to some of thy Friends there to answer that Matter, rather than lose an Opportunity of so great Service.” He said, “ I have none to send by.” I answered, “ It is like there may be some of thy Brethren hereaway not yet gone to the Commencement, who probably may call on thee, being in the Way ; thou mayest prevail with some of them to manage that Point.” He said, “ They are all gone already.” Then said I, “ When dost thou think to return ?” He answered, “ On *Thursday* Night.” Then said I, “ Wilt thou assure me to be here then ? If so, the next Day may do.” No, said he, I cannot assure you of that neither ; but if you will stay till *Monday* come Se’nnight, you may expect me at home.” “ That is a long Time, said I, and it is unreasonable to expect my staying till then ; but, since thou cannot now stay, and I cannot well do it till then, I have another Expedient, and that is, since thou hast here a good House, and thou and it maintained by the Town, I suppose thou hast Leisure enough to write, especially on such a Subject, so necessary on this Occasion, considering thy Profession and Engagements ; if therefore thou wilt write thy Proofs of thy Charges, if thou hast any, thou mayst expect an Answer.”

THEN, said he, “ You lie, in saying I have a Maintenance from the Town ; for you do not know it.” I replied, “ That *Rollon Cotton* had had Opportunities for better Education than that, to give me the Lie, especially when the Thing is so apparently true, and himself knows it ; but if *Cambridge* had afforded no better, his Time, Pains, and Charge, was greatly lost : and yet I could not think but there might be better Examples and Instructions there to a docile Mind ; having met with better Manners there myself but lately.”

THIS Reprehension made him silent for a short Time, and I proceeded, “ That I had as good Reason to know, that he had a Maintenance from the People of *Sandwich*, and thereabout, as he had to know the Truth of any Thing he could preach to the People, of which himself was no Witness ; or that he was *Rollon Cotton*, since he could not know that but by Report of others.”

HE replied, “ I was born of Parents of that Name.” But, said I, thou was not *Rollon* till baptized, as ye call it.” He said, “ I was never *Rollon*, nor *Rollon Cotton* ; for I was called *Rollon-God Cotton*.” “ That is such an odd Name, said I, as I never heard of before, giving occasion to prophane the Name of GOD, and take it in vain, as often as thou art named, and given thee too in the Name of the Father, Son, and Holy Ghost, as your Manner is in giving of Names : But I am morally assured thou hast a Maintenance from that People ; but, if I should be mistaken in it, thou thyself hast contributed much to it, and likewise Captain *Basset*, both of you having told me, at the Time of the former Dispute, that thou had a voluntary Contribution
“ from

ANNO 1704. “ from the People, but no forced Maintenance; nor hadst thou ever charged
 “ any of our Friends with such a Thing, or offered to force any Thing from
 “ any of them on that Account; nor hadst thou made any Bargain with the
 “ People, but only received what they thought fit to give thee: But thy de-
 “ clining to force any Thing from our Friends, when thou hadst no Power, is
 “ no Virtue.”

THIS put him again into a Rage; but I added, “ That he miserably ne-
 “ glected his pretended Call of *Go teach all Nations, baptizing them*, by sitting
 “ down there in a little Township, and not baptizing any one; but only ranti-
 “ zing a few Children, incapable of being taught, or of believing; and not go-
 “ ing into all Nations, nor any other Nation.”

YEA, said he, I do preach in other Parts besides this of *Sandwich*, and to
 “ other Nations too.” “ That, said I, must be a Job for some of thy Bre-
 “ thren for a like Turn.” “ No, said he, I preach to *Indians*.” “ Upon what
 “ Foundation, said I, art not thou well paid for it? ’Tis a Money Matter still;
 “ and that is the Bottom of thy Call, and End of thy Ministry:” For I had
 been credibly informed that Day occasionally, that he had Part of a Sum of
 Money sent yearly from *England* for Conversion of the *Indians*, and that he ought
 to preach for his Pay about six Times a-year; but puts them off, sometimes
 with thrice, and seldom above four Times; and hath often but half a Dozen of
 Hearers, and about 20 l. yearly for that Service.

THIS so enraged him again, that he furiously said, “ Your Principles are
 “ of the Devil.” “ Thou accuseth us falsely, said I; but, seeing thou art a
 “ a Man of so little Temperance in thy Speech, thou art not worth discoursing
 “ in religious Matters; and I return this Charge upon thee to prove.” “ I can
 “ prove it, said he, out of your own Books here in the House, by *Francis Bugg*,
 “ and some others.” I answered, “ *Francis Bugg* is an Apostate from the
 “ Truth and us, and his false Charges are no more Proof against us than thine:
 “ Where are these thy Authors?” Then said he, “ It is almost Sun-set, and I
 “ cannot trim me after it is down:” And, asking us if we would drink a Cup
 of his Beer? “ We will, said I; for all thy ill Nature, thy Beer may be good;
 “ let us have it:” so we drank: And, supposing his Beer to be his Way to
 rid himself of us, we left him almost as fowre as we found him.

ONE Passage I have omitted, that is, When we were speaking about Free-
 dom from Sin in this Life, he said, “ You are no Quaker; for I have a Paper
 “ in the House, printed under the Hands of many of you, denying the Doc-
 “ trine of Perfection; saying, *We are weak, frail, and mortal Men: Can Flesh*
 1 Cor. viii. 9. “ *and Blood lay Claim to such Attainments? No; we know in part, and are*
 “ *liable to be tempted and overcome all our Days.*” Then said I, “ Show
 “ the Paper, with sufficient Credentials that it is ours; for I suspect it by thy
 “ Account of it; for we never said Flesh and Blood (which cannot inherit the
 “ Kingdom of Heaven) can be otherwise perfect, than after its kind, as it is
 “ Flesh and Blood; and though we be liable to be tempted and overcome, it does
 “ not necessarily follow, that all who are tempted are overcome, and yield un-
 “ to Temptation; for CHRIST himself, the Captain of our Salvation, was
 “ tempted, and yet did not sin; and it is no Sin to be tempted, unless we yield
 “ and enter into the Thing unto which we are tempted, whether it be evil Word
 “ or Deed: But thou thyself hast said enough already to show, that (if such
 “ there were) they were speaking of one sort of Perfection, and I of another;
 “ I

“ I ſpake of a perfect Freedom from Sin in this Life, the Poſſibility of it
 “ through the Grace of GOD, come, by the LORD JESUS CHRIST, upon
 “ all Mankind : but thou ſpeaks, as by that Paper, (or ſuppoſed Paper) of a
 “ Perfection in Knowledge, and a Poſſibility of ſinning through Temptation, or
 “ wilfully : That I never denied, nor did my Friends, (though they, and I
 “ with them, have ever held, with the Apoſtles of CHRIST) that Freedom
 “ from Sin in this Life, is not only attainable, through CHRIST JESUS our
 “ Saviour, but neceſſary, in order to enter into his Kingdom ; where no unclean
 “ Thing can come :” And he not producing the Paper, the Matter thus ended.

ANNO
 1704.

I FOUND, upon further Enquiry after the Character of this Man, that
 he was a conſtant Slanderer of us ; and, like Satan, and other ſubtle Adver-
 ſaries, endeavoured to ſet us one againſt another by Lies ; telling ſuch Friends
 as he could meet with privately, eſpecially the weaker ſort, “ That the moſt ſub-
 “ ſtantial of our Miniſters durſt not let the younger ſort, in this Age, know
 “ our real Principles, nor the Principles of the old and primitive Quakers, but
 “ only ſome new Things, wherein we were come nearer unto them :” And when
 any Friend (a Stranger) came into thoſe Parts, who ſeem’d to have good
 Place among Friends, and ſome of the People, then he acted the old Serpent,
 and ſaid, “ Theſe are not Quakers, but cunning Men, who deceive them :”
 and yet he had his *Indian* young Man whipped ſeverely for reporting, that he
 had preached ſeveral Sermons ſtolen out of the Quakers Books.

AFTER all this Diſcourſe, which held about an Hour and a half, we went
 that Evening to our Friend *Mary Perrie’s* ; and, the next Day, being the Firſt
 of the Week, we had a large good Meeting at *Sandwich* ; ſome of the Prieſt’s
 Hearers being there.

AND the Day after we had a Meeting at *Mary Perrie’s*, ſhe being ancient
 and ſick, and not able to go to the Meeting-houſe ; and it was the beſt Meet-
 ing I ever had at *Sandwich*, the Love, Life, and Wiſdom of Truth, being over
 all ; to the Glory of his great Power, who is worthy for ever.

ON the 4th I went to *Dartmouth*, (having had an open Time in the Love of *Dartmouth*,
 Truth in Prayer with a few Friends, at the Houſe of *Zachary Jenkins*) and lod-
 ged that Night with *John Tucker* ; where I met with *Jacob Mott*, the younger,
 returned from *Virginia*, *Maryland*, and *Penſylvania* ; of whom I had an Account
 of our Affairs there within the Compas of his Travels.

ON the 5th, I was at their Week-day Meeting at *Dartmouth* ; which was open
 and well ; and that Night lodged at *Abraham Tucker’s*. On the 6th I went
 again to *John Tucker’s* ; where I reſted that Day.

ON the 7th, I had an appointed Meeting, at the Houſe of one *Thomas Hada-
 way*, at a Village called *Cuſhnet*, North of *Dartmouth* : He was Enſign to a Com- *Cuſhnet*,
 pany of Militia ; but both he and his Wife were ready to admit of a Meeting, as at
 ſome other Times before : There were many People at the Meeting, and gene-
 rally ſober, and ſome alſo tender.

HERE meeting with a Man, with whom I had had ſome Conference about Bap-
 tiſm, and other Points, at the Houſe of *Samuel Jenning*, as I went Eaſtward ;
 “ he asked me, Whether *Rollon Cotton* had ſaid to me, his Name was *Rollon-
 “ God,*

ANNO
1704.

“ God, before it was *Rollon Cotton* ?” I said, “ He did say something to that Effect, but I did not readily understand what he meant.” Then came a Justice of the Peace, who had been in the Meeting that Day ; and, hearing us on that Subject, explained it thus : “ His Father, in his Infancy, named him *Rollon-God*, but he hath since assumed *Rowland*, instead of *Rollon*.” Then I replied to the Justice, “ That it was not my Business to say any Thing concerning him in his Absence, but only to answer that other Person a Question ;” so that Matter ended : And, the same Evening, after some Refreshment had at *Samuel Jenning*’s, we returned to *John Tucker*’s.

ON the 9th, being the First of the Week, I was at *Dartmouth* Meeting again ; which was very large, and a good Meeting : and, that Evening, I went with *Peleg Slocomb* ; where I staid till the Second Day in the Evening, and then went home with *Stephen Wilcox* ; who came on purpose to conduct me to his House.

ON the 11th I had an appointed Meeting near that Place, being between *Dartmouth* and *Seconet* ; which was large, and indifferent well ; only a zealous Baptist Woman was offended at my saying, “ We had no Scripture expressly for “ Dipping, nor any which necessarily implied it, but only for going into the “ Water, or washing ;” and for my saying, “ I knew of none now who washed the Feet one of another, as a religious Duty ; only the Pope, who, I had “ been credibly informed, did, once a-year, wash the Feet of some Persons, “ out of a vain Shew of voluntary Humility, or Pretence of Compliance with “ that Saying of CHRIST, *If your Lord and Master have washed your Feet, ye “ also ought to wash the Feet one of another.*” The Woman muttering about this after the Meeting, I went to her, and discoursed with her on the Subject : She had been very angry, as they too frequently are, but went away more calm and friendly : We had some Discourse about Bread and Wine also. And that Night I returned to *Peleg Slocomb*’s.

THE next Day I was again at the Meeting at *Dartmouth* ; which was large and well, many Hearts being melted and tendered ; and that Evening I returned to *Peleg Slocomb*’s.

BEFORE I proceed, I think proper, first to give a general Relation of the State of the People in the Island of *Nantucket*, (where I went next after this) with respect to Religion at this Time. This small Island lies about 20 Leagues from the main Land of *New-England*, inhabited by a mixed People of various Notions, and some among them called Christian *Indians*, but no settled Teachers of any kind : And as poor Hirelings search all Corners for settled Maintenance, several such, from time to time, had made their Attempts upon this People on that Account, but were disappointed ; for there was in this Island one *Nathaniel Starbuck*, whose Wife was a wise discreet Woman, well read in the Scriptures, and not attached unto any Sect, but in great Reputation throughout the Island for her Knowledge in Matters of Religion, and an Oracle among them on that Account, insomuch that they would not do any Thing without her Advice and Consent therein : So that when at any Time such Hirelings came to preach among them, and attempted to have a settled Maintenance, she always opposed it with solid Arguments, as being contrary to the Practice of the Apostles and Primitives, and the Nature of the Maintenance of a Gospel Ministry ; but would consent so far, as that when any Preachers came among them that they liked, and staid some Time, and took Pains among them, every Family might give unto such what they pleased, for the Help of themselves and their Families, if they had any,

any, as Indian Corn (Maze) or other Grain, Meal, Flesh, Fish, or such other Provisions as they happened to have at the Time to spare ; and Wool, &c. for Cloathing, but nothing certain or settled : For Ministers of CHRIST ought to travel abroad in the World in that Calling, and not to sit down in one Place, unless they have Families to take Care of, and cannot leave them.

ANNO
1704.

AND, some Time before this, *John Kinsley*, one of our Ministers from *Philadelphia*, had been to visit them with good Acceptance, and had good Service for Truth among them ; and had been instrumental in the Hand of the LORD, to beget a good liking in them to the Way of Truth, but received nothing from any of them (for that is not our Way) on account of his Ministry : And I finding a like Concern at this Time, and accompanied by several Friends of both Sexes, we, on the 13th Day of the Fifth Month, about the tenth Hour in the Morning, set Sail for the said Island, in a Shallop belonging to our Friend *Peleg Slocomb*, before mentioned ; which, under divine Providence, he himself chiefly conducted, and landed there the next Morning about Six.

AT our landing, we went up to the House of the Widow *Mary Gardner* ; where, after some Refreshment had, came to us *Nathaniel Starbuck* (Husband of *Mary Starbuck*, before mentioned) and his Son of the same Name ; and we proposed to them to have a Meeting that Day ; but there being a Court to sit then by special Commission upon an *Indian*, accused for murdering his Wife, we found it improper at that Time ; and some of our Company went home with *Nathaniel Starbuck*, the elder, and others with his Son ; where we were kindly entertained, tho' Strangers, and they, at that Time, not in the Profession of Truth with us.

ON the 15th we had a Meeting at the House of *Nathaniel Starbuck*, the elder ; which was pretty large and open, several of the People being tendered, and generally satisfied with what they heard and felt of the Goodness and Mercy of GOD.

ON the 16th, being the First of the Week, we had another Meeting there ; which was not so large as was expected, by reason of two Priests, an elderly Man, and a young one ; the first from the Isle of *Showles*, and the other from *Martha's Vineyard*, who had a Meeting near us ; the former being come to try if he could obtain a settled Maintenance among that People : And several being curious to hear this new Preacher in the Presbyterian way, it made our Meeting something less than otherwise it might have been ; yet it was considerably large, very open and encouraging ; for the good Presence of the LORD was with us.

MANY of the Inhabitants of this Island are convinced of the Truth of some Points of the Doctrine of Truth, and some of them have been reached by the divine Virtue and Power of it ; but some other Things they do not yet see ; and, if there were no Cross, would, in all Appearance, come generally under our Profession : Some few are for a Priest, and to allow him some certain Maintenance, (for they walk not by Faith but Sight ;) but the Majority is against it : So that one of these, not being able to effect his Purpose, went home in a few Days, but the other staid a little longer.

ON the Second Day Morning came Captain *William Bassett*, of *Sandwich*, before-mentioned, being a discrete Man, affable, of a good natural Temper and Understanding ; who, with Justice *Scift*, and some others of that Town, (where I had

ANNO
1704.

had the Dispute with *Rollon-Cotton* as aforesaid) were commissioned to try the *Indian* aforesaid, to advise with me what to do in the Case, it being difficult to them; for they inclined to save the Man's Life for some Reasons, though the Evidence was full against him; but they had not yet given Judgment in form. I told them, "That seeing the Evidence was so full as they related, and the Crime heinous and mortal, if they gave Sentence, they were obliged, by the Law, to do it according to Evidence and Verdict of the Jury, and could not dispense with it as Judges; but if, for any good Cause, they inclined to Mercy, they might suspend their Sentence, if the Nature of their Commission would admit of Delay, till they could procure a Pardon for him; or, they might give Sentence according to Evidence, and suspend the Execution by a Reprieve, until a Pardon could be had from the Governor; who, I presumed, had Power to grant one, according to the Charter and Constitution of that Government." They thanked me for my Advice, and took the former Method.

THAT Afternoon we went about visiting several People at their Houses, and they were generally very well pleased, kind, and respectful; but one Justice *Gardner*, an ancient Man, who had much Sway in the Affairs of the Government of the Island, soon after we went into his House, (as his Manner was) uttered some Invectives and Reproaches against *Solomon Eccles*, *George Fox*, and others of our Friends, (departed this Life many Years before) urging several false Accusations against them; as, they denied the human Nature of CHRIST, and the hypostatical Union, setting up a Light within instead of CHRIST.

I, SUSPECTING that the Justice spoke parrotically, and did not understand the Word *hypostatical*; and, seeing him one of the old envious sort, I inclined to confound him before the Company, and asked him what he meant by *hypostatical Union*? of which he could give no Account: By which all might see he had asserted he knew not what. Then I asked him, "Seeing thou hast charged *George Fox* and *Solomon Eccles* with denying CHRIST, and intended an injurious Reproach upon us too on their Account, what dost thou mean by the Word CHRIST? How is CHRIST constituted?" He replied, "The divine and human Natures in one Person, is CHRIST." Then I asked him, "What dost thou mean by *Human Nature*? How constituted? What is it that constitutes a proper perfect Man in a State of Nature, as Man simply?" This was too hard, and put him upon his Demur; at length he repeated some Expressions of King *David* out of the Psalms; where it is said, *I will praise thee, for I am fearfully and wonderfully made*: but could not give any further Account about it. "'Tis true, said I, Man is wonderfully made, but this does not answer the Question; and since thou dost not understand what human Nature properly is, or what constitutes a Man, how shouldst thou know what the divine Nature is, and how CHRIST is constituted, or what Manner of Union makes the true CHRIST? Thy charging any Man with denying the true CHRIST is therefore invalid and unreasonable, thou thyself not having any true Knowledge of CHRIST, or what thou affirmest."

THIS fretted the old Justice considerably, and made him sweat; but to recover himself, and, as well as he could, to hide his Imperfections, he laid them further open; telling us, "That thirty or forty Years since a Quaker at *Salcey* denied, that the Body of JESUS CHRIST ever rose from the dead." I replied, "That is nothing to us, seeing we hold no such Error, nor ever did, as a People, but deny all such Holders, and their Tenets." Then *Susannah*
Frederick,

ANNO
1704.

Freeborn, one of our Company, informed us what gave occasion to this Report, and that it was one who had been denied by Friends before that Time; so that we were not accountable for his Error. Then I said to the Justice, “I perceive thou hast long been convinced of Truth; but, not liking the Cross, thou hast laid hold on such trifling Occasions and Pretences as these, as Excuses for thy Disobedience; which will not cover thee in that Day which is hastening upon thee, when no such Fig-leaves will hide thee from the Face of an all-seeing, all-knowing Judge;” and, advising him to repent and return to the Truth, if not already too late, I left him: But *Peleg Slocomb*, a grave elderly Friend, went also to him, and said, “If thou hast wronged *George Fox* and *Solomon Eccles*, it will be well to own it, and repent, that thou may find Mercy;” and so we left him: But his Wife (an ancient Person) was much grieved at the Ill-nature and Behaviour of her Husband towards us, who were Strangers, and come to visit them in Christian Charity; and she wept much whilst we talked together.

THIS Evening we ascended towards the upper Part of the Island, to *John Swain’s*, (one who came to our Meetings, and there was only one more, that is, *Stephen Huffle*, in all that Island under our Name) and there we met with a great Company of *Indians* and other People together, having been raising a Timber House for him; and the two Priests were among them, one of whom had been wrestling with a young *Indian*, and came into the House with his Coat rent; and some there looking upon the Action as too mean and vain for a Man of his Pretences, to excuse it, he said, *We must all wrestle with Flesh and Blood*; and so made only a Jest of it: But I replied, “If ever thou overcome Flesh and Blood in the best Sense, and according to that Scripture which thou seems to hint at, and the Powers there mentioned, thou must wrestle in another Power than thy own, or else thy Wrestling will be in vain; thou will never overcome:” And then, in a few Minutes Time, they left the Room, and the Company departed; for they did not like our Gravity, nor we their Lightness.

Eph. vi. 12.

ON the 18th we had a large good Meeting there among the People; and, that Evening returned to *Nathaniel Starbuck’s*, the younger, and there lodged.

ON the 19th we had another large good Meeting at *Nathaniel Starbuck’s*, the elder, his Wife, *Mary*, as before hinted, being the first in that Island who had any Regard to the Way of Truth as among us; but now her three Sons and Daughters, and Sons Wives, are all in a hopeful Way to the Knowledge of Truth, and Liberty of the Sons of GOD, with several other tender People at this Time in that small Island.

TO this Meeting came *Thomas West*, the elder of the Priests aforesaid, and staid till I had done, though many Things had been opened concerning the Hireling Priests, the Merchants of *Babylon*, their Doctrine and Maintenance; yet I heard after the Meeting, that he said, “There was a good Life and Power in that Meeting: But I having spoken of the universal Grace of GOD, through CHRIST, unto Mankind, he could not receive that Part, being prepossessed by false Principles against it.

THE next Day we went from House to House, visiting the friendly People all about the Neighbourhood; and they were well pleased with it, being very open, tender and kind.

ON the 21st we had a Meeting at *Stephen Huffle’s*; which, in the Beginning
4 U of

ANNO
1704.

of it, was a little hard; but, the LORD favouring us with his good Presence, several were melted and tendered under the Influence of the Power of Truth, before it was over; and it was a good Meeting. After which I was presented with a Paper from *Thomas West* aforesaid, but not directed to me. That Night I lodged there, with some other Friends, and observed the Woman of the House full of Questions and fault-finding. Her Husband was under the Name of a Friend, and then out of the Island; but she was a very rigid and ignorant Presbyterian. The first Thing she began with, was an Expression of mine she said I uttered in some former Meeting, *viz.* “To say that Man may be saved in his Sins, by a bare Belief of CHRIST’s outward Coming in the Flesh, is a Doctrine of Devils.” I did not remember the Expression, but own’d the Thing to be true; and prov’d to her before the Company, That without the inward Work of the Spirit of CHRIST, nothing else can compleat our Salvation: But the next Morning she had folded down many Leaves and Places of Scripture about Predestination; which I confuted, as to the Sense that Sect commonly put upon them; shewing her how she misunderstood and misapplied them, and that she was seeking a false Rest in her Sins, and CHRIST without his Cross, and Knowledge without Life: and answered all her Questions, contrary to her Desires or Expectations; removing those Perversions she had received upon divers Scriptures, both of the Old Testament and the New: At length, finding herself hedged round, and her Way blocked up on every Hand, she burst out into a very great Degree of weeping; and, endeavouring to hide it, went away a while, but came again, and we had some more Discourse; but she could not say much then, being immersed in a Flood of Tears again: and, still unwilling to be seen in that, and loth to submit to the Cross of CHRIST, she went and came several Times, still striving against the Truth in herself and me, and at last was silent, and sighed deeply; till being quite still, as one dead for a Time, and new Life springing in her Soul, she became very gentle, loving, and sweet spirited, and would have had us stay longer: But, being otherwise engaged, we returned that Forenoon to *Nathaniel Starbuck*’s, the elder; and, that Evening, I heard that the two Priests, before mentioned, had reported, that I was no Quaker; for I did not preach the Light, and other Doctrines, as other Quakers. I answered the Person informing, “That they did that only to abuse me, and so far as they could, to hinder my Service, seeing I had some Place among the People; who, if they followed my Doctrine, would not pay Priests, nor hear them, but would turn to the LORD CHRIST, and he would teach them freely, and to better Purpose;” and so I slighted their Reports as idle and senseless; for the People themselves knew their Falshood. This Evening I began an Answer to the Priest’s Paper, and compleated it the next Day, as follows:

Nantucket, 23d Fifth Month, 1704.

“H A V I N G received a Paper last Sixth Day, after a Meeting at *Stephen Huffie*’s, subscribed *Thomas West*; and supposing the Author expects an Answer; in order thereto, I shall transcribe it *verbatim*, that it may appear I have not wronged him: For it is ill writ, ill spelled, unlearned, and (I think) ill designed. It is thus:

“*Whether there be not a more abundant Measure of Grace given to some than others; seeing Man, in his natural Estate, is contrary to God, although he may be convinced of Sin against the Law, yet have no Power to change his Will; for thy People shall be a willing People in the Day of thy Power: But all Men are not God’s willing People; therefore all have not the same Power of Grace given unto them. From your Friend,*

THOMAS WEST.

T H E

“ THE whole of this, as here laid down, is such a Piece of Confusion as I have
 “ hardly before met with, in so short a Writing, from any one pretending to com-
 “ mon Understanding in Matters of Religion. Its several Parts are these :

ANNO
 1704.

“ 1st, A QUESTION, Whether there be not a more abundant Measure of
 “ Grace given to some than others? Though, by what he immediately adds, he
 “ seems to mean, (according to their known Sentiments on that Point) that
 “ GOD hath not given saving Grace, or a sufficient Degree of it, unto all Men;
 “ yet, lest I should mistake his Meaning, I answer the Question according to
 “ the obvious Terms of it, and say;

“ 1st, THAT though the Almighty, through his infinite and superabundant
 “ Mercy, declared by CHRIST the LORD, hath given saving Grace, and a Suf-
 “ ficiency of it, unto all Mankind, yet not the same Measure or Degree unto
 “ all: For to one he hath given five Talents, to another two, and to another one,
 “ (these three Degrees comprehending the whole Body of Mankind;) which
 “ were all of the same Nature and kind, and given by the same Hand, but not
 “ in the same Degree or Measure; yet every Degree capable of Improvement,
 “ in proportion unto the Degrees first given: and the Reward is the Consequence
 “ of the proportional Improvement, and not of the Degree of the Gift given,
 “ nor of the arbitrary Will of the Giver: So that if he who hath the least Mea-
 “ sure of Grace, shall improve his Talent, so as to gain another thereby, he
 “ shall have the like Acceptance and Reward as the other two: For *there is a*
 “ *Manifestation of the Spirit given to every Man to profit withall;* and *he who*
 “ *hath not the Spirit of Christ is none of his;* and *work out your own Salvation*
 “ *in the Fear of GOD, and in tremendous Awe before him;* and *the Grace of*
 “ *God, which bringeth Salvation, hath appeared unto all Men;* and in such Mea-
 “ sures too, whereby it teacheth all who believe therein, *to deny Ungodliness and*
 “ *worldly Lusts, and to live soberly, righteously, and godly in this present World.*

“ THOUGH saving Grace is here declared to be given unto all, as a Gift
 “ from GOD; yet that Salvation is not obtained but by Faith in that Gift, and
 “ Obedience thereunto, through the sensible Operation of it in the Heart: For Eph. ii. 5, 8:
 “ *by Grace are ye saved, through Faith; and that not of yourselves, it is the Gift*
 “ *of God. Again; As by the Offence of one, Judgment came upon all Men to*
 “ *Condemnation; even so, by the Righteousness of one, the free Gift came upon all*
 “ *Men to Justification of Life.*

“ THE second Part of this Letter imports, 1st, That Man, in his natural
 “ State, is contrary to GOD. 2^{dly}, That although he may be convinced of
 “ Sin against the Law, yet he hath no Power to change his Will. Thus char-
 “ ging the Depravity of the Will of Man, and the Continuance of it, on GOD
 “ himself, as not having given Power unto Man to change his Will, for want
 “ of a sufficient Degree of Grace; which is false Doctrine: For,

1st, “ ALTHOUGH the Corruptions and Defilements of Man, in his fallen
 “ and natural State, be contrary to GOD, who is altogether righteous, holy, just,
 “ and good; yet Man, as a Creature of GOD, is not contrary to him, but
 “ fashioned, both in Body and Mind, according to the Will and Wisdom of
 “ GOD, and no Sin imputed unto him, until he yields to Sin, commits it, and
 “ obeys it. 2^{dly}, That which convinceth Mankind effectually of Sin, in an evan-
 “ gelical Sense, is not the Law of Moses; for that Law, as written, was confi-
 “ ned to *Israel* after the Flesh; and though it discovered Sin unto them, it did
 “ not take it away, or overcome it: But the Law of the Spirit of Life from

Rom. vi. 16.
 John viii. 34.
 2 Pet. ii. 19.
 Heb. vii. 9.
 — x. 1.

“ GOD

ANNO 1704.
 Jer. xxxi. 31, 32, 34.
 Heb. viii. 10.
 — x. 16.
 Isa. xlii. 6.
 John xiv. 16.
 — xvi. 7, 8, 9.
 John i. 1.
 — xii. 35, 36.
 — i. 12.

“ GOD the Father, through CHRIST the LORD, the Mediator of the second and new Covenant, is extended unto all Mankind; and sufficiently powerful in itself to give the Knowledge of GOD, and to answer the blessed Ends proposed of GOD thereby; even the Salvation of all who believe therein, and obey the same, in the Manifestations and Conduct of it in their own Hearts: For it is the Holy Ghost, the Spirit of CHRIST, who is the Truth, which convinceth the World of Sin; and we are convinced of Sin, because we, by Nature, or in that State, do not believe in him who doth convince us, (*and without this Faith it is impossible to please God:*) But unto as many as believe in CHRIST, as he is the Word, Wisdom, and Power, and the true Light of GOD, inwardly made manifest and revealed; by whom we see ourselves and our Sins as we are, become weary and heavy laden with them, believe in him, as he is that Light, repent and forsake our Sins, we then know them to be forgiven, through him who is the Propitiation for the Sins of the whole World: And such as thus believe want not Power to do the Will of GOD; for unto all such *he gives Power to become the Sons of God*; who are led, not by Sin, nor by the evil one, the Author of it, but by the Spirit of GOD, out of all Sin, and into all Truth.

BUT *Thomas West* chargeth the Failure of Man in his Duty towards GOD, upon GOD himself, as supposing he hath not furnished Man with sufficient Power to cease from acting according to his own Will, and to do the Will of GOD, and yet exacts it as a Duty from Man, upon pain of eternal Damnation; which is an implicate Charge at least, of Injustice and want of Mercy and Goodness in GOD, and renders him a hard Master indeed; contrary to the very Nature and Being of GOD, as he is Love; and to his Attributes of infinite Goodness, Righteousness, Justice, Mercy, and Truth.

Micah iii. 5, 6, 11.

“ THE Day of the Power of GOD is the Dispensation of the Gospel; which is not in Word or Talk only, but in Power, the Revelation of CHRIST the Gospel Light; who is also the Wisdom and Power of GOD: And though such as believe in him be Children of that Light and Day of GOD, and the Light of the World in him; yet it happeneth unto such now, who do not thus believe in him, as unto them of old, to whom it was said, *Thus saith the Lord concerning the Prophets that make my People err; who bite with their Teeth, and cry Peace; and he who putteth not into their Mouths, they even prepare War against him: Therefore Night shall be unto you, that ye shall not have a Vision, and it shall be dark unto you that ye shall not divine, and the Sun shall go down over the Prophets, and the Day shall be dark unto them.* Again; *The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord among us? None Evil can come upon us.* And, like Sin, like Judgment: The Priests and Teachers of every Nation at this Day, who make the People err, preach against, and vilify such as will not follow them and feed them; teach for Hire, and divine for Money; the Night is come over them, and remaineth; the Blackness of Darkeness covereth them; they see not the Son of GOD; they have no Vision of him, nor of the Things of GOD by him; his divine Light is set unto them, and hid from their Eyes by their own Darkeness; and the Gospel Day, and Power thereof, for want of Faith therein, is not known unto them, though they live in this World in the Times of the Dispensation of it to Mankind.

Hos. xiii. 9.

“ GOD said unto his People of old, *O Israel, thou hast destroyed thyself, but in* “ me

“ *me is thine Help* : So that though Mankind, in their own perverse Wills, sin
 “ against GOD, and thereby destroy their own Souls, yet GOD mercifully
 “ helps them ; for there is no Help in any other. Wisdom crieth unto Fools ;
 “ *Turn you at my Reproof ; behold I will pour out my Spirit unto you ; I will* Prov. i. 23.—
 “ *make known my Words unto you. Because I have called, and ye refused, I have* 26.
 “ *stretched out my Hand, and no Man regarded : But ye have set at naught all my*
 “ *Counsel, and would have none of my Reproof : I also will laugh at your Calamity ;*
 “ *I will mock when your Fear cometh.* Thus their Unwillingness to hear the Voice
 “ of Wisdom, and obey it, was the Reason that they were not the People of
 “ GOD, but remained Fools still under the Derision of Wisdom in the Times
 “ of their Distress, and not for want of a Call.

“ AND we find a like Phrase in the Book of the Prophet *Isaiab* ; *Therefore* Isa. lxxv. 12.
 “ *will I number you to the Sword, and ye shall all bow down to the Slaughter : Be-* — lxvi. 4.
 “ *cause when I called, ye did not answer ; when I spake, ye did not hear, but did Evil* Jer. vii. 13.
 “ *before mine Eyes, and did chuse that wherein I delighted not.* All those Scrip- Ezek. xviii.
 “ tures shew, that it was still the Obstinacy of the Will of Man, in contradiction 21, 24.
 “ to the Will and Call of GOD, which wrought his Ruin, and not any want
 “ of the Favour of GOD towards him. Again ; the Call of GOD is unto all
 “ Mankind, though all are not willing so to hear as to obey : *Look unto me,* Isa. xlv. 22.
 “ *and be ye saved, all ye Ends of the Earth ; for I am God, and there is none else.*
 “ Here all Mankind have a Call from GOD to come unto him and be saved ;
 “ and as many as are willing, and obey, become the People of GOD ; but such
 “ as will not hear, nor obey, remain in Darkeness under Condemnation, and are
 “ not his People : But *Thomas West* gives his Reason for it in his Doctrine,
 “ That GOD hath not given them a sufficient Degree of Grace to enable them
 “ to obey the Call ; which still retorts the Cause of Man’s Disobedience upon
 “ GOD himself, and not on Man. Again, GOD called unto his sinful and
 “ rebellious People to repent ; and, if they were *willing and obedient*, they — i. 19.
 “ *should eat the Good of the Land* : But the Tenor of the Doctrine of *Thomas*
 “ *West* is such, That GOD did not enable them, nor make them willing, and
 “ therefore they could not obey ; the Condition was impossible to them, and
 “ consequently the Promises void. The Apostle, who had the Mind of GOD,
 “ *faith, God will have all Men to be saved, and to come unto the Knowledge of the* 1 Tim. ii. 4.
 “ *Truth* : But, according to the Doctrine of *Thomas West*, all Men are not
 “ GOD’s willing People, for want of a Sufficiency of Grace from GOD ; there-
 “ fore they are not willing to be saved : It then seems to follow, that if GOD
 “ be willing that *Thomas West*, and such as he, should be saved, it must be a-
 “ gainst their own Wills if they are saved.

“ BUT as it was with many of old, so it is now ; when the Almighty hath
 “ used all Means proper and reasonable for the Restoration and reclaiming of
 “ Mankind, great Part of us still remain obstinate and rebellious : For, after
 “ the LORD JESUS, in the Will and Council of the Father, had so walked,
 “ preached, and wrought most stupendious Wonders among the People of that
 “ Day, as were sufficient to prove unto every rational unprejudiced Soul, who
 “ he is, and the Truth of his Mission, yet they remained stupid and insensible
 “ of so great Goodness, Condescension, and Mercy, until the Day of Redemp-
 “ tion and Salvation was over and lost unto them ; and then the Holy One, be-
 “ ing still the same merciful Saviour in himself, broke forth into this compassi-
 “ onate Lamentation over them, a little before his suffering once for all, say-
 “ ing, *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which* Mat. xxiii.
 “ *are sent unto thee, how often would I have gathered thy Children together, even* 37. 38.

ANNO
1704.
2 Chr. xxiv. 20
2 Esdras i. 28.
29, 30.
Luke xix. 41,
42.
— xiii. 34.

“ as a Hen gathereth her Chickens under her Wings, and ye would not ! Behold
“ your House is left unto you desolate. And again ; When he was come near the
“ City, he beheld it, and wept over it, saying, If thou hadst known, even thou, at
“ least in this thy Day, the Things which belong unto thy Peace ! but now they
“ are hid from thine Eyes.

“ So then it is the Will of G O D, that all Mankind should be gathered un-
“ to himself, and saved ; and the Father, by his Holy Spirit, and by his Son,
“ C H R I S T the L O R D, and by his Prophets, Apostles, and Ministers, seeketh
“ them to be saved : But, alas ! it may be justly said of too many now, as well
“ as then, *They will not.*

Job. i. 22.
— ii. 10.
Isa. lxii. 5.
— liv. 5.
Cant. i. 3, 4.

“ S O M E Men hate the divine Light, by which the Will of G O D is known,
“ and bring not their Deeds thereunto, because it reproveth them : They quench
“ every Motion of the Holy Spirit, by which they might be sanctified and sa-
“ ved ; and, in their carnal Conceptions, resist it ; and, not learning of it, be-
“ come unstable in all their Ways, and wrest the Scriptures to their own De-
“ struction, and Hurt likewise of many others ; and greatly add to and aggra-
“ vate their Wickedness, in laying the Blame and Cause of their Perdition upon
“ G O D ; and charging him foolishly, who doth not, by his Almighty Power,
“ force their perverse Wills to a Compliance with his own most holy Will ; but,
“ according to his Goodness, wooeth them, as a young Man wooeth a Virgin,
“ that they might love him ; but doth not say he will force them by his over-
“ ruling Power.

“ N O W all this Pains have I taken, through the Grace of G O D, not for the
“ Sake of this perverse Person only, for he is not worthy, but for the Sake of
“ others also to whom this Relation may come ; seeing he is not alone in his
“ destructive Notions concerning the Things of G O D, the Christian Faith and
“ Religion.”

O N this 23d of the Fifth Month, being the First of the Week, we had ano-
ther large open Meeting at *Nathaniel Starbuck's*, senior ; where several were
rendered and comforted ; but it was a little bodily exercising and painful to me,
for, having a sore Throat, and not willing to spare myself, I spit pretty much
Blood in the Time of my Ministry ; also *Esther Palmer* and *Susannah Freeborn*
being there, and with us all the Time, had good Service : For as they were
living Ministers, and their Testimonies reaching and affecting to the People, all
Objections were removed at once against Womens' Preaching, without the La-
bour of Dispute, or Hurt of Contention or Jar about it. The Meeting being
ended, we lodged there, and in the Neighbourhood, that Night ; and, before
we went off the Island, I left the abovesaid Answer to the Priest with *Nathaniel
Starbuck*, the younger ; but have not heard of any Reply : But, one Night before
we returned from this Island, my Sleep was taken from me, under a Concern of
Mind for the Settlement of a Meeting there : And though there were two Men
under the Profession of Truth among them, they had not been faithful, nor of
good Report, but as Stumbling-blocks in the Way of the Weak ; for they could
not agree between themselves ; and one of them was at odds with many of his
Neighbours : so that they were set aside, and the chief Instrument pointed to
in my Thoughts, by the Truth, for this Service, when we should be gone, was
Mary Starbuck, before mentioned, to whom I made it known ; and, in the Open-
ing and Mind of Truth, laid a Charge upon her to endeavour to have a Meet-
ing established in their Family, once a-week at least, to wait upon the L O R D,
with

with all who were convinced of Truth in the Neighbourhood, and in the Island, as they had Conveniency.

ANNO
1704.

THIS she received with Christian Gravity; and it affected her much, and became her Concern. Having first mentioned it to the Friends who were with me, I propos'd it likewise to her Children, (her Husband being freely passive only in such Things, and naturally good temper'd) who were all discreet young Men and Women, most of them married, and hopeful; being all convinced of Truth, they were ready to embrace the Proposal. Then I advis'd them to wait sincerely upon the LORD in such Meetings; (for they had no instrumental Teachers) and assur'd them, that I had a firm Confidence in the LORD, that he would visit them by his Holy Spirit in them, in his own Time, if they were faithful, held on, and did not faint, or look back.

AND accordingly, some time after we departed the Island, they did meet, and the LORD did visit them, and gathered many there unto himself; and they became a large and living Meeting in him, and several living and able Ministers were rais'd by the LORD in that Family, and of others; to the Honour of his own Arm, who is worthy for ever.

ON the 24th of the Fifth Month we went on board our Vessel; in order to our Return, accompanied thither by several of our new and tender Friends; who provided plentifully for our Voyage, and parted with us, and we with them, with great Reluctance and Tenderness: And, being under Sail, there came on a great Fog, and the Wind abating, it was almost dark before we arriv'd in the Channel near *Old Town*, in *Martba's Vineyard*, an Island between *Nantucket* and the *Main*; and, the Wind ceasing, and Fog remaining, we anchored there that Night.

IN the Morning we went up to the Town; and, after some Refreshment, had a Meeting there in the Afternoon: It was small, but pretty open; and, staying there that Night, we had another Meeting next Day: the Truths of the Gospel opened well in the Life and Power of it, in good Degree; and the People, though not Friends, seem'd well satisfied; only one Man, presently after the Meeting at the Inn, affirm'd in Company, that I had said in the Meeting, That Water was the only Thing proper for Baptism; but his Neighbour, who remembered the Matter better than he, oppos'd him therein; for I had not said so: and, meeting with him, I inform'd him what I had said, "That Water Baptism is properly washing with Water, or going into Water; but Water Baptism being ended, by the Beginning, or Manifestation of the Baptism of the Holy Spirit, as the Dispensation of CHRIST in his Church; that only remains in "Force to the End of the World:" which none of them oppos'd.

THAT Evening, after the Meeting, we set Sail under a fair and fresh Gale, and, before it was dark, arriv'd safe in *Tarpalling Cove*; where we had good Harbour till next Morning, and then set Sail for *Dartmouth*; where we arriv'd about the first Hour Afternoon, and lodg'd that Night at *Peleg Slocomb's*; who was one of our Company all this Time, and assisting us with his own Vessel, which he navigated.

Dartmouth.

ON the 28th we went to *Warwick*, to a Yearly Meeting, which was to begin there the Day following, at the House of *Benjamin Barton*; and continued, by Adjournment, to the Meeting-house at *Providence* the next Day, being the First of the Week.

Warwick.

Providence.

ON

ANNO
1704.
Greenwich.

ON the 31st I was at *Greenwich*, at another Meeting; where I was concerned to speak against divers Enormities, and especially Whispering, Backbiting, traducing, and vilifying, as Works of the Evil One, and of the Flesh; and, after the Meeting, several Persons went to *Ebenezer Slocomb*, an honourable and able Minister of Truth, and made Confession of Things they had unjustly reported against him, asking him Forgiveness.

Boston Neck.

Narraganset.

THIS Evening I went to *Rowland Robinson's*, at *Boston-Neck*; and, on the first of the Sixth Month, had a Meeting at a new Meeting-house in *Narraganset*: It was not large, but some Persons well satisfied and confirmed in their Understandings against the pernicious Doctrine of Predestination, and for the sole Baptism of the Holy Spirit.

Canonicut.

Newport.

ON the 2d we had a Meeting in *Canonicut*; which was small, but tender and comfortable; and, that Evening, I went over the *Sound* from this Island to *Newport* on *Rhode-Island*, and lodged at *Thomas Cornell's*.

Wiccopinsit.

ON the 3d I was at their Meeting, where likewise was *Thomas Chalkley*, and the LORD gave us a comfortable Time in his good Presence; and there I rested two Days: and, on the First Day of the Week following, we were both there again; and the Meeting was, in the main, well: But an inconsiderate Busy-body, living thereabout, started up to preach when he ought not, and thereby altered the whole Course of the Meeting, and hurt the true and full Service of it; to the Grief of many, and my great Burden in particular; such ignorant, blind, and self-preferring Novices, being much more the Agents of the Adversary in such Work than themselves are aware of; and have done, and are like to do, unspeakable Hurt in the Church of GOD among us, in this present Dispensation; which calls aloud for effectual Remedy and Redress, through the Care and Application of the true Ministers and Elders, in the Wisdom and impartial Authority of the Truth of GOD: That Evening I went to *Gideon Freeborn's*; and, on the 7th, had a Meeting at *Wiccopinsit*; after which several Persons came to me to the Friend's House where I lodged, to enquire about Baptism and the Supper, who went away indifferently well satisfied.

Taunton.

ON the 8th we had a Meeting at *Taunton*, at an Inn, a Friend having obtained Leave of the Inn-keeper the Day before; and, several Friends coming with me to the Place, we found the Justice of Peace there, as the Tool of the Priest, labouring with the Inn-keeper to refuse us his House: But he proved to be a Man of his Word; telling the Justice he had promised us his House for a Meeting-place for that Time; and seeing he did not know of any Law against it, he would not disappoint us. The Priest was very angry, and threatened the Inn-keeper; and he and the Justice did what they could to hinder us: And the Priest having boasted some Times before, how he would confute the Quakers, if any of them should come there, one *Teasdale*, a young Man of the Town, having a Love for Friends, invited the Priest to the Meeting; telling him, That, if he could, he had now a fair Opportunity to confute us; which he did on purpose to expose the Priest in his Cowardice.

THE Meeting being set, there came a Company of the baser sort of the People, into the Porch and Entry of the House, and behaved themselves rudely, by talking loud, and attempting to read some scurrilous, false, and libelous Matters, in an Almanack, wrote by one *Daniel Leeds* of *New Jersey*, a rude invidious Apostate; but, at my Request, one in the Room, being a Lawyer, went to them, and invited them in, desiring them to come and hear with Attention; and

ANNO
1704.

and if they had any Thing reasonably and soberly to object after the Meeting, they might do it, and be heard; but that it looked rude and unmannerly to stand cavilling there, and opposing they knew not what; for they had not yet heard any Thing to object to: The more sober sort came in, and staid in the Meeting, and the Landlord would not suffer the rest to come in to read the Almanack; but told some of them, who inveighed against him for letting us have a Meeting in his House, That we had bespoke a Dinner, and it was making ready; and if we had a-mind to exercise some Devotion in the mean time, being a devout religious People, what was that to him, or them? The Meeting being full gathered, in came the ancient, grave, and weak Justice, with a Message from the Priest, if not with Words put into his Mouth by him; and, being uncovered, addressed himself to me to this Purpose: "Sir, I do not approve of this; we have a Pastor of our own, we need not Strangers to teach us; neither ought any Stranger to teach here, without his Leave, among his Flock."

THEN said the Lawyer, who was much our Friend, "If they break any Law, you may prosecute them by the Law;" but he knew they had no Law then against our Meeting. Then said I to the Justice, "We know nothing of any Pastor here, and we force none to hear us." He replied, "We cannot help your Ignorance." I answered, "A Man may be ignorant of that, and know more of the Things of GOD than your Pastor: But as to the other Point, *where there is no Law, there is no Transgression*; if we break any Law, thou may use thy Authority in prosecuting us: but if there is no Law, thou oughtest not to be displeased with us, nor disturb us; for the Law ought to be thy Pleasure in all thy Office, so far as it is just according to the Will of GOD; nor shouldest thou meddle without it."

UPON this the Justice was willing to be going, saying, "I cannot dispute. Then I acknowledged his Civility, in retiring so peaceably, which was only into a Closet, adjoining the Room where we met; where he staid all the Time of the Meeting. Many Things were opened to the People, and several of them were tenderly affected under the Testimony of Truth: But, in the Time of the Meeting, came in a very angry bigotted Member of the Priest, and violently forced his Son, being a Youth, out of the Meeting, with a rude Voice; but the Power of Truth being over all, so it continued to the End, and over the Head of all Opposition: and, the LORD being with us, gave us a comfortable Time in his good Presence; the hireling Pastor never appearing to save his Flock. The Meeting being over, the Lawyer gave me Thanks, as their Manner is, for the good Counsel given, as he called it; and went away very well satisfied.

THEN came in an ancient Man, and asked me, "What Scriptures have you for Womens' Preaching?" (some of our Preachers of that Sex being there.) I asked him again, "What is the Reason of thy Question? Dost thou ask it as presuming there is no Authority for Womens' Preaching, or to be better informed about it?" Upon this he was a little down; but, recovering his Assurance, he said, "*Paul* permitted not a Woman to speak in the Church."

I REPLIED, "That we ought not to interpret the Apostle's Words in that Place so as to make him contradict them in another; for that would destroy his Authority, and render his Testimony null: But seeing he told the Disciples in that Day, how Women, as well as Men, ought to be qualified and circumstanced, and how to behave themselves in the Time of their pu-
+ Y " blick

ANNO
1704.

“ blick Exercifes of preaching and praying in their Congregations, he could not
“ be againſt all Womens’ Preaching in the Church ; but only againſt ſuch who
“ themſelves wanted Inſtruction : Beſides, if Women were not to appear ſo in
“ the Church, the Prophecy of *Joel* could not be true and fulfilled ; which
“ Conſequence all Chriſtians ought to guard againſt, and be cautious how they
“ oppoſe the Miniſtry of Women more than of Men, being alike included in this
“ Prophecy :” Upon this the Man was ſilent, and ſat down.

1 Kings xxii.
20,—23.

BUT two of his Sons being preſent, one of them aſked me, “ How do you
“ know that it is not a Spirit of Deluſion which you are guided by, ſeeing
“ GOD ſends ſuch a Spirit upon Men, as well as a good Spirit ?” I answered,
“ That if he had known the Spirit of Truth, which leadeth into all Truth, he
“ would have known him to be a moſt ſelf-evidencing Spirit ; and when he
“ appears in the Heart and Mind of Man, cannot deny, but aſſent that he is
“ Truth ; and that the Things which he manifeſts, and requires his Servants
“ to declare, are true : But that thoſe who aſked ſuch Questions knew him not,
“ but were in Darkneſs.” Then I aſked him, “ By what Medium does thou
“ diſcover the Sun in the open Heavens ?” His Brother perceiving the Intent
of my Queſtion, ſaid, “ Brother, you are gone ;” but he made me no An-
ſwer : Then I continued, and ſaid, “ That as the Body of the Sun is not to
“ be ſeen or known but by his own Light, and fully ſeen by that ; neither is
“ the Spirit of Truth, which is divine, eternal, eſſential Light, known, or
“ knowable but by himſelf ; but is ſelf-evident unto every Eye which he hath
“ opened, though the Children of the Darkneſs of this World do not know
“ him : He who believeth hath the Witneſs in himſelf ; and he who hath not
“ the Spirit of CHRIST, who is that Truth, is none of his. But as to GOD’s
“ ſending a false Spirit to deceive Men, I know what thou means, as all ſuch Ig-
“ norants do, That none can be certain by what Spirit they are led, whether
“ Truth or Error ; which is the ſame as to ſay, that all Mankind are in utter
“ Darkneſs, and muſt ever ſo remain :” Then I demanded his Proof. He inſtan-
ced in the falſe Prophets, mentioned in the Firſt Book of the Kings of *Iſrael* ;
where it is ſaid, *Who ſhall perſuade Ahab, that he may go up and fall at Ramoth
Giliad ? And there came forth a Spirit, and ſtood before the Lord, and ſaid, I will
perſuade him : And the Lord ſaid unto him, Wherewith ? And he ſaid, I will go
forth, and I will be a lying Spirit in the Mouth of all his Prophets. And he ſaid,
Thou ſhalt perſuade him, and prevail alſo : Go forth and do ſo. Now therefore
behold, the Lord hath put a lying Spirit in the Mouth of all theſe thy Prophets ;
and the Lord hath ſpoken Evil concerning thee.* “ Here, ſaid he, is a plain In-
“ ſtance where GOD ſent a lying Spirit into the Mouths of all the King’s Pro-
“ phets, to delude and deceive him ; and what hath been may be : How then
“ can you be certain whether you are deluded or not ? Whether led by a right
“ or wrong Spirit ?”

— XX. 1, 3,
10, 13.
— 26.

— XX. 10,—
31.

I ANSWERED, “ *Ahab* was a very wicked King, and did Evil in the Sight
“ of the LORD, above all who went before him, and yet the LORD ſuffer-
“ ed him to reign in his Courſe : And the King of *Aſſyria* making an unjuſt
“ War againſt him and the People of *Iſrael* ; and, truſting in his great Army
“ and falſe Gods, and deſpiſing the only true GOD, the LORD, for the Illu-
“ ſtration of his own Power, the Convincement of *Ahab*, and Confirmation of
“ *Iſrael*, that the LORD alone is GOD, and that the Idols of the Heathens
“ were no Gods, and could not ſave nor deliver their Worſhippers ; for the
“ Confutation of the Errors of the Heathen King and his People ; for the Pu-
“ niſhment of his Luxury, Treachery, Ingratitude, and Blaſphemy of him and
“ his

“ his People, and for the Safety of the People of the LORD; and also for
 “ the Punishment of *Abab* for the Neglect of his Duty in his Office, in not ex-
 “ ecuting the Will of the LORD upon *Benbadad*, a wicked, boasting Blasphe-
 “ mer, the Man the LORD had appointed to utter Destruction, for his Pride,
 “ Injustice, and Wickedness. And *Abab* killing *Naboth*, and continuing in
 “ Idolatry, filled up the Measure of his Wickedness; and then the LORD,
 “ by the Prophet *Elijah*, denounced his heavy and just Judgments upon him.
 “ And that the Word of the LORD might be fulfilled upon *Abab*, who trust-
 “ ed in his four hundred lying State Prophets, he suffered a lying Spirit to de-
 “ ceive them all, and himself also, to his final Destruction.

ANNO
 1704.
 1 Kings xx 42

—xxi. 19, 26.
 —xxii. 20—
 23.

“ AND as such false State Prophets are always Flatterers, and Deceivers of
 “ Kings and great Men of the Earth, having their Persons in seeming Admi-
 “ ration, because of the Interests, Preferments, and Advantages to themselves;
 “ so here we have a notorious Instance of it, and in the Behaviour of *Zedekiah*,
 “ the most impudent and chief-like of all these Impostors, to *Micaiah*, the Pro-
 “ phet of the LORD, smiting him on the Check, with a Lie in his Mouth,
 “ before two Kings, without Reproof from either of them, especially not from
 “ *Abab* his own Prince; which partial Indulgence and Approbation is com-
 “ mon with such rebellious Persecutors, throughout all Generations to this
 “ Day.

— 11, 24,
 34, 38.

“ BUT this being a particular Case, it noway follows, that GOD sends a
 “ false Spirit to deceive such as sincerely seek unto him for Help, Direction,
 “ and Counsel, in the Way of Life and Salvation; but, on the contrary, invi-
 “ teth all Mankind to look unto the LORD himself, as he is the only true GOD,
 “ for Salvation.

Isa. xlv. 22.

“ AGAIN, the Apostle *Paul*, speaking of the *Gentiles*, and the Means which
 “ GOD had afforded them for the Knowledge of himself, and by which also
 “ they had once known the LORD, hath declared, *That when they knew God,*
 “ *they did not glorify him as God, neither were thankful; but became vain in their*
 “ *Imaginations, and their foolish Heart was darkened, and they degenerated into*
 “ *miserable Idolatry: Wherefore the Lord gave them up to their own Lusts and*
 “ *vile Affections; and even as they did not like to retain God in their Knowledge,*
 “ *God gave them over to a reprobate Mind, to do those Things which are not con-*
 “ *venient; and then enumerates a large black Catalogue of monstrous and mor-*
 “ *tal Sins, as the Consequences of their Apostacy from GOD, and Knowledge*
 “ *of the LORD, which once they had.*

Rom. i. 21,—
 28.

“ IT was not therefore, nor is it, by any Act of GOD, or sending a Spirit
 “ of Delusion into Mankind, or any of them, that they are deluded, deceived,
 “ or misguided; but it is the natural Consequences and Fruits of their own Ne-
 “ glects, Acts, and Doings: For the LORD JESUS CHRIST gives Encou-
 “ ragement unto all to come unto the Father for Help; for after he had rea-
 “ soned tenderly with his Hearers, after the Manner of Men, he draws this
 “ gracious Conclusion, *If ye then being evil, know how to give good Gifts unto*
 “ *your Children; how much more shall your heavenly Father give the Holy Spirit*
 “ *to them that ask him.*

Luke xi. 13.

“ BY all which, duly considered, it appears, that the LORD doth not send
 “ a Spirit of Delusion upon Mankind, or any of them, to deceive them, with-
 “ out a Cause in themselves, especially those who believe in him, and seek un-
 “ to him for the Help and Guidance of his Holy Spirit; but for the Punish-
 “ ment

ANNO
1704.

“ ment of the Wicked and Ungodly, leaving them to themselves and their own
“ Lusts for their Punishment and Destruction, when they have forsaken the
“ LORD; and not that the LORD sends a lying Spirit to deceive any before
“ they have grievously offended him, as thou hast falsely suggested: but as for
“ such as seek the LORD in Sincerity and Truth, desire after him and love
“ him, he hears their Prayers, and grants them the greatest of all Blessings, the
“ Manifestation of his Holy Spirit, to lead and direct them out of all deluding,
“ Soul-killing Evils and Errors, into all Righteousness, Truth and Salvation.

“ BUT as it was of old, so it is now; there is a Generation, who, chusing
“ their own Ways, and refusing the Way of the LORD, reject such as are sent
“ of the LORD to instruct them, and heap to themselves Teachers after their
“ own Hearts Lusts, having itching Ears; not sent of GOD, but of Men; not
“ inspired by the Holy Spirit of GOD, but running in their own Wills and
“ Time, are deceived, and deceive others thro’ the lying Spirit of this World;
“ running for Rewards; teaching, and that falsely, for Hire; for the Love of
“ Money to supply their Bellies, and not for the Love of Souls and of Truth:
“ Such know not the Truth, neither do their Followers; and it is just with
“ the LORD to suffer the same lying Spirit, the God of this World, to blind-
“ fold them, that both the Blind and the Leaders of them may fall into the Ditch
“ of Errors and Confusion, as already they are at this Day, refusing to be helped
“ by the Grace of GOD, come and offered unto them in and by CHRIST,
“ the powerful and peaceable Saviour.” And, finally, recommending this Per-
verter to the Consideration of what the Apostle wrote to the *Corinthians*, *Ex-*
amine yourselves whether ye be in the Faith; prove your own selves: Know you
not your own selves, how that Jesus Christ is in you, except ye be Reprobates, the
whole Matter ended; to the Honour of Truth, and Satisfaction of many pre-
sent: And, after refreshing ourselves at the Inn, we went back that Evening
“ to Wiccopinfit.

1 Cor. xiii. 5.

Canonicut.

ON the 9th, we went into the Island of *Canonicut*, and lodged at *William*
Anthony's: but, calling at *Samuel Hicke's* in our Way, we were staid there by a
Shower of Rain, and, in the mean time, came in a Baptist Teacher; who, en-
quiring after News from the Army gone into the East towards *Canada*, against
the *French*, took occasion to tell us, with some Ostentation, he had two Sons
there; and, by Degrees, we fell into Conversation upon the Subject of War:
He pleaded the Necessity of the temporal Sword in general, and the Continu-
ance of it under the Gospel, as well as before, under the Umbrage of the Sup-
pression of Robbers, Thieves, Murderers, and other Evil-doers; and that when
any one Nation would unjustly invade another, and her Rights, Properties, and
Privileges, it is as Murder, Theft, Rapine, Piracy, and the like: So that since
the Magistrate (and the King as Chief) beareth not the Sword in vain, it is not
wholly taken away by the Gospel, so long as Magistracy, and the Cause and
Use of it remain.

Rom. xiii. 4.

TO this I answered, “ That the Sword there mentioned is not, as I appre-
“ hend, the Sword of Destruction, Nation against Nation, nor the Necessity
“ of the Use of such a Sword in the Civil State; but rather the Sword of Civil
“ Justice, in execution of Civil, Temporal, and Righteous Laws; whereby the
“ Civil Magistrate is, or ought to be, a Terror to the Evil-doer, and a Safeguard
“ and Praise to them that do well.”

HE replied, “ That if Force by Arms were not to be used, in apprehend-
“ ing

“ing Thieves, Robbers, and the like, they would not submit to be apprehended
“and brought to Justice, but go on by Force to do those Mischiefs.”

ANNO
1704.

To this I replied, “That Magistracy being GOD’s Ordinance, to that and
“other good, social, and salutary Ends, the Countenance of GOD is with
“the Civil Officer in his just Prosecution and Execution of his Office; and the
“Almighty having Power over all Spirits, for the most part strikes a Terror
“into Evil-doers, when they are only discovered and accused; so that it is very
“rare that any such resist the Powers by Force, but by Stealth only: However,
“Force may be allowed in this Case, in the Hand of a proper Officer, whose
“Business and Duty it is to apprehend and bring to Justice furious and incorri-
“gible Transgressors of righteous Laws and Ordinances of Men, for the just
“Rule of Countries and Nations. But here I must distinguish between the
“Kingdom of CHRIST, and the Kingdoms of this World, in order to bring
“this Matter to a right Understanding and Period: The LORD, by several of
“his Prophets, hath foretold, that *he shall judge among many People, and rebuke*
“*strong Nations afar off; and they shall beat their Swords into Plow-shares, and*
“*their Spears into Pruning Hooks; Nation shall not lift up a Sword against Nation,*
“*neither shall they learn War any more.* This is to come to pass under the New
“Covenant, of which CHRIST the Son of GOD is Mediator; whose Doctrine
“tends to the fulfilling of it, in all who believe and obey the Gospel: For he
“saith, *Ye have heard that it hath been said, Thou shalt love thy Neighbour and*
“*hate thine Enemy; but I say unto you, Love your Enemies, bless them that curse*
“*you, and do good to them that hate you; and pray for them who despitefully use*
“*you, and persecute you; and that we should not be angry without a Cause,*
“*nor lust: and so preaching Perfection, which being accomplished in the Heart,*
“*by the holy and powerful Spirit of him who preached this Doctrine, all Lust*
“*is taken away and destroyed; whether it be the Lust of the Flesh, the Lust*
“*of the Eye, of Vain-glory, of Power, Domination, Self-exaltation, Covetous-*
“*ness; the Lust of Envy, Revenge, Preheminence, and the like; which are the*
“*Ground and Cause of Wars and Fightings among carnal Men, as saith the*
“*Apostle James, From whence come Wars and Fightings among you? Come they*
“*not from hence, even from your Lusts that war in your Members? Ye lust and*
“*have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet*
“*ye have not, because ye ask not; ye ask and receive not, because ye ask amiss, that*
“*ye may consume it upon your Lusts: ye Adulterers and Adulteresses, know ye not*
“*that the Friendship of the World is Enmity with God.* Now, though the Kings
“and Kingdoms of this World may be at War, and do and will make War
“one against another for a Time, until the Kingdom of CHRIST shall prevail
“over all, yet the Kingdom of CHRIST is not of this World, as he said unto
“Pilate, *If my Kingdom were of this World, then would my Servants fight, that*
“*I should not be delivered to the Jews; but now is my Kingdom not from hence.*”

Isa. ii. 4.
Micah iv. 3.

Mat. v. 43,
44.
— 22, 28, 48.

James iv. 1,
4, 5.

John xviii. 36.

To this he answered, “That was only at that Time that they would not
“fight; for if they had sought, he had not been delivered to the Jews to be
“crucified; and so his Death, and all the Advantages of it to Mankind, hin-
“dered; But upon any other just Occasion they might, and still may fight.”

To this I replied, “That this Interpretation, or rather Perversion, of the
“Scripture, would destroy the Kingdom of CHRIST in the Nature, Infancy,
“and End of it; denying Christ to have a Kingdom on Earth, but only du-
“ring his bodily Presence with his Disciples, and would obstruct the Way for
“the accomplishing the Prophecies of the Prophets before mentioned, and op-
“pose the whole Tenor and End of the Gospel: For the Proclamation of the

Isa. ii. 4.
Micah iv. 3.

ANNO
1704.
Luke ii. 13,
14.
John iii. 16.

Heb. ii. 9.
1 John ii. 2.

John xi. 47,
48.
Acts iv. 16.

2 Cor. x. 3,
4, 5.

Eph. vi. 10,—
18.
1 Thes. v. 8.
Isa. lix. 17.

“ Celestial Harbingers of the Prince of Peace, in notifying the Birth of the First-
“ born into the World, for the Salvation, not Destruction, of the Lives of
“ Mankind, was alter this Manner, *Glory to God in the highest, and, on Earth,*
“ *Peace, Good-will towards Men.* And as he was sent into the World in the
“ Love of the Father, so the whole Tenor of his Doctrine, and Example of
“ Life, was for Peace and Love; and in that Love, and the Power and divine
“ Virtue of it, he yielded up his Life and Body on the Cross, an adequate Pro-
“ pitiation for the Sins of the whole World, and to declare the Mercy of GOD
“ to all Mankind. And it is evident that the *Jews* crucified CHRIST, in de-
“ fence and support of this same political Principle and Doctrine, of Self-de-
“ fence by War and Fighting, for the Preservation of their State against the
“ *Romans*; though their Policy prov'd their utter Ruin in the Sequel: for, said
“ they, after CHRIST had raised *Lazarus* from the dead, *What do we? For this*
“ *Man doth many Miracles;* if we let him thus alone, all Men will believe on him,
“ and the *Romans* shall come, and take away both our Place and Nation; which
“ plainly demonstrates, that the Disciples and Followers of CHRIST were not
“ of fighting Principles, but otherwise taught by him to love even their Ene-
“ mies; and his whole Doctrine tended to Mercy, Peace, Truth, and Love.
“ And the Apostle saith concerning the Members and Subjects of the Kingdom of
“ CHRIST in this World, *For though we walk in the Flesh, we do not war*
“ *after the Flesh;* for the *Weapons* of our Warfare are not carnal, but mighty
“ through God, to the pulling down of strong Holds, casting down Imaginations, (or
“ Reasonings) and every high Thing which exalteth itself against the Knowledge of
“ God, and bringing into Captivity every Thought to the Obedience of Christ.

“ AGAIN; Finally, my Brethren, be strong in the Lord, and in the Power of
“ his Might: Put on the whole Armour of God, that ye may be able to stand against
“ the Wiles of the Devil; for we wrestle not against Flesh and Blood, but against
“ Principalities, against Powers, against the Rulers of the Darknes of this World,
“ against spiritual Wickedness in high Places: Wherefore take unto you the whole
“ Armour of God, that ye may be able to withstand in the evil Day; and having done
“ (or overcome) all, to stand. Stand therefore, having your Loins girt about with
“ Truth; and having on the Breast-plate of Righteousness, and your Feet shod with
“ the Preparation of the Gospel of Peace: Above all, taking the Shield of Faith,
“ wherewith ye shall be able to quench all the fiery Darts of the Wicked; and take
“ the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God;
“ praying always, with all Prayer and Supplication in the Spirit, and watching
“ thereunto with all Perseverance, and Supplication for all Saints.

“ As the Kingdom of CHRIST is not of this World, he governs by his
“ Holy Spirit, in and over such as are not of this World, but are given him
“ out of the World; over whom, in all Ages and Succession of Time, he hath
“ ruled in Righteousness, Peace, and Joy in the Holy Ghost; and shall yet
“ reign, till, by Degrees, the Kingdoms of this World shall all become the King-
“ doms of our God and his Christ: and then shall be an End of all Rule and Do-
“ minion, but only of GOD, and the LORD JESUS; who shall be all in all
“ among the Children of Men: But until this be finished by Degrees, as it is
“ now begun and proceeds, the Kingdom of CHRIST on Earth is, and shall
“ be, as at the first, a holy Nation, a Royal Priesthood, a peculiar People, zea-
“ lous, not to fight and destroy, or to meddle with the Kingdoms or Rule of
“ the World, but of good Works; against whom there is no Law, founded
“ upon Righteousness and Truth: But, until this be accomplished, Nation will
“ lift up Sword against Nation, and they will learn and exercise War: but as
“ to

ANNO
1704.

“ to us, we, through the Mercy and Goodness of GOD, are of those in whom this
“ Prophecy is begun to be fulfilled, and we can learn War no more: For as
“ a Nation shall not be born in one Day, so this Prophecy shall not be fulfilled
“ in one Generation, but in several; but, being fulfilled, shall not fail any more
“ for ever: But as for you, who are yet in Wars and Fightings, how are ye
“ his Subjects, or Members of his holy Nation, his Royal Priesthood, or peculiar
“ People? Or how can you, until you obey his Doctrine, to love GOD above
“ all, to love one another in him, to love your Enemies, do good unto them who
“ hate you, and pray for them who despitefully use and persecute you?

“ AND as for us who do not fight with carnal Weapons, we meddle not
“ with you who do, otherwise than to persuade you to leave that off, and be
“ enlisted under the saving Banner of the Prince of Peace; to believe in the
“ divine Light of the Son of GOD; to come out of the Spirit of this World,
“ in which is all Trouble, into the Spirit and Kingdom of CHRIST, in whom
“ there is perfect Peace; which, if ye will not do, we must leave you to fight
“ one with another, untill you are weary, and have the Recompence of it, one
“ by another, in the natural Consequences of that destructive Evil; with this
“ Caution of the Apostle nevertheless, *That if you bite and devour one another,*
“ *take heed lest ye be destroyed one by another:* And I desire you to leave us to
“ the LORD, to serve him unto whom we belong, and fight in his Name, un-
“ der his Banner, against the implacable and immortal Enemy of our Souls;
“ against whom we find Warring sufficient, and Fighting enough daily, though
“ we war not among you to Destruction, nor one with another to the Breach
“ of Peace.”

By this Time the Spirit of my Opponent was overcome, and he was much
under for a while; whereof being ashamed, and thinking to regain his Ho-
nour, by drawing me off this Ground into the Water; thither he fled, and
I followed him: for he began a Discourse about Water Baptism, in which I
found him pretty subtle, but not weighty. We went into the Water, and out
of it; under the Water, and above it; through *John's* Water Baptism, and
Antichristian Rantism; through Dipping to Sprinkling; and from the whole
to the one only permanent Baptism of CHRIST by the Holy Ghost, into one
holy Body the Church; *which is his Body, the Fulness of him who filleth all in*
all: The Particulars whereof I omit here, having writ largely upon that Sub-
ject on several Occasions before; but closed this Dispute on this Manner: “ That
“ since the Apostle *Paul* was the Minister of the Gospel to the *Gentiles*, and
“ compleatly furnished with every Qualification necessary to a Gospel Minister
“ in so great an Office, and yet had no Commission to baptize with Water, it
“ is great Vanity and Presumption in any one in this Age to pretend to it.”
This striking at the Foundation of the Image, he could not bear any longer;
but, being then fair Weather, halted away, and we parted friendly; which I
ever endeavour to do, after every Contest for the Faith and Doctrine of CHRIST,
with all Men; my chief Aim being to convince and open the Understandings
of Opposers, and the Auditors, and not only Conquest; *this* than *that* being
a much more noble and Christian End.

ON the 10th I was at a Monthly Meeting for Worship, at *Portsmouth*: It Portsmouth;
was an open and good Meeting; wherein the honest Minded were comforted,
but the Hypocrites rebuked.

ON the 11th I lodged at *Jacob Mott's*; the Day following we had an ap-
pointed

ANNO pointed Meeting at *Joseph Wanton's*; which was not large, being a very rainy
1704. Day, but a pretty good Time we had through divine Goodness; and that Night I lodged there.

ON the 12th I went to see *Anne Bull*, (an ancient Friend; who, in Time past, had gone with Messages to King *Charles II.* on behalf of Friends) and several other Friends; and that Night I lodged with *Thomas Cornell*, junior.

Newport. ON the 13th, being the First of the Week, I was again at the Meeting at *Newport*; which was large, and the best and most tender I was ever at there: The Doctrine of the Gospel opening large and clear, and Truth in full Dominion, and reigning over all, many Hearts being broken, some of whom were bold and hardy Commanders of Privateers; to the great Honour and Glory of the LORD; which happened at this Expression in the Authority of Truth, "That many there be, who are so courageous as Men, that they dare go on "undaunted in the Face of great Ordnance and Cannon Shot, as contemning "Death, and yet are subdued and laid prostrate, by the soft and melting "Reaches of that divine Love in their Hearts, in which the LORD JESUS "laid down his precious Life for the Redemption of their Souls."

Eoston-Neck. ON the 14th I went over to *Boston-Neck*, to *Rowland Robinson's*; where I met again with *Thomas Chalkley*, who this last Week had been visiting *Narraganset*; and we, having a Meeting appointed a little in our Way homeward, were there the Day after: It was an open good Meeting, wherein many were comforted and confirmed in the Truth; and after this we went on our Way, about ten Miles, to *Samuel Perry's*, and there lodged.

ON the 16th we went thence to the Carpenters' Arms, an Inn near *Seabrook Ferry*; where we lodged that Night: and the Day following proving very rainy and heavy riding, we put in at the Hart in *Killingworth*; (where, in my first Journey I had a Dispute with an old Priest) but had no Discourse with any of the People at this Time, they all being now silent: The Day becoming fair for a while, we set forward; but the Rain returning, we put in again at the White Horse in *Guildford*, about the third Hour Afternoon; where being made sensible of the Operation of Truth, and the Love of it springing in my Heart, I waited to know the Mind of the LORD therein, and found a Concern for a Meeting in that Place, which I acquainted *Thomas Chalkley* with; who liking the Proposal, I told the Inn-keeper, we desired to see some of the more sober sort of the People of the Place, and have a Meeting with them; but he apprehending that the Magistrates, by means of their Minister, might blame him, and do him some Injury, for letting us have a Meeting in his House, as is common with them in such Cases, I desired him to put some he could trust upon giving Notice among the Neighbourhood, that there were some Quakers there, and that would draw them, and so we might have an Opportunity with them; for though as to ourselves we feared not any Thing they could do, yet we were cautious lest we should draw our Landlord into Blame, or Hazard of his Licence to keep an Inn; which they might have deprived him of on that Account. This took with him, (for he was a frank-temper'd Man, and no Enemy to us) and accordingly there came pretty many young Men in the Evening, and I put the Landlord upon acquainting some of them privately with our Inclinations to have a Meeting, to which they were very ready; and then I stood up and informed them openly what we desired, and they were all willing: Then I told them our Way is to sit in Silence, to wait upon GOD, until he might please to
open

ANNO
1704.

open something in our Understandings for the Auditory; and so we all sat still: And the LORD having prepared my Heart, I was quickly ready, and had a very open acceptable Time among them; but not being long, *Thomas Chalkley* concluded the Meeting in Prayer, to our general Satisfaction; and some of the People in particular declared openly their Satisfaction with what had been said; and we had great Peace in the LORD. We lodged there that Night; and, on the 18th, went forward to *Stratfield*; where, at the Inn, in the next Room to us, was a very rude Company of the Professors, Independents or Presbyterians, of that Place, who kept almost in continual Laughter and Folly; but as we were at Supper, our Landlady and a young Woman came in, and the young Woman, addressing herself very modestly to us, said, "I have often heard of your People and Profession, but have never seen any of you before, and I would be heartily glad to have some Discourse with you about your Principles; for I desire to know the Truth, and to follow it." Then said I, "Remember what the LORD CHRIST said, *Wo unto them that laugh now, for they shall mourn*: And what the wise Man said, *It is better to go to the House of Mourning than to the House of Laughter*: Adding, that GOD was about to turn the World upside down, that that which is uppermost may be brought undermost, and that which is lowest may be exalted above all; and this put them both to deep and solid Silence. There are a sort of People in the World, who, professing to believe in CHRIST the Son of GOD, yet live jovial, airy, wanton, unconcerned, unmortified Lives, during their whole Course in this Life; and know no Cross to their own Wills, but live and die in their Sins; and yet dream of Salvation at last, though under Woes from CHRIST, the Saviour of all who believe in him, follow and obey him: And as Man's own Lusts reign in him, in his natural State, and the Evil One ruleth him therein, and is uppermost; so the Lamb slain from the Foundation of the World, and crucified in *Sodom* and *Egypt*, the dark, ignorant, and depraved Hearts of wicked and ungodly Mankind, lies undermost in themselves; but the Father of all, by his divine Light and Almighty Power, is come, and coming more and more, to destroy the Kingdom of Darkneſs and Ignorance, and the Power of it, and to advance and establish the Kingdom and Reign of CHRIST the LORD in the Hearts of Mankind; of the Increase of whose Kingdom, Government, and Peace, there shall be no End:" But it growing late, we soon after retired to our Bed-chamber, recommending them to the LORD.

ON the 19th we went on to *Maranock*, where we arrived late in the Evening; and the next Day, being the First of the Week, we came in time to the Meeting at *West-Chester*; which was small, but comfortable: After which we went to visit *John Forrest's* Family, his Wife, Son, and Daughter being all ill of a Fever and Flux; and that Evening we went over the *Sound* into *Long-Island*, and lodged at Dr *Taylor's*.

West-Chester.

ON the 21st we went to *Samuel Bowne's*, at *Flushing*; where, being well received, and kindly entertained, as he commonly did all travelling Friends, we staid till the next Day, and then had a Meeting at *Jamaica*; which was small, but comfortable: And here we went to visit our Friend *Samuel Bownas*, still a Prisoner for the Testimony of Truth, by the lawless arbitrary Imposition of that Government under the Administration of *Edward Hyde*, commonly called Lord *Cornbury*, an unreasonable and unjust Persecutor; and that Night we lodged at *Hugh Copertwait's*.

ON the 23d we returned to *Samuel Bowne's*, and there staid that Night, and the Day after were at their Week-day Meeting at *Flushing*; which was large

ANNO 1704. and well; and that Evening we went to Dr *Rodman's*; and, on the 25th, to *William Mott's*, at *Great-Neck*, where the LORD favoured us with a comfortable Meeting; and that Night lodged at the Widow *Pearson's*: and on the 26th, being the Seventh of the Week, we were at the Quarterly Meeting at *Westbury*; which held two Days, and was very large and well, only some of the Ranters in that Island came and made a howling and hideous Noise, as is common with them, and thereby gave the Meeting some Uneasiness; but all ended in great Quietness and Peace; and that Evening I returned to *Samuel Bowne's*, at *Flushing*.

New-York. ON the 28th I went to *New-York*; and, the Day after, had a good and comfortable Meeting there; and though I had heard, two Months before I went from home, that the Lord *Cornbury* had threatened, that if ever I should come into his Government he would confine me, for some Words falsely alledged to have been spoken by me in my Testimony, some Time before in *Maryland*, (with which he had no Business at *New-York*) about the National Church of *England*, her Sacraments, Order, and Catechism; yet I did not go one Step out of my Way, nor at all shun him about it, either in my going into *New-England*, or now in my returning, though the common Talk in those Parts was, that a Warrant was lodged in the Sheriff's Hand against me, at whose House I was several Times; yet the LORD preserved me free, to the Service and Honour of the blessed Truth.

ON the 30th we set forward for *Philadelphia*, and the same Day got over at *Amboy Ferry*, into *East Jersey*, where we lodged at an Inn; and, the next Day, we rode 50 Miles, to *Burlington*, in *West Jersey*, and lodged that Night at *Peter Fretwell's*; and the next Day, being the 1st of the Seventh Month, to *Philadelphia*; where that Evening, and the next two Days, I felt more Oppression of the Seed of Life in my Mind, than in all my Travels among the blind Professors and Savages of *New England*; the Cause whereof may the LORD himself discover, reprove, judge, and amend, as in his Wisdom and Goodness it may please him, to his own Glory: To whom, for his mighty Aid, many Preservations, and great Love in this Journey, be immortal Honour, faith my Soul. Amen.

1705. HAVING finished my Journey to *New-York*, *Long-Island*, *Rhode-Island*, and *New-England*, on the 1st of the Seventh Month, 1704, I settled to the Business of my Offices at *Philadelphia*; in the mean time visiting Meetings in Town and Country, and in *West Jersey*, as Occasion offered, until the 14th Day of the Second Month, 1705; and then I went from *Philadelphia*, about the third Hour Afternoon, in order to visit Friends in *Maryland*, *Virginia*, and *North Carolina*; and that Night lodged at our Friend *Caleb Pusey's*, near *Chester*; and next Day was at *Concord* Meeting; where the Truth was over all, and Things were well; and that Night lodged at *Robert Way's*.

THE next Morning I set forward, accompanied by *George Harland*, *Jonathan Cockshall*, *Michael Harland*, *Evan Roberts*, and several other Friends, and went that Day over *Susquahanna* River, and lodged at *Thomas Brown's*; where, though coming in late, and neither he, nor any of his Family, Friends, yet we were kindly entertained.

ON the 17th we set forward from thence, and arrived at *William Pecket's* in the Afternoon; who, though not under the Profession of Truth, yet was
zealous

ANNO
1705.

zealous for it: He received us kindly; and, after some Discourse with him about a Meeting to be next Day at his House, he was very willing we should, and sent his Servants several Ways to give Notice in the Country: and in the mean time he told me of some Discourses which had happened among the People in those Parts since I had been there before: For in a great Meeting on that Side the Bay, I had, in a particular Manner, reminded the Members of the National Church of *England* there present, (sincerely wishing the eternal Salvation of all who bear that Name) of what they call their Baptismal Vow and Promise, made in so solemn a Manner before GOD and Man, when they are sprinkled; which they think is their Baptism: For then they promise and vow three great Things, by themselves or Sureties; 1st, To renounce the Devil and all his Works, the Poms and Vanity of this wicked World, and all the sinful Lusts of the Flesh. 2^{dly}, To believe all the Articles of the Christian Faith. And, 3^{dly}, To keep GOD's holy Will and Commandments, and walk in the same all the Days of their Lives; and this they are taught, by their Priests, to believe is their Duty; and as, by their publick Confession, they had broken all those Promises and Vows; and, from being made Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, in their Baptism, have so far renounced it, and are so far fallen and degenerated from that State, as to have erred and strayed from the Ways of the LORD like lost Sheep; followed too much the Devices and Desires of their own Hearts; offended against the holy Laws of GOD; left undone those Things which they ought to have done; and done those Things which they ought not to have done; so that there is no Health in them, but are miserable Sinners; and so, from Time to Time, Year to Year, to the End of their Days, still go on in the same Way, and yet call CHRIST the Son of GOD their LORD and Saviour, and GOD their Father; though they live and die in their Sins, and are not saved from them, if this Confession be true: And therefore it might justly be charged upon them by the Almighty Creator, and Judge of the World, as Perjury in his Sight; and for that Cause, and in zeal for their Salvation, and, if possible to awaken them from this deep Sleep of Sin, I had cried aloud in that Meeting, "O sinful Nation! O perjured People! how greatly dost thou provoke the Most High, by so great Apostacy and Departure from the living GOD? How canst thou answer the LORD in that Day which is hastening upon thee as the Wings of a glorious Morning?" Exhorting them to repent, amend, return to the LORD, and perform their Vows, with all Diligence and Sincerity, that so their great Sins might be pardoned, blotted out, and remembered no more. And *William Pecket* informed me, that *John Hall*, a Man of Eminence in that Country, and a Member of the National Church at that Time, and some others, had been at that Meeting, and offended with what I had said; and that he had invited him to this Meeting, which was held at *William Pecket's*, on the 18th Day of this Second Month, according to Appointment; where all were still and attentive, and we were favoured with divine Goodness.

AFTER this Meeting I enquired of *John Hall*, What it was he and some others had taken Offence at in that Meeting some Time before? And it was chiefly what is before related; and that they thought I had said, "If a Man was once in a good State, it was impossible to fall from it." As to the first I had said no more in effect than *William Perkins*, a learned Minister of the Church of *England* had written, (*William Pecket* happening to have the Book by him) in his Exposition of CHRIST's Sermon upon the Mount, Page 151. which appears in these Words; "Having shewed what Perjury is, with the kinds thereof, let us see whether we be free from it: After Examination it will appear, that

ANNO
1705.

“ that Mens’ Lives are full of Perjury ; for where there is much Swearing usually, there cannot but be much Perjury ; because they who swear in their common Talk do forget their Oaths, as they do their Communication: But, say we are clear from Perjury, yet are we in Danger of GOD’s heavy Judgments, for the Breach of our Vow in Baptism ; wherein we promise to believe in GOD, to serve him, forsaking the World, the Flesh and the Devil : Now, the Breach of this Vow is as ill as Perjury ; for therefore may Baptism be called a Sacrament, because of the Oath and Vow which a Christian maketh to GOD therein: For the Word Sacrament properly betokeneth the Oath which a Soldier maketh to his Captain for his Fidelity *. The breaking of *Jeshua’s* Oath unto the *Gibionites*, by *Saul*, caused three Years Dearth, and was not satisfied, but with the Blood of seven of *Saul’s* Kindred : And *Zedekiah’s* Perjury to the King of *Babel*, was one Cause of the LORD’s fierce Wrath against *Jerusalem* and the Princes thereof. Now, shall one Man’s Perjury cause such Judgments, and shall we not think, that, among other Sins, this our Perjury unto GOD, in breaking our Vow in Baptism, bringeth upon us GOD’s heavy Wrath, by Plague, Famine, and unseasonable Weather ? Wherefore, let the Consideration hereof persuade us to Temperance, and a more conscionable Care of performing our Vow unto GOD.”

“ THUS this learned and religious Author of the Church of *England*, makes the Breach of their Baptismal Vow, plain Perjury, or full as bad, incurring the Wrath and Judgments of GOD ; and if so then, O perjurd *England* ! In saying whereof, you may see I said nothing in that Meeting, on that Head, but what a famous Minister of your own Church had said and written long before ; and you are not yet reformed, but still remain the same, or like miserable Sinners.

Hcb.vi.4,5,6.

— x. 26, 27.

1 Cor. x. 12.

“ AND as to your alledging I said, *If a Man was once in a good State, it was impossible to fall from it*, I did not say so ; for that would have contradicted what went before ; and I have ever been of another Judgment : And besides, that would have been contrary to the known Testimony of the Scriptures ; for *Adam* and *Eve* were once in a good State, yet fell from it : And the Author to the *Hebrews* teacheth, *That it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance ; seeing they crucify to themselves the Son of God afresh, and put him to open Shame.* And again ; *For if ye sin wilfully, after that ye have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries :* So that you have all mistaken what I delivered in that Meeting, and have not done well to lie under it so long, but should have told me of it then.” They owned that, and I added,

“ 1st, That if Mankind, in their Infancy, were Members of CHRIST, they were without Sin ; for *he is holy and separated from Sinners* ; and is not Head of a sinful unclean Body, but of a pure holy Body, the Church, *which is his Body, the Fulness of him, who filleth all in all.*

“ 2^{dly}, HE who is a Child of GOD, is born of GOD ; and he who is born
“ of

* Militiæ sacratæ propter juramentum dicebantur milites. *Vergetius de re milit.*

“ of God sinneth not, nor can do; for the Seed of God remaineth in him, and he cannot sin.

ANNO
1705.

“ 3dly, HE who renounceth the Devil and all his Works, at the eighth Day of his Age, or sooner, according to your Canon, renounces all Sin; for all Sin is of the Devil: And if he forsakes all Sin at that Age, he never sins at all, if this be true.

“ 4thly, HE who keeps GOD’s holy Will and Law, and Commandments, and walketh in the same all the Days of his Life, never sinneth: And if all this be done, it is *Perfection* indeed.

“ 5thly, HE who believeth all the Articles of the Christian Faith, cannot err in Faith; but seeing Faith is not Man’s Acquisition, but the Gift of GOD, no Man can procure it for himself, much less can he procure, or safely engage it for another: But if it were true that all this were had upon your Baptism, as ye call it, in your Infancy, then see what miserable and dreadful State ye are fallen into; for after all this, even in your old Age, instead of renouncing the Devil and all his Works, you have erred from the Way of GOD like lost Sheep; and it is the Spirit of Error, not of CHRIST, which leads Man-kind astray from GOD; for the Spirit of CHRIST leadeth into all Truth.

“ 6thly, YOU have offended against the holy Laws of GOD, you say; and such Offences are not of CHRIST, but of Antichrist: You have left undone those Things which you ought to have done, and done those Things which you ought not to have done; and, from Members of CHRIST and Children of GOD, you are become miserable Sinners: so that if that be true which ye pretend to in your Baptism, how great is your Fall! for he who is an Inheritor, is in Possession of the Inheritance, and enjoyeth it, as he who is only an Heir waiteth in Expectancy, until the Time of inheriting shall come: If then ye had been Inheritors (that is, Possessors) of the Kingdom of Heaven in your Infancy, with CHRIST and his Holy Angels, ye must now needs be fallen from Heaven, and from CHRIST, and the Company of the Holy Angels of GOD, with the apostate Angels, and in Communion with them, by your own Assertion. How then shall you be restored? being as the withered Branches, out of your own Mouths condemned, cut off from the Body of CHRIST, from being Members of him: For the Members of CHRIST, while such, are not miserable Sinners, but are redeemed from all Iniquity, by the Life of CHRIST, and purified as a peculiar People unto GOD, zealous of good Works, and not devoid of saving Health; but healed by him, who is the Health of all Nations, to be testified in due Time? But the Doctrine ye are taught cannot be true; ye are not regenerated nor born again in your Rantism, as you ignorantly and miserably imagine; your dark and blind Leaders have caused you thus to err, and lead you thus astray; for if you had then been born again of the incorruptible Seed of the Word of GOD, so many gross Sins would not now be reigning in you, as now appear; since he that is born of GOD sinneth not.”

To this Purpose was what I had said, and now repeated unto them; who did not contradict any Thing, but were very kind; and *John Hall* in particular told me, that though he had been blamed for suffering a Meeting in his House, yet he had stood his Ground over them who did so; having Right to entertain in his own House, such sober Persons and Neighbours as he thought fit: And so

ANNO
1705.

I parted with the Company in very good Friendship, after some more Conversation with other Strangers, who had also been in this Meeting.

Patapsco.

THAT Evening we went forward and lodged at *John Hay's*, he and his Wife being friendly; and, on the 19th, had a Meeting at *Patapsco*: We were favoured with a sensible Degree of divine Life with us, but not in such Aboundings as at some other Times and Places. There had been several lately convinced in those Parts, and particularly *Richard Cromwell*, who had been a Justice of the Peace; and having been convinced of Truth the last Time I was that Way, stands nobly, having divested himself of all those Troubles attending that Office, and divers other Incumbrances in the Way of true Religion. He invited us to his House; where we lodged that Night, and were kindly entertained: On the 20th we went forward to Dr *Mordecai Moor's*; where we lodged that Night, and staid next Day; and on the 22d, being the First of the Week, were at *West-River* Meeting; which was shut up and hard in the Beginning of it; but at the Pleasure of him who openeth, and none can shut, and when he shutteth, none can open the Way and Fountain of Life, Truth broke through at last, and all was well and comfortable: After the Meeting we went up to *Samuel Galloway's*, his Wife lying very ill; with whom, and the Family and some Friends, we had an open comfortable Time in Prayer, the Love of God, and his good Presence, being plentifully with us; and she was much refreshed, saying, That though the LORD had not been wanting to her, yet she had not had such a Season of his Goodness for about six Months before, during the Time of her Illness hitherto. At her Request we staid there that Night, and were very well, easy, and comfortable.

West River.

ON the 23d we went to *Richard Snowdon's*, and had a Meeting there the Day after; and from thence I went home with Dr *Moor*, where I staid that Night; and, on the 25th, wrote Letters to *Philadelphia* and *England*.

ON the 26th, I went to *West-River* Meeting, which was very open and comfortable; and that Evening went home with *Samuel Chue* to *Herring-bay*.

Herring-Creek.

ON the 27th I had an appointed Meeting at *Herring-Creek*; which was likewise very open, and Friends generally satisfied; and from thence I returned with *Samuel Chue*, and the next Evening went back to Dr *Moor's*.

ON the 29th, being the First of the Week, we had a Meeting at one of the Doctor's Quarters, beyond the River *Patuxent*; where no Meeting is settled, nor had there been any in that Place but once before: Our Meeting was indifferent large, being at an Out-settlement, and was quiet and well. That Evening I went back to *Lyon-Creek*, to *Richard Harrison's*; where I staid that Night, and the next Day.

Cliffs.

ON the 1st of the Third Month, the Quarterly Meeting being at *Samuel Chue's*, we were there: It was well and open; and thither also came *Joseph Glaiser*, from *Cumberland*, and with him *Jacob Simcock*, from *Pensylvania*, they having been in *Virginia*. That Night we staid at *Samuel Chue's*; and the Meeting holding part of the next Day also, we were there; and the Day following I went to *Abraham Jones* at the *Cliffs*; where we staid till the 5th, and then returned to *Richard Jones's*; and the next Day, being the First of the Week, we had a comfortable Meeting, at the Meeting-house at *Cliffs*, the powerful and blessed Truth being over all.

ON the 7th we went to *Patuxent*, and lodged with *Daniel Rawlings*; and the Day following had a Meeting at the Meeting-house there; and that Evening we returned to *Richard Jones's*. On the 9th we had a Meeting at *Cliffs* Meeting-house; and that Night went back to the Widow *Hutchin's*; where we lodged. On the 10th we had a Meeting about three Miles beyond the River *Patuxent*, near *Benedict Town*; where there had not been any before, nor any where near it, many of the People in those Parts being Papists. It was not large, nor open, but rather shut up, dark and heavy; yet quiet, and many Truths of the Gospel were delivered unto them, as the LORD gave Utterance, and we left all friendly.

ANNO
1705.
Patuxent.

Henry Child having come with me as my Companion from the *Cliffs*, we set forward after this Meeting, accompanied by several Friends, about half an Hour after Three, in order for *Virginia*, *Joseph Glaister* going back towards the *Cliffs*: It rained fast all the Way, with Lightning and Thunder; and we got a House near *Cedar-Point*, on *Powtowmack* River, about Eight in the Evening, and all thoroughly wet, and weary with our heavy Cloaths; but, having very good Quarters, we were well refreshed by the Morning; and though plentifully entertained, our Cloaths dried, and Horses taken Care of, yet the Master and Mistress of the Family would not receive any Recompence from us for it: And he added to this Civility; for this hospitable Person, by himself and Servants, set us over the River next Day, about seven Miles, and up a Creek, in his own Boat; and all free, only what we could persuade him to suffer his Servants to receive, as a Gratuity for their Pains extraordinary. We landed at the House of *Francis Thornton*, who had married an ancient Woman, who had come to our Meetings many Years, and had been several Times married, but never so subject to Truth as to marry among us, but accepted of such as she thought fit; but always of good Morals, and hospitable.

HERE we staid till the 13th; and, being the First of the Week, had a Meeting about a Mile and a half in our Way, at the House of one *Benjamin Berryman*: It was not large, but Truth was over all, and the People were very loving and respectful; and that Night we lodged with *Peter Skinner*, a Friend; who sent one with us next Day to guide us to our Friend *Elizabeth Wilson's*, about 40 Miles: Our Guide not being perfect in the Way, we missed it several Times, and were almost swamped twice; but, through good Providence, we arrived safe there in the Evening; where we had good Reception and Accommodations that Night.

THE 15th proving very wet, we staid till about the second Hour Afternoon, and being then fair we set forward, with a Guide to *Matapony* River, about four Miles, and on the other Side we miss'd our Way; but enquiring at a single House in the Woods, the Owner thereof set us right, and from thence we travelled through an unknown Wilderness, sometimes missing our Way, and raining all the Time; but a little within Night, about Nine, we arrived safe at *Charles Fleming's*, beyond *Powminkie* River, about twenty six Miles in all, where we were kindly received; and the next Morning he sent Notice all about of a Meeting to be at the Meeting-house there, called *Black-Creek*.

Black-Creek.

WE rested there the 16th; and, according to Appointment held the Meeting there the Day after: It was not large, being wet Weather, nor open; but, appointing a Meeting there the next Day, it was larger, and a good Meeting, the Truths of the Gospel opening fully, to general Satisfaction.

THAT

ANNO
1705.

THAT Night we staid at *Charles Fleming's*; and, on the 19th, went to a Monthly Meeting at *William Porter's*, and had some Service there concerning a Marriage that was in Agitation, between a young Man, not in the Profession of Truth, and a Friend's Daughter who did profess with us; and her Father having given Consent, with Proviso, that if the Meeting would agree to it, and some weak Friends likewise having countenanced it, the more substantial Part of the Meeting had been weakened therein: But our appearing there in the Testimony of Truth against it, strengthened the better Part, so that it did not pass the Meeting: That Evening we went home with the Widow *Jane Pleasant*.

Curles.

ON the 20th, being the First of the Week, we were at *Curles* Meeting, which was large and well; and that Night and the next we rested at *Jane Pleasant's*: On the 22d we had a Meeting at *James Howard's*, which was pretty large; and Things opening well, and the People sober, we had a comfortable Time among them; and that Night we lodged there.

ON the 23d, in the Morning, we set forward with a Guide to *James's* River, and got well over at *Merchant's Hope*, about Nine in the Morning; from whence proceeding, we miss'd our Way about six Miles; but growing uneasy in our Minds, and observing the Course of our Way to alter, we turn'd into a Bye-road; and, coming to a Plantation, found our Error; but being directed by a Planter, we got well that Evening, about Seven, to *Benjamin Chapman's*, near 56 Miles: On the 24th we had a Meeting there; which, for the Time, was pretty large, and very open and well.

Levy-Neck.

ON the 25th we had a Meeting at *Levy-Neck*; but not large, nor very open; and that Night lodged at *Matthew Jordan's*: On the 26th we went to *John Jordan's*, about seven Miles; and lodged there.

Chuckatuck.

ON the 27th, being the First of the Week, we went to the Meeting at *Chuckatuck*, which was indifferent large and open; but as I was speaking, there came a very strong and sudden Blast of Wind upon the Broad-side of the House; and the Door being open, the House was thereby the more in Danger, and sensibly moved by the Violence of the Storm: Many of the People were surprized and disordered, and some went out; but the Power of Truth being over all Fears at that Time in me, I continued speaking, advising the People to be still; and the Meeting being quieted and settled, the Truth came over all the Assembly: The Storm abating in a short Time, many drew nearer, and were very attentive; for the Matter was weighty, it being concerning the Coming of CHRIST in the Flesh, his Office, and End of his Coming, both outwardly and inwardly, as a Sacrifice for Sin, and Destroyer of the Kingdom of Satan in all who believe; and the Meeting ended comfortably. Several Trees were broken by the Violence of the Storm, but no other Hurt done there. That Night we lodged at the old Widow *Jordan's*.

ON the 28th I went to visit *Thomas Jordan*, eldest Son of *Thomas Jordan* of *Chuckatuck*, (who had ten Sons, all Men, and living at the same Time) now gone off from Friends into the World, the Way of Truth becoming too narrow for him, as his Desires after the Way of the World increased: Upon my reasoning the Case with him, he could not say any Thing against the Way of Truth, in which he had been educated, but had taken Occasion against the Behaviour of some of his Brothers, and some Friends; who, thinking he did not strictly come up in the Testimony of Truth, in his Behaviour, were so unkind to him,

as

as openly to refuse him their Hands, with some such like other Excuses; and yet was very respectful to me, and took my Visit kindly. That Evening I returned to his Mother's.

ANNO
1705.

ON the 29th we had a Meeting at the Western Branch of *Nancemond*; which was pretty large and very open; and that Night we returned with *Robert Jordan* over *Nancemond* River. Nancemond.

ON the 30th we had a Meeting at the *Southern Branch*; which was not large, but open: There *Henry Child*, who had hitherto been with me from *Maryland*, returned homeward; and I went that Evening with *Nathan Newby*, onward towards *Carolina*: On the 3d we had a Meeting at his House; which was not large, but comfortable: and I remained there that Night also. Carolina.

ON the 1st of the Fourth Month I went thence to *Carolina*, about 50 computed Miles, to *Gabriel Newby's*; where I arrived about half an Hour after Two Afternoon; and there I rested that Night and next Day: On the 3d Day following, being the First of the Week, I was at the Meeting at *Piquimmons*; which was large and comfortable. That Night I lodged at *Francis Tomins's*, where I rested next Day; and, on the 5th, had a Meeting at our Friend *John Barrow's*, at *Yawpin*, beyond the River; and that Evening returned with *Francis Tomins*. On the 6th, being very rainy, and exceeding bad Way, I went down to *Little-River*, and lodged that Night with *Thomas Simons*: On the 7th we had a Monthly Meeting at *Caleb Bundie's*, at *New-begun-Creek*, in *Pasquotank*; where the LORD gave us a very open and comfortable Time in his good Presence, and that Night I staid there. Piquimmons.

New-begun-Creek.

ON the 8th we had another Meeting; which was likewise comfortable. On the 9th we went over the Creek in the Morning, to *Emanuel Low's*, and returned thence to *Joseph Jordan's*, (where I had lodged the Night before) in order to settle a Meeting-place; which being done by the Concurrence of several of the most competent Friends, we returned to *Emanuel Low's*, where we met with *Thomas Cary*, the Governor of *North Carolina*; with whom I had much Discourse about Matters of Government, and informed him of the Methods taken by some other Governors, in other Governments, concerning our Friends, and in favour of us against the Severity of some Laws; and found him likewise very inclinable to favour us so far as in any Construction could be consistent with his Office; and that Night I lodged there.

ON the 10th, being the First of the Week, we went over the River *Pasquotank*, about four Miles, to a Meeting at the House of our Friend *William Ross*; which was large, many of the Country People being there, who were generally sober; and the LORD opened the Truths of the Gospel very clear, and with Authority. That Evening I went about seven Miles in a Canoe with *Caleb Bundie*; where I lodged that Night.

ON the 11th I went to the Widow *Elizabeth Nixon's*, at *Little-River*; where the LORD favoured us with a very open comfortable Meeting: That Evening I went home with *Francis Tomins*, in an exceeding great Rain, which took us in the Way; by which we were both very wet and weary before we got there.

ON the 12th we had a Meeting at *Upper Piquimmons*; which was the best and most powerful Meeting I had in that Country. That Night I lodged again at *Gabriel Newby's*; and, on the 13th, accompanied by him, we went back in- Upper-Piquimmons.

ANNO 1705. to *Virginia*, 50 Miles, to his Brother *Nathan's*, being exceeding hot Weather, and no Inn, nor House in the Way, to entertain us.

Chuckatuck. ON the 14th I was at the Monthly Meeting at *Chuckatuck*; which was very large, and the whole publick Exercise of it fell on me. That Night I lodged at Widow *Jordan's*.

ON the 15th we had another Meeting there, which was also large; and many Things opening in my Testimony concerning Government, and the Duty of Magistrates, according to the Holy Scriptures, I understood afterwards there were three in that Station in the Meeting, who came to me after the Meeting was over, and were very respectful; though the Priests and People, who buy and sell, and merchandize concerning Matters of Religion, were sharply reprimanded: And to this Meeting came also *Joseph Glaister*, *Esther Palmer*, and *Mary Lawson*, from *Maryland*. That Evening I returned to Widow *Jordan's*; and the next Day went over *Nancemond River*, to *Robert Jordan's*; and there lodged.

ON the 17th, being the First of the Week, I went back to *Nathan Newby's*, about twenty Miles, to a Meeting appointed there; which was large and open, Truth being over all, to its own Glory. After this Meeting, in our Return towards *Robert Jordan's*, the Company was taken with the greatest Storm of Lightening, Thunder, and Rain, that ever I remember I had been in before; in so much that the Fire and Water seem'd to be commix'd in their descending upon us, and the Thunder so sharp and sonorous, and so near as if it had been Bombs splitting among us; so that I, being the second in the Company, looked back several Times, to see if any were slain behind; and it was attended with a stifling Smell of Sulphur: The Storm abating a little, it was quickly renewed with equal Shew of Terror; so that we had it along for the Space of about eight Miles in the first, and three in the latter, in a very dreadful Manner; but the LORD preserved us from all Harm: And though I was a little concerned at the first Approaches of so terrible Threatenings by an irresistible Power, though from natural Causes; yet feeling the Creator near, who ordains it, and that his all ruling Authority was above and over it and all Things, I was much comforted in him, in the Time of the most apparent Danger: For which I was greatly thankful to the LORD, and for our Preservation; for we observed that several great Trees had been shattered to Pieces by it; and so we got safe to *Robert Jordan's* that Evening: But another Storm, with much Thunder and Rain, coming on in the Night, awakened the Family, and some of them were much terrified, the Thunder breaking out near the House; but upon my retiring inward, I had great Peace in the good Presence of the LORD, and his holy Love ejected all Fears.

ON the 18th I rested there, and wrote Letters for *England*; and, the Day following, had a Meeting at *Benjamin Small's*, near that Place; which was large and open, several Points of Doctrine, especially Baptism, and Redemption from Sin in this Life, being cleared to Demonstration; and several Magistrates being there, all was quiet and satisfactory, without any Objection.

Dirasco-
Neck.

ON the 20th I was at a Meeting at *Dirasco-Neck*; which was pretty large, but, in the Beginning of it, something hard and dark, till the divine and powerful Truth arose as the Sun, and dispelled the thick Clouds and Fog. In the Time of Silence my Mind having been exercised about the Multitude of Religions professed by Mankind at this Day, and how remote they are all, save one,
from

from the Truth, the first Thing I had to say, was this ; “ What Religion art thou of, Friend ? ” And my Face being directed at the Time towards a Person of some Distinction, several thought I had spoken only to him ; but upon this followed proper Matters, and a Distinction between Names and Things ; That false Names are often imposed upon true Things, and good Names given to bad Things, with respect to Matters of Religion : And, among other Matters, I had occasion to speak of a Necessity of Freedom from Sin in this Life, in order to fit us for the Kingdom of GOD. As soon as I sat down, the same Man stood up, and offered some Opposition to some Part of what I had said : But I desired him to be silent at that Time, for our Meeting was not over ; and he sat down quietly. Then another Friend stood up, and preached Truth ; and, during that Time, I perceived this Opposer was as a Snake in fair Colours, lying as hid in the Grass, to wait an Opportunity to bite and vent his Venom : And the Friend having finished, I concluded the Meeting in Prayer. Then this Opposer stood up again, and, directing to me, said, “ Sir, I have heard you “ with much Attention, and you have delivered many very good Things : Do “ you mean by Freedom from Sin in this Life, such a Freedom, as that a Man “ never sins after he hath embraced the Christian Religion ? ”

ANNO
1705.

I ANSWERED, “ No ; for as all are liable to be tempted after they have believed in CHRIST, and known something of the Work of Conversion, a Man “ may sin, if he adheres to the Temptation of the Adversary ; but if he continueth to follow the Spirit of Truth, which leadeth into all Truth, he sinneth “ not after he is converted ; but through the Grace of GOD, come by CHRIST the LORD, may live a holy, righteous, innocent, and sinless Life, to the “ End of his Days in this World.

“ I ASK you then, said he, did ever the Apostle *Paul* sin after he was a Minister, and converted ? ”

I ANSWERED, “ That is not a proper Question to ask me concerning a Person so eminent, departed this Life so many hundred Years ago, and to whose secret Failings, if any he had, I was never privy ; but if I may judge of him “ by his Doctrine, as I think I ought, and that he was one in Conversation and “ Attainment with what he preached unto others, I may justly conclude, he lived free from Sin, from the Time of his Conversion to his dying Day.”

HE replied, and said, “ I prove out of the Word of GOD, (pulling out a Bible) and from the Apostle’s own Words, that he was a Sinner, after he was “ an Apostle.” Then said I, “ Who art thou ? Of what Communion professing the Christian Religion ? ” for I perceived by his Accent he was a *Frenchman* by Nation. He replied, “ I am in Communion with the Church “ of *England*, and am a Minister of that Church.” Dost thou then, said I, “ here in this Auditory, many of whom are of the same Communion with thyself, charge the Apostles of CHRIST with Sin ? ” “ Yea, said he, the Apostles “ were Sinners after they were converted, and at the same Time when they “ were Ministers of CHRIST, as I shall prove by the seventh Chapter of *Paul’s* “ Epistle to the *Romans*, and first Chapter of the first Epistle of *John*.” Then he read, “ For we know that the Law is spiritual ; but I am carnal, sold under “ Sin : For that which I do, I allow not ; for what I would, that do I not ; but “ what I hate, that do I. Again ; If we say we have no Sin, we deceive ourselves, and the Truth is not in us.”

Rom. vii. 14,
15.
1 John. 8.

ANNO
1705.

I ANSWERED, "It is not to be admired that the People are so ignorant, who have such blind Guides: But the Saying of CHRIST is now again fulfilled in this Generation, as it was among the *Jews* who crucified him; *If the Blind lead the Blind, they shall both fall in the Ditch.* I have told the Auditory already, in the Testimony I have borne among you, that the Apostle, in that Epistle to the *Romans*, was not speaking of the State which himself, or any of the Apostles, were in at that Time when he was writing it; but personating and representing the State of the *Jews* under the Law, and of Mankind in general under the Fall of the First *Adam*, (in whom all Mankind were virtually included at the Time of his Transgression) before they came to the Belief and Knowledge of the LORD JESUS CHRIST, the Second *Adam*, and Saviour of all: For in that Epistle the Apostle proves, that both *Jews* and *Gentiles* were under Sin; the *Gentiles* by breaking the Law writ in their Hearts, and the *Jews* by transgressing the Law of GOD by *Moses*: So that the transgressing *Jews* and *Gentiles* were all alike Sinners in the Sight of GOD, the Creator and Judge of the World: and more especially the *Jews*, as having had the Knowledge of the Law of GOD, both inwardly and outwardly, and had transgressed both Dispensations, by which their Sins were aggravated; so that every Mouth is stopped, and all the World become guilty before GOD: for GOD hath concluded them all in Unbelief, that he might have Mercy upon all. Again; the Scripture hath concluded all under Sin, that the Promise by Faith of JESUS CHRIST might be given to them who believe.

Rom. iii. 9.
— ii. 15.
— — 25.

— ii. 27.
— iii. 19.
— xi. 32.
— iii. 22.

John viii. 21.
Rom. iii. 23,
24.

Mat. i. 21.

"BUT are Mankind still to remain in their Sins, to the End of their Days, and inherit the Kingdom of GOD at last? No surely; for *if we live and die in our Sins, whither Christ is gone we cannot come*: But though all have sinned, and come short of the Glory of GOD, yet being justified freely by his Grace, through the Redemption which is by JESUS CHRIST, whom GOD hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness, for the Remission of Sins that are past, through the Forbearance of GOD: And this Redemption is not, by any Means, consistent with Sin, but contrary to it; for CHRIST came not to save us in our Sins, but from them; and Sin being the Cause both of Defilement and Condemnation, until that is taken away, there can be no Redemption or Salvation.

Rom. ii. 13.

Mat. vii. 20.
&c.

"FOR it was not the Hearers of the Law only who were just before GOD; but the Doers of the Law should be justified; and by their Fruits Men are to be known: And saith CHRIST the LORD, *Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he who doth the Will of my Father who is in Heaven.* The Workers of Iniquity, though they have prophesied in his Name, and cast out Devils, and done many wonderful Works, will be disowned at last, and commanded to depart: And it is the Hearer and Doer of the Sayings of CHRIST who shall stand upon the Rock, when the Time of Trial shall come; and every one who heareth the Sayings of CHRIST, and doth them not, is on the sandy Foundation, and all his Building shall fall, and be destroyed with great Destruction in the End.

James i. 22.
— ii. 14, 17,
&c.
Mat. v. 19,
20.
— — 48.

"AND the Advice and Doctrine of the Apostle James is, *That we be Doers of the Word, and not Hearers only, deceiving our own selves*: And, *Faith without Works is dead.* And the Son of GOD hath said, (speaking of the Law and of the Prophets) *Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.* And he closeth that Chapter of his excellent and most

"moral

“ moral Doctrine, with this preceptory Exhortation, *Be ye therefore perfect, even as your Father who is in Heaven is perfect.* Such therefore who are perfected, through the eternal WORD who preached this Doctrine, shall be settled and established in him, and with him, for ever in Heaven; when such as assume to teach others, and act contrary to the Doctrines they preach, or teach Man-kind to sin against GOD, and break the least of his Commandments, either by Doctrine, Disputation, or evil Example, shall be condemned and excluded.”

ANNO
1705.

THIS enraged the Priest to a great Degree; and then he repeated his Charge against the Apostle Paul with Vehemence, saying, “ He speaks in the present Tense, *I am, I do, I do not: I am carnal, sold under Sin; for that which I do, I allow not; for what I would, that do I not; but what I hate, that do I;* and so on to the End of that Chapter: So that it is clear that the Apostle was in Sin at that Time. So then, saith he, *with the Mind, I myself serve the Law of God; but with the Flesh, the Law of Sin.*”

Rom. vii. 15.

— 25.

To this I answered, “ That though the Apostle, according to the Holy Scriptures, convinceth all Men of Sin; yet, in great part of that Epistle, he preacheth perfect and absolute Freedom from Sin, through CHRIST, even in this present World: for in the Beginning of the sixth Chapter of that Epistle, he saith, *Shall we continue in Sin that Grace may abound? God forbid: How shall we, who are dead to Sin, live any longer therein?* And then, alluding to the Death and Resurrection of CHRIST, which was absolute and perfect, he draws this Comparison, *That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. For he who is dead is freed from Sin.* And, still prosecuting the same Doctrine throughout all that Chapter, he adds, *For in that he (CHRIST) died, he died unto Sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto Sin; but alive unto God, through Jesus Christ our Lord.* Again, *When ye were the Servants of Sin, ye were free from Righteousness; but now, being made free from Sin, and become Servants of God, ye have your Fruit unto Holiness, and the End everlasting Life.* In all which he speaks in the present and Preterperfect Tense, as of a State already attained by many of the Disciples of CHRIST, through Faith in his holy and powerful Name.

— v. 12.

— vi. 1,—8.

— 10, 11.

— 20, 22.

“ AND the Apostle, still proceeding in the same Doctrine, in the Beginning of the seventh Chapter (but under another Similitude, alluding to Marriage) saith, *Wherefore, my Brethren, ye also are become dead to the Law by the Body of Christ, that ye should be married unto one another, even unto him who is raised from the Dead, that we should bring forth Fruit unto God: For when we were in the Flesh, the Motions of Sins which were by the Law, did work in our Members, to bring forth Fruit unto Death: But now we are delivered from the Law, that being dead wherein we were held; that we should serve in Newness of Spirit, and not in the Oldness of the Letter.* And, in the next Chapter, he further explains this, where he saith, *The carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be: So then they that are in the Flesh cannot please God; but ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any Man have not the Spirit of Christ, he is none of his.*”

— vii. 4, 5, 6.

— viii. 7, 8, 9.

“ THE Apostle, having clearly finished the glorious and most comfortable
5 D Doctrine

ANNO 1705. “ Doctrine of present Redemption from Sin, he resumes, in the seventh Chapter, to speak of the State of the *Jews* (as hath been said) under the Law only, and not of the Condition, either of himself, or of any other under the Gospel: In the first Place, in the latter End of the seventh Chapter, he gives Thanks unto GOD for his Deliverance from the wretched State of Sin, and Body of Death, through JESUS CHRIST our LORD: And, secondly, confirms his Doctrine, in the eighth Chapter, saying, *There is therefore now no Condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit: For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death; for what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the Likeness of sinful Flesh, and by a Sacrifice for Sin, condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit: for to be carnally minded is Death, but to be spiritually minded, is Life and Peace.* Now, whosoever contradicteth himself in Testimony, destroyeth his own Credit, and renders his Evidence void: If therefore the Apostle should, in the seventh Chapter, contradict the Doctrine he preaches in the sixth and in the eighth, he would have rendered his Doctrine null, to all Men of understanding, distinguishing Things that differ: And to be sold under Sin, and under Captivity to the Law of it, and to be free from that Law of Sin at the same Time, is a Contradiction in Matter and Terms; and ought not to be admitted, in favour of Sin, by any Christian, against so great an Apostle and Minister of the LORD JESUS: But such Impostors and Deceivers as plead, wrangle and dispute, and contend for Sin Term of Life, and Salvation in the End, cannot themselves be innocent; but even therein sin against GOD; and, as far as they can, propagate and advance the Kingdom of Satan, in Opposition to the Kingdom of CHRIST, in Mankind, to the End of the World, not knowing the Scriptures, nor the Power of GOD; and wrest some Places of this seventh Chapter to the *Romans*, and other Scriptures, not only to their own Destruction, but of those also, who, through the Lusts of the Flesh, Eyes, and Pride of Life, believe and follow them, as in this Instance now present: For the Apostle, in this Chapter, is not preaching up the Power of Sin, which hath no Power in itself without the Law, but the Weakness of the Law against Sin; which it only discovers, but cannot destroy.”

THE Priest was again in a Rage, therein repeating his Charge against the Apostle *John*, where he saith, *If we say that we have no Sin, we deceive ourselves, and the Truth is not in us*; but did not offer any Comment, or Argument upon this Text, as supposing it sufficiently cogent of itself to prove his Charge; which he again and again insisted upon and repeated.

THEN I replied, “Thou hast already brought thy Charge, and we all understand it without Repetition; it is to maintain *Sin Term of Life*, by a misapplied Text of the First Epistle of the Apostle *John*; and that no Man ought to pretend to obtain Freedom from Sin while in this World: And thou hast brought in the Apostles of CHRIST, (the best and most perfect of Men) not only guilty of Sin, but living in it, and preaching it; that thereby thou mayst fortify and establish thyself in thy own Sins, against the plainest Convictions of Truth in full and plain Contradiction to thy false Charges. But let this Apostle be heard for himself, and Truth.”

THEN I observed to the Auditory, “That this Apostle, in his General Epistle

ANNO
1705.

“ pistle, begins first with the Testimony which himself and the rest of the Apostles
“ had borne of God to the People, when first sent unto them; that is, to
“ the Word of Life, which is CHRIST in Spirit, and to GOD, *that he is*
“ *Light, and in him is no Darkness at all:* And then, secondly, he proceeds
“ to set forth the sinful and ignorant State Mankind were in when the Apostles
“ were first sent unto them, as in this Doctrine, *If we say we have no Sin, we*
“ *deceive ourselves, and the Truth is not in us;* which is explained in the tenth Verse
“ thus, *If we say that we have not sinned, we make him a Liar, and his Word is*
“ *not in us:* That is, as we are Men under the Fall, in the First Adam, before we
“ know CHRIST the Second Adam, and Redemption from Sin by him; if
“ in that State we say we have no Sin, or have not sinned, we deceive ourselves,
“ and lie against the Truth, and give GOD the Lie too, who hath declared,
“ he hath sent his Son to redeem and save us from our Sins, if we had not sinned
“ at all: But the Apostle proceedeth, and saith, *If we confess our Sins, he is*
“ *faithful and just to forgive us our Sins, and to cleanse us from all Unrighteous-*
“ *ness.* And, to set forth the Liberty of the Sons of GOD, and Freedom from
“ all Sin and Evil, both in this World, and in that which is to come, the Apo-
“ stle further adds in the Sequel of this Epistle, saying, *He that saith he abideth*
“ *in him, (CHRIST) ought himself also so to walk, even as he walked:* And wilt
“ thou say that CHRIST walked in any Sin?

1 John v. 10.

— ii. 6.

“ AGAIN, *I have written unto you, Fathers; because ye have known him* — — 14.
“ *that is from the Beginning: I have written unto you, young Men; because ye*
“ *are strong, and the Word of God abideth in you, and ye have overcome the Wicked* — — 3.
“ *One.* Fathers in CHRIST are not in Sin, as such; for the keeping the
“ Commandments of GOD is their Evidence and Assurance that they know
“ him: neither are young Men in him overcome of Sin, when they have over-
“ come the Wicked One, the Author of it, through the divine Power of the
“ Word of Life, which abideth in them: *Let that therefore abide in you, which* — — 24.
“ *ye have heard from the Beginning. If that which ye have heard from the Beginning*
“ *shall remain in you, ye also shall continue in the Son, and in the Father.* And
“ as there is no Sin in the Son; nor have Sinners, while such, any Communica- — — iii. 5.
“ tion with them; for he is *separated from Sinners;* so the Father is of *purser Eyes*
“ *than to behold Iniquity,* with Approbation: And if ye know that he is righte-
“ ous, ye know that every one who doth Righteousness is born of him. And
“ *every Man that hath this Hope in him, (to see GOD as he is) purifieth himself even* — — 3.
“ *as he is pure;* and thou wilt not venture to say that GOD is not perfect in Purity:
“ And *be ye holy, for I am holy, saith the Lord;* and they could not be holy
“ and Sinners at the same Time; for these two States are full opposite one to
“ another. And the Apostle carries this Doctrine, of Freedom from Sin in this
“ Life, yet further, and saith, *Whosoever abideth in him, sinneth not: Who-* — — 6, 8, 9.
“ *ever since he hath not seen him, neither known him. He that committeth Sin is of*
“ *the Devil; for the Devil sinneth from the Beginning: For this Purpose the Son*
“ *of God was manifested, that he might destroy the Works of the Devil. Who-*
“ *ever is born of God doth not commit Sin; for his Seed remaineth in him; and*
“ *he cannot sin, because he is born of God.* Thou therefore who art pleading and
“ wrangling for *Sin Term of Life,* which is the Work and Kingdom of Satan,
“ art therefore bewraying and proclaiming thy own benighted State, that thou
“ hast not abode in CHRIST, if ever thou hast, in any Degree, known him;
“ and that though he is the true Light, which lighteth every Man who cometh
“ into the World, and the new and everlasting Covenant of GOD, thou hast
“ neither seen him, nor known him: Thou mayst see by this Doctrine of the
“ Apostle, which thou art opposing, whose Son thou art; and that the Son of
“ GOD is not manifested in thee, so as to destroy the Work of the Devil;
“ which

ANNO
1705.

“ which thou art supporting with all the Might and Subtily he hath given thee; and that thou art not a Child of GOD, but overcome of the World, and of the Evil One who rules therein.”

THE Priest, being very angry and impatient to see the Apostle justified by his own Doctrine from those false Imputations, vehemently repeated his Charge, “ That the Apostles had Sin at the same Time when they were Ministers of CHRIST, and preaching Salvation to the rest of Mankind by him: *If we say we have no Sin we deceive ourselves, &c.* Here he plainly includes himself, and the rest of the Apostles and Primitives, in the present Tense.”

I REPLIED, “ That the Apostle likewise speaks in the Present Tense, and Preterperfect Tense, in handling that Doctrine; *Every one who doth Righteousness, is born of him. Every Man who hath this Hope purifieth himself:* And so of the rest of the Texts I have mentioned before, and many others in the same Epistle, of like Import: And the Apostle, being led into those Truths of the Gospel, could not contradict one Part of his Epistle by another; only thou dost not understand him, nor mind the Context. And besides, as the Apostles had been born after the Flesh, and been Sinners as well as others; and, by Nature, Children of Wrath; and, in that State, not Children of GOD more than others, they sometimes condescended in the Manner of their Expression, to the States and Weakness of the People; as, for Instance, the Apostle Paul saith, that he *became all Things to all Men, that he might by all Means save some; unto the Jews he became as a Jew; to them who were under the Law, as under the Law, as before in his Epistle to the Romans; to them who were without Law, (in a religious Sense) as without Law: To the weak he became as weak, that he might gain them also. Timothy was circumcised under that Consideration; and he baptized several with Water, though no Part of his Mission, and preached the Law of Life and Salvation unto the Gentiles; who, at that Time, were not under the Power of the Law of God, but without GOD in the World, and subject to wild and unreasonable Idolatry: And yet the Apostle did not condescend so far as to sin, in any Degree, with Sinners; for that would have brought him under Condemnation, and rendered his Testimony of none Effect, and would not have tended to the Salvation of his Hearers, but to their Destruction; as doth thy false Doctrine to such as hear, believe, and follow thee.*

“ AGAIN, the Apostle James condescendeth to the Weak, in the like Manner of Expression, where he saith, *The Tongue can no Man tame; it is an unruly Evil, full of deadly Poison: Therewith blest we God, even the Father; and therewith curse we Men, who are made after the Similitude of God. Out of the same Mouth proceedeth Blessing and Cursing. My Brethren, these Things ought not so to be: Doth a Fountain send forth, at the same Place, sweet Water and bitter? Can the Fig-tree, my Brethren, bear Olive-berries? either a Vine, Figs? So can no Fountain yield both salt Water and fresh.* Here this Apostle likewise, as the Apostle Paul, speaks in the first Person, and Time present; and who, unless thyself, in favour of Sin, will say, that the Apostle was at that Time, if at all in any Time of his Life, a Curser of Men? And so far was he from indulging Mankind in Sin, that he teacheth, *That if ye have respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors: For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.*”

THEN, in his usual Passion, he moved another Charge against us, “ That we never pray for Forgiveness of Sins; and consequently, we never confess we have been Sinners.” ANNO 1705.

I ANSWERED, “ It is not to be admired that thou chargest us falsely, seeing thou hast made so bold with the Apostles of CHRIST and Primitives; for though we do not think it our Duty to confess our Sins to any Priest of any Kind or Order, who might be as sinful, or more so than ourselves, yet we confess them unto GOD; who knows us as we are, with all our Infirmities; and who, we know, by happy Experience, is faithful and just to forgive us our Sins, and to cleanse us from all Sin; which no Priest, but the High Priest and Bishop of Souls is able to do; and who, through infinite Mercy and Goodness, hath freely done so to many penitent and humble Ones in this Age, as well as in Times past, to his own Glory.” And I proved him false in this also, appealing to the People present, whether, even in that Meeting, I had not, in Prayer, given Thanks unto GOD, in behalf of our Community, for his gracious Pardon thro’ CHRIST, of our many Sins and Failings; and for his great Love also since; and for the Flowings of it in the Hearts of the Sincere among us, even at that Time: But since we were favoured with the Evidence of the Spirit of the Son of God, that the Father, through him, had pardoned all our Sins past, there was no Need, nor was it proper, to pray for what, through Grace, we had already obtained; and yet I had prayed then also, that if the Lord (who seeth in secret) saw any Sin or Evil lurking in any of us, that it might please him to discover it unto us, and do it away. And thus his false Charge, in that Point also, was turned upon him. And then I repeated his Charge against the Apostle Paul, and his Reason for it, viz. Because he spake in the present Tense, and read the second Verse of the eighth Chapter to the Romans, where he saith, *The Law of the Spirit of Life in CHRIST JESUS, hath made me free from the Law of Sin and Death*; which is not the Law of Moses, the Mediator of the first Covenant, which was of Works, but of eternal Life, freely given us of GOD the Father, thro’ CHRIST our LORD, who is the only Mediator of this Covenant. And here the Apostle, speaking in the Preterperfect Tense, as of a Thing already accomplished, it was once more fully conclusive against him; since it is impossible that the Apostles could be in these two quite repugnant States, at one and the same Time, when writing those two Parts of that Epistles, so near as a very few Verses, or Lines, one to another.

To this he gave no Answer, but vehemently repeated the same Verse as before, out of the first Chapter of the first Epistle to John, and the eighth Verse, “ *If we say that we have no Sin, we deceive ourselves, and the Truth is not in us.*” Then I read the tenth Verse of the same Chapter, as it is thus, “ *If we say that we have not sinned, we make him a Liar, and his Word is not in us.*” Then he cried out, “ You falsify the Scripture in reading it; for he doth not say, *If we have not sinned we make him a Liar, and his Word is not in us*; but if we say, *we have no Sin, &c.*” “ I say I do read right,” and read the tenth Verse, which went before in the eighth; and then I read it again. Then said he, “ You do not read right;” and I read it again. And yet he had the Assurance to charge me again with false Lecture, to impose thereby upon the People. Then, said I, “ Read it thyself; here, take thy own Bible, (for I had it in my Hand, and had read in it) lest thou shouldst pretend, that when I read it in another, that it was a Quaker’s Bible, and corrupted to our own Sentiments; (as some have falsely accused us) and then I will read it again, and thou shalt compare thine with the other, whether they be the same;” and so read the

ANNO 1705. Verſe in the other as before, *If we ſay we have not ſinned, &c.* When he ſaw this, he pretended he meant of the eighth Verſe. I answered, “How could that “be? for I read that at firſt, and told thee, this was ſubſequent, to explain “and give the full Senſe of the former.” And ſo I went on to clear the Apoſtle’s Doctrin fully, according to the true Intent of it as above; and chiefly by the 4th and 6th Verſes of the ſecond Chapter, and the 13th and 14th of the ſame. And Chapters 3, 4, 5, 6, 7, 8, 9.

THEN this Prieſt (being the moſt perverſe and wilful obſtinate Perſon I had ever met with) raged again like a Mad-man, interrupting me often, as he had done all along; upon which, with a ſuitable Aſperity, I rebuked him, ſaying, “Thou Advocate of Satan, and for his Kingdom, Thou Miniſter of Sin, be “ſilent, and hear a full Answer, once more, and Refutation of thy falſe Charges “againſt the Apoſtles of CHRIST, and their divine Soul-ſaving Doctrin:” But he, forgetting both his former Charge, and my Answers, as deaf to all Truth, ran raving on with further Charges, and Pleas for Sin: Then I repeated a Text out of the ſixth Chapter to the *Romans*, viz. *When ye were the Servants of Sin, ye were free from Righteouſneſs; but being made free from Sin, and become the Servants of GOD, you have your Fruit unto Holineſs, and the End is ever-laſting Life.* Again, *he that commits Sin is the Servant of Sin.*

Rom. vi. 17.
— 23.

John viii. 34.

THEN, in another raging Fit, (for Satan is always angry when his Kingdom is oppoſed) he ſaid, “That a Man may commit Sin, and not be a Servant “of Sin; for, a Servant cannot properly be called a Servant, unleſs he obey in “all Things.” Answer, “According to this, thou may commit Murder To-day, Fornication To-morrow, and Theft the next Day, and yet not be a “Servant of Sin.” No, ſaid he, “If a Man commit Sin once a Month, or “ſix Weeks, he may yet not be a Servant of Sin. And again, That a Man “may live in Sin twenty Years together, and yet not be the Servant of Sin.”

AFTER three Times repeating this, I deſired it under his Hand; which he offered to have done, but was hindered by ſome of his own Party, who, I ſuppoſe, were aſhamed of this Monster. I then repeated two Texts of Scripture; one being the Words of CHRIST, and the other of the Apoſtle Paul: *He that commits Sin is the Servant of Sin; and his Servants ye are, to whom ye yield yourſelves Servants to obey, whether of Sin unto Death, or of Righteouſneſs unto Life eternal.* And here both CHRIST and the Apoſtle ſpeak of all Sin, indefinitely, as well the leſſer as greater Evils, without any Reference to Time or Frequency, or Diſtinction, or Kinds, or Number of Sins. Then his own Party, ſeeing him in Confuſion, and aſſerting ſuch horrid Impieties, urged him to depart; which he did accordingly, with ſome mumbling Invectives againſt me, and ſhaking his Head and Fiſt, in reply to ſomething I had ſaid in the Meeting againſt *Conſubſtantiation*, as being as unintelligible and heterodox as *Tranſubſtantiation*: by which I conjectured he was a *Lutheran* Prieſt; and ſo he departed in a Fume.

THIS Conteſt detaining us late, we went (within Night) to *Matthew Jordan’s*, and the 21ſt we had a large good Meeting at *Levy-Neck*, alias *Pagan-Creek*; where alſo came *Joſeph Glaiſter*; and that Evening we went together, with ſeveral other Friends, to *Benjamin Chapman’s* in *Surry*.

Levy-Neck.

ON the 22d we had a Meeting in his Houſe, called *Lyon’s-Creek* Meeting, which was very open and well; and the next Day, being the Seventh Day of the Week, we croſſed *James’s-River*, at *James’s-Town Ferry*; and ſeveral of us being

Lyon’s-Creek.

ing over before the rest, when the last came over they told us, That-----
Monro, a *Scots* Priest (with whom *Joseph Glaister* had had a Dispute before) and
the said *French* Priest, had been, two Days before that, at the Widow *Jordan's*,
(a great Way backward from the Places which we were going to) and had left
Notice with her Servants, in her Absence, that they expected we should not
depart out of those Parts till they had had another Hearing with us.

ANNO
1705.

THIS at first raised in me some Concern and Thoughtfulness, being so cir-
cumstanced as rather to desire to go homeward; but in a few Minutes a Wil-
lingness was wrought in me, and a Readiness to return to see what those Priests
had further to say, and upon what Subjects. And that Evening we went to
the House of our Friend *Edward Thomas* at *Queen's-Creek*, the first House I
was in when we landed in this Country from *England*.

ON the 24th, being the First Day of the Week, began the Yearly Meet-
ing there, and held the next Day also. It was indifferent open and comfortable;
but a wanton Company of both Sexes from *Williamsburg*, (the chief Town in the
Country, tho' small, and the Seat of the Government) and from other adjacent
Places, by their open and rude Levity among themselves in the Meeting, were
troublesome, and some Exercise to Friends, and other sober People, and a
Hinderance to the right Concern and End of the Meeting; (which was to wor-
ship GOD, and propagate the Gospel among them for their Salvation) the
Adversary having many evil Instruments in his Service, and wanton, airy, lasciv-
ious Women, not the least: But the Meeting concluded well, the divine
Power, Virtue, and Goodness of God, came over all before we parted.

Queen's-
Creek.

ON the 26th, we went down towards the Widow *Anne Akehurst's*, in
order to repass *James's-River*, to meet the Priests; and in our Way I called at
Williamsburgh (taking one Friend only with me) to see Colonel *Nicholson*, then
Governor of that Country of *Virginia*, who was kind beyond Expectation: For
he, understanding that some other Friends of my Company, and some Women
Friends of another Company, were gone past, he sent immediately after them,
and called them back, and treated us with various Sorts of choice Wines and
Fruits, and much Respect. And on that Occasion the Governor and I dis-
coursed for some Time on various Subjects: One Point whereof was, Liberty
of Conscience in Matters of Religion; and that it is most reasonable, that all
People who are of Opinion they ought to pay their Preachers for preaching,
and their Preachers be of the same Mind, every Sect should pay their own, and
not exact Pay from others, who do not employ them, nor hear them; and
concerning Tythes, and the ill Use of the Application of them at this Day; and
about human Government, and the Nature and End of it as an Ordinance
of GOD, and the great Safety and many Advantages accruing thereby unto
Mankind, under a due Administration of it; and of the Kingdom of Christ on
Earth, which is not of this World, tho' in the World; and the Difference be-
tween that and the Kingdoms of Men, and their various Services on Earth;
and the Kingdoms of Men ought not to intermeddle or interfere with the King-
doms of CHRIST, as he, while on Earth, never interfered with theirs, but was
subject according to the Station the Father had placed him in on Earth: And tho'
he had ever been deeply attached to the National Church, and that Interest, he
heard with Candour, and took no Offence.

THIS Conversation being ended, the Governor ordered the President of the
College for the Time being, to shew us the Buildings of it; and he being of a
pleasant natural Temper, he told us, when he came into their Chapel, that that
was

ANNO
1705.

was the most useful Place in all the College ; for, said he, “ Here we sometimes “ preach and pray, and sometimes we fiddle and dance ; the one to edify, and “ the other to divert us.” And being civilly treated here we returned to the Governor, to whom we made our Acknowledgements ; and he had ordered several Sorts of portable Fruits, as *Cocoa-nuts*, *Lemons*, &c. for us to take with us ; and repeating several kind Expressions, took us all by the Hands when we departed. All which was the more remarkable, seeing he hath formerly been rather an Adversary to our Community on account of the National Church, to which he hath heretofore been rather bigotted than indifferent.

DEPARTING from hence we lodged that Night with our Friend *Anne Acres*, and in the Neighbourhood ; and had a Meeting there on the 27th, where we had the Company of the most reputable People in those Parts ; and the LORD gave us a comfortable Time among them.

ON the 28th we rested there, and in the Evening made a Visit to *Miles Cary*, Secretary of the County ; who being absent, his Wife, a Friend, prevailed with us to stay Supper ; upon Occasion whereof we had a comfortable Time in the divine Presence, in Prayer, before we ate, to the tendering of the Hearts of several of our Company, and especially the Friend of the House who invited us. For which especially, and the Provision before us, we were humbly thankful to the great and gracious Giver of all good Things ; and our Entertainment there being finished, we returned to our Lodgings.

Kicquotan.

ON the 29th we went to *Kicquotan*, (about Twenty-five Miles) where we had a Meeting, at our Friend *George Walker*’s House ; to which came Colonel *Brown*, one of the Provincial Council, and several Commanders of Ships, and others of Note, who were generally well satisfied with the Meeting. But *Joseph Glaister*, having some time before had a Dispute with *James Wallace*, the Priest of that Place, and given him a full Overthrow, in the Sense of all or most of his own People then present, the Priest being angry and revengeful, wrote to *George Walker* before the Meeting ; a Copy whereof followeth, viz.

Mr Walker,

June 28th, 1705

“ I DID expect to have heard of this grand Meeting before this Time, when
“ my Affairs call me abroad, by a former Appointment. It is in vain to
“ talk with illiterate Men, where Noise prevails : The speaking Cocker (I know
“ not his Name) has strong Lungs and a Memory, both which are requisite to
“ accompany his Nonsense, and to give an Emphasis to his Words. I do not
“ design to talk again with him ; but I dare him, and all your Friends, to an-
“ swer in Writing plainly and directly to any Argument. I desire their Answer
“ to Dr *Lancaster*’s Queries to the *London Quakers*, Anno 1695. I offer to
“ prove from your printed Books, that 1st, You make yourselves part of GOD.
“ 2^d, Equal with God. 3^d, That you deny the Holy Trinity. 4th, The Hu-
“ manity of CHRIST. 5th, And the Divinity of JESUS. 6th, The Resurrec-
“ tion of the same Body. 7th, That you assert a sinless Perfection, and a great
“ many more horrid Tenets, too tedious to relate. It follows, That *Quakers*’
“ Principles are blasphemous, and Antichristian ; which I am ready to prove. I
“ dare him, or any other, to put any thing he can say in Writing, that all Men
“ may judge who has the better of it. This I offer, to save my People from
“ the Poison of *Quakerism*. I hope you will take it well ; if not, I have my
“ Aim, and ’tis the same thing to your Friend, and Soul’s Well-wisher,

JAMES WALLACE.

“ P. S.

“ P. S. I dare him (the Cobler) to answer my last Letter to you, if he dare or can. I desire you to read this Letter in your Meeting. And when you pray, confess your Sins, and give GOD the Glory.”

ANNO

1705.

HAVING read this foolish, scurrilous Piece of Railery, and false Accusation, we did not think fit to make any Reply to it then, (having too little Time) and the rather since the Voice of the People were generally against this Priest, in relation to the Dispute already had; but I answered it afterwards: And besides, he was at the same Time under Prosecution in Court, by one of his own Hearers, who had made Oath, That he took him lying upon a Woman in Bed; which he did not deny, but pleaded (in extenuation of the Fact presumed from such a Posture) he was only measuring which of them was tallest: But in some Discourse with *George Walker* and others in Company, concerning the Premises, he jogg'd *George Walker* on the Elbow, and whispered him, saying, “ I have measured “ that which this Man who swore against me knows nothing of; which, if he “ did, he would be loth to swear it. But the Judges may determine the Truth “ or Falshood of these Charges.”

THAT Night we lodged there, at *George Walker's*, and had much Discourse with his Wife about Matters of Religion, she being one of *George Keith's* Daughters, and following him in his Apostacy and Enmity, and naturally subtle like himself; but we kept the Testimony of Truth over her, so that she got no Advantage in any Thing, but confessed, after the Meeting, that we were *orthodox*, preaching undeniable Doctrine; but cavilled at some Expressions in the Books of some of our ancient Friends; which she fetched and shewed us. One was concerning our Sufferings, making them greater than the Sufferings of CHRIST and his Apostles: And the other, of making ourselves equal with GOD. Both which we explained to her and the Company, so as to take off that Odium cast upon our Society therefrom, by our implacable Adversaries; we being answerable, not for their perverse Sense imposed upon our Writings, but for that Sense they wrote, and we received them in, as they had, from Time to Time, been publickly explained in Print. This thwarting her Desire of bringing them in guilty of Errors, she grew uneasy; but was forced to remain silent under it.

AND, the next Morning, she bringing forth, in Print, an Exposition of their Creed, we objected against some Parts of it; and then she began to explain it further in her own Way: Upon which *Joseph Glaister* told her, “ Thou and our “ Adversaries take Liberty to explain both our Writings and your own, but “ will not allow us (if they could hinder it) to do either:” This put an End to most of her Wranglings for that Time: However she was, in all other respects, very civil to us, entertaining us courteously.

THIS Day, about Nine in the Morning, being the Seventh of the Week, we set forward from *Kicquotan* by Water, towards *Nancemond*; and, continuing rowing till we came near *Pig-Point*, then came up a Gust of Wind right a-head, and the Tide turning, the Waves became high, and also against us: We strove a while, but in vain, and then set Sail towards the Shore, in order to row and drag along under it; which we did, and, by that Means, accomplished our Voyage to *Nancemond* Town about Sun-set; and, Horses being provided, we rode about three Miles to our Friend *Benjamin Small's*, and there lodged.

ON the 1st of the Fifth Month we went to the Meeting at *Chuckatuck*; where came Colonel *Bridges*, (one of the chief Inhabitants of the Country) and some other Strangers; and the LORD favoured us with his good Presence. Here

Chuckatuck.

ANNO
1705.

we had a full Account of the Challenge before mentioned; which amounted to thus much, *viz.* That *James Burtell*, the *French* Priest, had been at our Friend the Widow *Jordan's*, the next Day after he and I had discoursed as aforesaid, to enquire when and where there would be another Meeting, he being desirous to come to it, and to dispute with me, or any of us, as there might be Occasion; he having also boasted, as if I had not answered his last Challenge in the former Meeting: which was not true.

AND *Andrew Monro*, the *Scots* Priest, had been likewise there, but not at the same Time, to enquire after *Joseph Glaister*, in order to some further Conference, as he pretended, with him; but the Widow and her Son being both absent, no intelligible Account could be had from the Servants; so that *Benjamin* went to *Andrew Monro* to know what was the Matter, and to get something under his Hand, both of a Challenge, and also the Heads of his Proposals; but all he could have was only as followeth*, without any Heads of Matter, either for Dispute or Conference, *viz.*

Mr Glaister,

June 26. 1705.

“ AFTER my Service heartily recommended, these are to request you,
“ A when you come back to our Side of the River, to send me Word by
“ whom you please (I think by none better than your Friend, and my good
“ Neighbour, *Richard Jordan*) of your Return, and I hope we shall have an amicable and fair Conference. I rest

Your well-wishing Friend,

To Mr Joseph Glaister
this Note present.

AND. MONROE.

THIS Night we lodged at the Widow *Jordan's*; and, on the 2d, *Benjamin Jordan* went from *Joseph Glaister*, to acquaint the Priest he was come to know what he meant by his Conference? whether a Dispute? and if so, Upon what Subject? When and where? The Priest answered, “ That it was nothing from
“ other Mens' Books, but from himself;” and desired it might be at Colonel *Bridges* (where they had disputed before) next *Thursday*; but would not send any Account upon what Subject: Yet *Joseph Glaister* assented under all these Disadvantages.

IN the mean time we had appointed a Meeting at the *Western Branch*, on the Third Day, of which I sent the *French* Priest word, that he might be there, if he thought fit; where I should be ready to answer what he had to say against me, or any Thing I had said, or might say, or held; and that Day we rested there.

Western-
Branch.

ON the 3d we held the Meeting at the *Western Branch*; which was large and peaceable, many Truths of the Gospel being opened to good Satisfaction, both concerning the Sacraments, so called, and sinless Perfection through CHRIST the LORD, in this Life. After the Meeting I received a Note from the *French* Priest, but not directed to me, or any one in particular, nor according to the Tenor of the former Notice he had left at the Widow *Jordan's*, before we went back over *James's-River*, to the Yearly Meeting on that Side; but was in these Words: “ This is to give Notice, that next *Thursday* (if it please GOD) I intend to go to the Church which is by Major *Jordan's*, in order to defend our
“ Religion against the new Preachers I spoke with at Mr *Ratcliff's* House; and
“ I

* This was before we went over *James's River* to the Yearly Meeting.

“ I desire my Friend *John Murda* to acquaint them that love the Religion of
“ CHRIST, with my Design; wherein he will oblige his Friend,

ANNO
1705.

J. BURTELL.

- THAT Evening we returned to Widow *Jordan's*; where I wrote to this
Priest as followeth:

James Burtell,

Cbuckatuck, 3d Fifth Month, 1705.

“ I DO hereby remind thee, that on the 20th Day of the Fourth Month last,
“ thou came to our Meeting, at *Richard Ratcliff's* House; which being
“ ended, thou and I had much Discourse on several Points of Religion; which,
“ I presume, thou hast not forgot: but, after I was gone over *James's-River*,
“ in my Journey homeward, I received an Advertisment from a Friend, that
“ thou hadst left a Challenge at the Widow *Jordan's* House, to dispute me a-
“ gain; whereupon I returned on purpose; and am informed, at the same
“ House, that thou there said, *That thou would come, at any Time, to any of*
“ *our Meetings, if we would send thee Word, or if any of us would come up to thy*
“ *Place of Worship, thou wouldst dispute us:* And though it be not our Manner
“ to rush into Disputations in Matters of Religion, with such as will use the Force
“ of human Laws and Persecution, rather than proper Arguments; yet, that
“ thou might not take any Occasion to boast in my Absence, (as I hear thou
“ hast already done) I sent thee Word last First Day from *Cbuckatuck*, that we
“ intended to have a Meeting this Day at the *Western Branch*; where, if thou
“ thought fit, thou might be present, and make thy Objections, if any should
“ arise; and that I was ready to defend my Doctrine and Principles, in any pu-
“ blick Auditory, upon Agreement of Time, Place, and other necessary Preli-
“ minaries, or to impugn the Principles of any who should give me just Occa-
“ sion; but, instead of coming to our Meeting, according to Expectation given,
“ thou hast sent only this random and uncertain Note, by which the whole State
“ of the Matter is inverted: For this suggests, as if I had proposed to come to
“ one of the Worship-houses of the Church of *England* on a certain Day, and
“ there to oppugn thy Religion; and thou to be only Respondent, or Defen-
“ dant: But as I have not yet taken that upon me; so neither do I grant thee
“ any such Preheminence, as thus to prescribe to me either Time or Place;
“ but if thou hast any Thing further to say, other than vain Repetitions, on those
“ Points already debated, or against any Doctrine I have delivered in these Parts,
“ or the Principles I have embraced or hold, I am ready, through the Grace of
“ GOD, to defend them, or attack any Assailant in his, if I shall see Cause so
“ to do; provided I may have my just Privilege of Agreement to Time,
“ Place, Subject, State of the Question, and other necessary Preliminaries; but
“ otherwise am not to be imposed upon by any forward and self-assuming Person
“ whoever: But that I cannot well answer that Time nor Place, if I would,
“ know, that *Andrew Monro* had, by a Note received by my Friend *Joseph*
“ *Glaister*, on the First Day of this Week, (and before I knew any Thing of
“ thy Challenge, or Appointment) invited him to an amicable Conference; and
“ to which he had agreed, to be held at the House of Colonel *Bridges*, on the same
“ Day thou hast appointed as aforesaid: At which Conference I being concerned
“ and pre-ingaged to be present, and Notice given thereof already to the People,
“ who may incline to be at both, if on different Days; and not yet having made
“ myself Party to thy arbitrary Appointment, find no Obligation upon me to at-
“ tend it; but if thou thinks fit to defer it, and be at the other intended Confe-
“ rence, there we may settle Preliminaries, and agree on Matters and Subjects, and
“ State of each Question, as well as on Time and Place; which I think is most
“ practicable and reasonable, and may best answer every Circumstance.”

THO. STORY.

THIS

ANNO
1705.

THIS I wrote, to the End that the Matter might be brought upon its proper Hinge, and that whatever might be the Issue of the Dispute, it might appear in the Eye of the Government, I was not the Beginner of it; or, if there should be no Dispute, he might have nothing to boast of: But my Letter being presented him, when he had read a few Lines, he threw it back to the Messenger, with an Air of insulting Pride, saying, "I have other Business than to mind every idle Fellow's Papers."

THE next Morning *Joseph Glaister* received a Note from *Andrew Monroe*, d firing him to prevail with me to defer the Appointment with my Antagonist, a Copy whereof followeth, viz.

Mr Glaister,

July 4. 1705.

"BENJAMIN JORDAN, your Substitute, and I, have pitched upon
" To-morrow, the 5th Day of this Month, to meet at Colonel *Bridges*. It
" is expected not by thee and me only, but by your Friends, and those of our
" Communion, that we fault not our Word and Appointment. I heard Yesterday, that your Friend *Mr Story* and *Mr Burtell* are to meet on the same
" Day at *Chuckatuck* Parish Church. *Mr Glaister*, I would have you urge to
" your Friend *Story*, to adjourn his Meeting with *Mr Burtell* till next Day;
" that is, *Friday*, the 6th of this current; and it will be very obliging to all
" your and our Friends; for, without all peradventure, the same Persons would
" be at both Places. If your Friend *Story* and *Mr Burtell* meet on *Friday* the
" 6th of this Month, *Mr Burtell* cannot take it amiss to adjourn his Meeting
" till next Day: For why should one Meeting smother and suppress the other;
" as it cannot be avoided if both happen on the same Day. So much at present from

Your Friend and Servant on all good Occasions,

A. M.

Chuckatuck.

THE same Day we had a Meeting at *Chuckatuck*; where several Strangers were present, and Things were open, and a good Meeting and very comfortable, through the good Presence of the LORD, which was with us: After which we drew up some particular Heads of Matter to discourse the Priests upon, we having as much Right to propose and insist upon Matters for Debate, and the Manner of Proceeding, to them, as they had to do so to us; with a Method of Proceeding, 1st, That each Question should be first agreed on by both Parties, and fairly stated in Writing, and subscribed by both; one asserting, and the other opposing.

2dly, THAT the Arguments on both Sides should be taken in Writing, and subscribed by both; that so all Misunderstanding might be prevented, and every one left to judge of the Validity of the Arguments of both at his own Leisure, when made so publick as the Nature of Things might require.

3dly, THAT, to prevent Confusion, no Person be suffered to intermeddle in any Point in Debate, but those only immediately concerned.

THE several Heads we proposed to be gone upon are as follow:

" 1st, WHETHER any Man can be a Minister of CHRIST, while under
" the Practice of any Thing, which at any Time heretofore hath been condemned, or spoken against as an Evil by the Spirit of GOD, according to
" the Testimony of Holy Scriptures?

" 2dly,

“ 2dly, WHETHER can Mankind, by any Means, be free from Sin on this Side the Grave?

ANNO
1705.

“ 3dly, WHETHER sprinkling Infants in the Face with Water, the Administrator using the Words, *Father, Son, and Holy Ghost*, crossing them on the Face with his Finger, or Side of his Hand, with God-fathers and God-mothers; making them promise and vow, as ye do, in the Administration of what ye call Baptism; be necessary to their Salvation?

“ 4thly; WHETHER can Man live always free from Sin, from the eighth Day of his Age to the eighteenth Year of the same; or for his whole Life, be it longer or shorter?

“ 5thly, WHETHER doth sprinkling Infants as aforesaid, bring forth the Work of Regeneration in them; and make them Members of CHRIST; Children of GOD, and Inheritors of the Kingdom of Heaven? And whether can any, once in that State, (in a Gospel, or Evangelical Sense) fall from it?

“ 6thly, WHETHER is there any Example in the Scripture; where any Apostle of CHRIST ever forced or received any Maintenance, either by any human Law, or without such Law, from any who did not receive their Ministry, or from such as did? And how is such Force consistent with that doctrinal Precept, *Do unto all Men as you would they should do unto you?*

“ 7thly, WHETHER any Man, whilst he is a Liar, Murderer, Whoremonger, Drunkard, Proud, Prophane, Swearer, Extortioner, Reviler, Covetous, Wanton, Lascivious, False-accuser, Envious, Vain-boaster, Implacable, Scoffer, Injurious, Fighter, Litigious, or Persecutor, can be a Minister of CHRIST at the same Time?

“ 8thly, WHETHER any Man can be in a State of Regeneration, and in a State of Sin at the same Time?

“ 9thly, WHETHER Tythes be appointed as a Maintenance for any Gospel Ministry, by any divine Authority? Or whether CHRIST, whose Kingdom is not of this World, ever gave any Power to any of the Princes of this World over his Church, or to meddle with the Affairs of it, or any Command or Permission to any of his Apostles, or Ministers, so to entangle themselves in the Concerns and Affairs of Princes, or Potentates of the Earth, as they could not fully attend the Duty of their Callings, in relation to the Kingdom of CHRIST and divine Things?

“ 10th, WHETHER active Obedience ought to be given to all, or any human Laws, respecting the Religion of CHRIST on Earth, Faith in him, and the Christian Religion?

“ 11th, WHETHER all Women are absolutely prohibited to speak ministerially in the Church of CHRIST on any Occasion?

“ 12th, WHETHER any Woman, though immediately under CHRIST, can be the supreme Head, on Earth, of the Church of GOD? And whether or no can any Woman, under any Qualification whatsoever, make and appoint Bishops in that Church? And if she may, according to the Nature, Tenor, and

ANNO
1705.

“ End of the Dispensation of the Gospel, whether such a Woman may not both
“ speak and act ministerially in her Church, as well as any of her Bishops she
“ appoints therein ?

Mat. xxviii.

“ 13th, WHETHER these Words, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all Things whatsoever I have commanded you; and, lo, I am with you alway, even unto the End of the World,* be a sufficient Mission and Commission for every, or any Minister of CHRIST, or any assuming to be as such, to baptize with Water, and rantise Infants, in the verbal Name of *Father, Son, and Holy Ghost,* according to the present Usage of the National Church of *England* ?

“ 14th, WHETHER any of the Apostles of CHRIST ever conjoin'd any Persons in Matrimony, making them say after him, *With this Ring I thee wed, with my Body I thee worship;* and so on, according to the known Usage in the same Church ?

“ 15th, WHETHER the Sins of any Person, confessed to a Priest of any Notion, Order, or Form, and absolved by him, by these Words, *Father, Son, and Holy Ghost,* be really pardoned thereupon, and done away, so as that such Person hath no further Answer or Account to make or give for the same before GOD ?”

ON the 5th, being the Time appointed for the Conference, we went accordingly, and met in Colonel *Bridge's* great Hall, where we had a large Auditory of all Ranks of People in the Country ; six Justices of the Peace, several Colonels, Majors, Captains, and other Military Officers, Lawyers and others. My Friend *Joseph Glaister* and I were very low, inward, and humble in our Minds ; the Multitude being generally against us, and the Honour of Truth concerned in the Management and Issue of this Engagement on our Part ; yet the Lord was on our Side. And, on the other Hand, *Andrew Monro*, the Priest, being the Person more immediately engaged, as *Joseph Glaister* on our Side, he would not enter into any Conference upon these Heads which we had drawn up and proposed, but only in his own Way ; yet *Joseph Glaister*, having the Mind of Truth, engaged him under some seeming Disadvantages in the Case ; which in the first Place he hinted, in short, to the Audience : and chiefly, that his Antagonist had not made known to him what he intended to confer about, as to any Matter or Subject. To which *Andrew Monro* scoffingly answered, “ You have the Light always in you, and can never be surprized ; therefore it is not necessary that you should know that.” For which he had a just Reproof to begin with.

THEN the Question was put by *Andrew Monro* ; whether the Text in *Matthew* xxviii. 19. is to be understood of outward visible Baptism with Water ; or of the invisible Baptism of the Holy Ghost ?

TO this State of the Question *Joseph Glaister* objected, in that the Terms thereof were too general for the Priest's Practice ; leaving him at Liberty to play the *Baptist* rather than the *Episcopalian* ; and that it is unequal and dishonourable in any Man to attack another, but only upon his own professed Principles and Practice : And therefore insisted, that the State of the Question should include the present Practice of the Church of *England* in the Point ; his Adversary being a professed Minister of that Church.

Andrew

Andrew Monro answered, “ That his Principle was dipping as well as sprinkling, “ and therefore ought to be answered on that Principle.” *Joseph Glaiſter* replied, “ That tho’ *Andrew Monro* had that in his Canon, he did not praſtiſe it; and ſo “ was inconfiſtent with his own Rule as well as with the Holy Scriptures; his Pra- “ tice being the moſt certain Indication of his real Principles, in any Caſe. And “ Infants are not proper Subjects of Water-baptiſm.”

ANN O
1705.

THEN *Andrew Monro*, after much Noiſe and Rudeneſs by ſome of his Party, ſaid, “ That by this Text, together with other Texts proving outward viſible “ Baptiſm, I take upon me to ſtand by the Praſtice and Principles of the Church “ of England. And then the Queſtion was ſtated thus.”

WHERE CHRIST ſaid to his Diſciples, *All Power is given unto me in Heaven and in Earth; go ye therefore and teach all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghoſt.* Is Water-baptiſm here inſti- tuted, or commanded? Or is the Baptiſm of the Holy Ghoſt here intended? And is this Text an adequate and ſufficient Foundation for the Baptiſm now uſed in the National Church of *England*, with the concomitant Circumſtances and Cere- monies deemed needful, and thoſe Effects and Conſequences aſcribed thereunto neceſſarily attending? *Andrew Monro* aſſumed the Affirmative, and *Joseph Glaiſter* the Negative, and both ſigned.

THE Proof of the Affirmative being incumbent upon *Andrew Monro*, the firſt he offered was from that Text, where it is ſaid, *The Pharifees, and all the Jews, except they waſh their Hands often, they eat not, holding the Tradition of the Elders.*” And ſaid, “ The ſame *Greek Word* is here uſed for waſhing, as in the other “ Text in the Queſtion; and as it properly ſignifies waſhing, ſo nothing is pro- “ per to waſh in but Water; therefore Water is intended in the Text. 2dly, “ As the Apoſtles had the Spirit of CHRIST, they were the beſt Judges, and “ accordingly they baptized with Water; (for they could not baptize with the “ Holy Ghoſt) inſtancing in *Philip’s* baptizing the *Eunuch*; therefore Water “ was intended in the Text.”

Mark vii. 3.
———4.

Joseph Glaiſter answered, “ That even as the *Scribes, Pharifees*, and other “ *Hypocrites* in thoſe Days, made the Commandments of GOD of none Effect “ by their Traditions, ſo do ye; through Covetouſneſs and Craft: They eluded “ the Fifth Commandment eſpecially, ſo do ye the Inſtitution and Command of “ CHRIST, as thou thyſelf will underſtand it; for tho’ the *Greek Word* there ſig- “ nifies waſhing, and the ſame is in the Text in queſtion; and tho’ Water, in “ general, be the moſt proper Inſtrument for waſhing: yet ſprinkling and “ waſhing are different and diſtinct Acts, tho’ by the ſame Element, variously “ applied: And if CHRIST had commanded his Apoſtles to waſh with “ Water, (and which yet is no Command to you) and ye only ſprinkle with “ Water, ye do not the Command of CHRIST, but your own Work: How “ then are you the Diſciples of CHRIST? And ſeeing waſhing and ſprinkling “ are two different Acts and Things; he who only ſprinkleth a Child, in “ that ſacred Name, and ſaith, I baptize thee, doth not he utter a Falſhood “ in that great Name? Yet the Words in the Text in queſtion, have relation “ unto the Holy Ghoſt itſelf, according to the Prediction of *John* the Baptiſt “ concerning this Baptiſm, *He (CHRIST) ſhall baptize you with the Holy Ghoſt* “ *and with Fire*: And it being the ſaving Work of CHRIST, by his holy “ Spirit, to cleanſe and ſanctify the Inſide, (which none elſe can do) as Water “ only the Outſide; it is a figurative Inſtitution or Command, ſignifying an “ inward Waſhing of the Heart and Mind of Mankind, who believe in the “ Son

Matt iii. 11.

- ANNO 1705. "Son of GOD, wherein the Holy Spirit itself is compared to Water, according to that Saying of CHRIST, *He that believeth in me, out of his Belly shall flow Rivers of living Water; but this spake he of the Spirit, which they who were to believe should receive.* But if in that Place the Word signifies baptizing, why did not the Translators of the Bible say, *the Pharisees and Scribes saw the Disciples eat with unbaptized Hands.*-----*The Jews, except they baptize their Hands often, they eat not.*-----Baptizing Cups, Pots, brazen Vessels, &c.
- John vii. 38.
Matt. xv. 1.
—9.

- "AND, as to the Practice of the Apostles in one or two Instances, that is no sufficient Warrant for you at this Day, seeing they practised several legal Rites, as Circumcision, Vows, Shavings, Offerings, and the like; with many other Arguments from several Texts of Scripture, in support of the Baptism of the Holy Spirit, exclusive of all others; the last whereof was this, *There is one Lord, one Faith, and one Baptism; by one Spirit (not by one Water) are we all baptized into one Body.*-----*The Church, which is his Body, the Fulness of him who filleth all in all.*"
- Eph. iv. 5.
2 Cor. xii. 13.
Eph. i. 23.

Andrew Monro replied, "That this one Baptism, Water and Spirit, which make that one Baptism, (but had denied before that any Man could administer the Spirit) consisteth of two Parts; the one outward, with Water, the other inward, with the Spirit: That with Water is the outward Sign; that with the Spirit is the Remission of Sins, or inward Substance."

Joseph Glaister returned, "That this overthrew his Antagonist's own Cause, for two Reasons; 1st, in that the Question is alternatively stated, *viz.* Whether Water or Spirit, then not both intended, in the State of the Case, to make up one. 2^{dly}, Seeing no Man can, according to him, baptize with, or administer the Spirit, then no Man can thoroughly baptize, but in part, by his own Confession, seeing the Spirit is essential to true Baptism; which cannot be half done, and half undone: And seeing your own Definition of Baptism is, that one Part of it is, an outward and visible Sign, and the other Part, an inward spiritual Grace, a divine invisible Substance; which no Man being able to administer, nor to remit Sins, (as Andrew Monro confess'd) there can be no such compound Baptism:" To which neither the Priest, nor any other, gave any Answer: Upon which they proceeded to another Question, *viz.*

"WHETHER any Man can, by any Means, be absolutely free from Sin in this Life?"

Andrew Monro affirms, "That no Man can be free from Sin, until the Time of Separation of Soul and Body."

Joseph Glaister asserts, "That a Man may, by the Grace of GOD, be free from Sin, before the Time of his Death."

- Rom. iii. 23. Andrew Monro urged the Text, where it is said, *All have sinned, and come short of the Glory of God.*

- Joseph Glaister answered, "I grant that all have sinned; but such as obey and trust in the Son of GOD, do not continue and go on in Sin as long as they live in this World: for the same Apostle also saith afterwards, that *where Sin abounded, Grace did much more abound; that as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto eternal Life, by Jesus Christ.*"
- V. 20, 21.

“ *Christ, our Lord. What shall we say then? Shall we continue in Sin that Grace* ANNO
“ *may abound? God forbid: How shall we who are dead unto Sin live any longer* 1705.
“ *therein? Again, When ye were the Servants of Sin, ye were free from Righteousness;* Rom. vi. 1, 2.
“ *but now being made free from Sin, and become Servants to God, ye* — 20, 22.
“ *have your Fruit unto Holiness, and the End everlasting Life: So that the Ser-*
“ *vants of GOD, the Disciples of CHRIST, though they may have been Sin-*
“ *ners in divers Instances of Life, and some very great Sinners, and greatly de-*
“ *filed thereby, are yet restored and redeemed in this Life, as appears by the*
“ *same Apostle’s Doctrine and Testimony to the Corinthians; where he saith,*
“ *Know ye not that the Unrighteous shall not inherit the Kingdom of God. Be not* 1 Cor. vi. 9,
“ *deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor* 10, 11.
“ *Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards,*
“ *nor Revilers, nor Extortioners, shall inherit the Kingdom of God. And such*
“ *were some of you; but ye are washed, but ye are sanctified, but ye are justified, in*
“ *the Name of the Lord Jesus, and by the Spirit of our God.” Then the Priest*
“ *cited another Text out of the first Epistle of John, in Support of Sin, whose*
“ *Servants they are, viz. If we say that we have no Sin, we deceive ourselves, and* 1 John i. 8.
“ *the Truth is not in us. “ Here the Apostle speaks not only of the Believers, to*
“ *whom he wrote this general Epistle, but likewise includeth himself, and con-*
“ *sequently the rest of the Apostles and Primitives: And are you, or we, or*
“ *Mankind, better than they!*

Joseph Glaister answered, “ That the Apostle was not in Sin at that Time,
“ neither were the rest of the Apostles, nor those to whom he then wrote, nor
“ the Primitives, as abundantly appeareth by the Context of the same Epistle;
“ for in the very next Verse to that which thou hast repeated, he saith, *If we* — — 7.
“ *confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us*
“ *from all Unrighteousness. And again, The Blood of Jesus Christ his Son clean-*
“ *seth us from all Sin: And they could not be in Sin, and cleansed from it at* — — 7
“ *the same Time. And beside, where the Apostle saith, If we say we have no*
“ *Sin, we deceive ourselves, he explains it in the tenth Verse, thus, If we* — — 10.
“ *say we have not sinned, we make him a Liar, and his Word is not in us. And,*
“ *to leave this Point without all Doubt to all who love GOD, CHRIST, the*
“ *Christian Faith, Morality, and Religion, the same Apostle further saith, in the*
“ *same Epistle, I have written unto you, Fathers, because ye have known him that is* 1 John ii. 14.
“ *from the Beginning; I have written unto you, young Men, because ye are strong,*
“ *and the Word of God abideth in you, and ye have overcome the Wicked One.*
“ *And again, He that committeth Sin is of the Devil; for the Devil sinneth from* — iii. 8, 9.
“ *the Beginning. For this Purpose the Son of God was manifested, that he might*
“ *destroy the Works of the Devil. Whosoever is born of God doth not commit Sin;*
“ *for his Seed remaineth in him, and he cannot sin, because he is born of God. The*
“ *Scripture being thus plain against Sin Term of Life, it is as plain, that whosoever*
“ *promote Sin by Word and Doctrine, they are the Servants of Sin, Promoters*
“ *of the Work of the Devil, against CHRIST, whose Work and Manifestation*
“ *is to destroy it; and proclaim themselves not to be the Children of GOD, but*
“ *ignorant of that great and saving Work of GOD by CHRIST the LORD;* Tit. iii. 3—6.
“ *that is, Regeneration.”*

THEY then proceeded to the third Question, moved by Joseph Glaister;
which was, “ Whether CHRIST did ever give Command or Power, to any
“ of his Apostles or Ministers, to force Maintenance, or any Thing towards it,
“ from any who did not receive them and their Ministry freely? And whether
“ or no is such Force agreeable to the Nature and End of the Gospel, or a

ANNO 1705. "Breach of the righteous Law and Command of CHRIST, which saith, *Do ye unto all Men, as ye would that they should do unto you?*"

THIS *Andrew Monro* would not enter upon, but said, "Mr *Glaister*, You are a much younger Man than I am, and stronger, and can hold an Argument longer: I confess you have a close Way of Reasoning, though I think I have the Truth on my Side, but can hold out no longer." And, being hot Weather, and he an elderly Man, grew so weary, weak, and faint, that he could scarce be heard; but called for a Pipe of Tobacco, and a Tankard of Ale, for his Refreshment: and so it ended, on his Part, in Drink and Smoak.

THEN one came and told me the *French* Priest was going from thence; so that if I had any Thing to say to him, must do it quickly: Whereupon I went from the Table, and found him with some People about him, and spake to him, in their hearing, concerning our Meeting upon his Challenge. This put him into a fresh Rage; but would not hear of any further Dispute: pretending he had appointed that Day for it, and I did not go; and therefore he was at Liberty. I replied, "Neither did thou go there; and thou ought not to decline meeting me, since, upon thy own Challenge, I came back from beyond *James's-River*, with some Difficulty, Charge, and Hazard, on purpose, and am ready to meet thee, at thy own Place, To-morrow." But he utterly refused it, in ill Language; and yet, by Degrees, we came upon the same Point, of sinless Perfection in this Life, or Sin to the End, and further debated it; in which I had occasion to repeat that Scripture, where it is said, *Whosoever is born of God doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God.*

To this he answered, "That the same Apostle distinguisheth upon the Word *Sin*, where he saith, *If a Man see his Brother sin a Sin which is not unto Death, he shall ask, and he shall give him Life for them that sin not unto Death. There is a Sin unto Death: I do not say that he shall pray for it. All Unrighteousness is Sin; and there is a Sin not unto Death.* Now, said he, this Sin, which is here said to be a Sin unto Death, is not intended as to every Sin, or of any other but the Sin against the Holy Ghost; which is never to be forgiven, neither in this World, nor in that which is to come."

I REPLIED, "That the Apostle could not mean the Sin against the Holy Ghost only; for in the same Place he saith, *All Unrighteousness is Sin*, (inde-
 finitely) and we know that *whosoever is born of God* sinneth not; but he that is begotten of God, keepeth himself, and that Wicked One toucheth him not. He therefore who so keepeth himself, that the Wicked One toucheth him not, neither sinneth against the Holy Ghost, nor any other Sin; for such can say in Truth, as he is, so are we in this World. But for the better understanding of this Point, let it be considered what CHRIST himself saith concerning Sin in general, and of the Sin against the Holy Ghost in particular: The Law of *Moses* did not impute Sin unto any, where no Act of Sin was committed, or known Duty omitted; but the Morality of the Gospel, by the LORD JESUS CHRIST, being more divine, excellent, and perfect than that of the Law, chargeth the Desire and Will with Sin, where there is no actual or legal Transgression: For Instance, CHRIST said to his Disciples, *Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of Heaven. Ye have heard that it was said by them of old Time, thou shalt not commit Adultery; but I say unto you, that who-*
 soever

“ *foever locketh on a Woman, to lust after her, hath committed Adultery with her already in his Heart.*”

ANNO
1705.

“ Now, here is Sin charged upon the Lust, or Desire of Evil, arising from the Root of Evil in the Heart, where the Will is subjected thereto by that Desire, though the Act be not committed; yet such Desire and Will, though sinful in the Sight of GOD, who is perfect in Holiness, it is not mortal or deadly, till acted: For the Apostle *James*, by his Doctrine, explains this; where he saith, *When Lust hath conceived, it bringeth forth Sin; and Sin, when it is finished, bringeth forth Death.* Here, under the Word *Lust*, is comprehended every sinful Desire incident unto Human kind, whereby we sin, or can sin against GOD; the Conception and Purpose whereof in the Heart is Sin, and defileth; but, until finished by Words or Action, is not so mortal as to separate the Soul for ever from the Life of GOD; whether it may be Murder, Adultery, Covetousness, which is Idolatry, or any other mortal Sin. And *whosoever shall keep the whole Law, and yet offend in one Point, (even so much as to respect Persons in Matters of Religion) he is guilty of all:* But though he who thus sinneth against GOD, brings Death over his Soul as a necessary Consequence of it, and lays himself liable to eternal Judgment and Punishment; yet these are not Sins against the Holy Ghost, as CHRIST defines it: *For all Manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Ghost shall not be forgiven unto Men.* And *whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.* By which it is evident, that the Sin against the Holy Ghost is committed by the Tongue, and consists in attributing the wonderful Works of GOD, by his Holy Spirit, especially in the Redemption of Mankind, unto that Evil One, the Devil, or unto any other Power, than the Wisdom and Power of the Almighty only: But if the Children of GOD, who are born of his divine and eternal WORD, may, as such, sin any Sin, except the Sin against the Holy Ghost, (as is the plain Sense of thy, and your Doctrine and Reasoning) then they might be guilty of any, or all other Sins, and still be Children of GOD, in an evangelical Sense, innocent and undefiled; which is a Contradiction, Inconsistency, and Impossibility; and, in the Nature of it, blasphemous.”

Ja. i. 15.

— ii. 9, 10.

Mat. xii. 31.

THIS Priest, being exceeding loth to yield up this beloved Doctrine of *Sin Term of Life, and the Kingdom of Heaven at last*, struggled yet a little further: and, upon my saying, That no Man can serve two Masters, nor GOD and Sin at the same Time; he replied, as in our former Dispute, “ That a Man is never properly a Servant, unless he obey his Master in all Things: so a Man cannot be a Servant of Sin, unless he obey it in all Things.”

THEN I urged, “ That if none can be the Servants of Sin, unless he obey in all Things; so, by a Parity of Reason, one may say, none can be the Servant of GOD, unless he obey in all Things: And then none of you, Priests, who plead for *Sin Term of Life*, pretending to serve GOD and Sin at the same Time, can be Servants of GOD, or Ministers of CHRIST; since ye do not, by thy own Confession, obey him in all Things, if in any one Thing.”

So many of the People as were present, being generally very quiet during the Time; and, for any Thing that appeared to the contrary, were satisfied; and, it growing late, we at last parted friendly, my Adversary taking me by the

Hand

ANNO
1705.

Hand, called me Brother, and said, "All the Hurt I wish you, light upon my Wife and Children; and so Farewell." Several of the People were very kind, Truth having Dominion over all in the End; to the lasting Praise of his own Arm, to whom alone it is due, now and for evermore. And many being now well satisfied concerning the Way of Truth, who had not been so before, we returned that Evening to the Widow *Jordan's*.

ON the 6th we went over *Nancemond* River, to *Benjamin Small's*; and rested there that Night: But, in our Way near the Ferry, we heard that *James Burtell* had left a Note there, advertising a new Challenge for a further Dispute with me: And as we were conferring what could be the Meaning of it, we espied him just putting off from the Shore in a Boat a little before us, and we made haste towards him; and, calling, he staid till we came up, and enquired what he meant by it; for I thought he had been satisfied before.

HE replied, "As for my own Part I have no more to say, but some Gentle-men of my Communion were very desirous of some further Satisfaction in some Points; so I desire we may meet upon it this Day Week." I objected against the Length of Time; that it was not reasonable I should be so long detained in those Parts about it, seeing I had, at his former Request, returned over *James's-River* to meet him, as before. Then he spoke very calm and fair, and said, "God forbid, Brother, that I should do any Thing to your Hindrance: I do not desire your Stay to your Hurt, or Inconvenience; so that, if you please, we will let it drop."

I REPLIED, "That since there had been so much Notice taken of it, as there must be by leaving Word at the Ferry-house, and those of thy Communion expect it, I will not decline to meet thee; but the Time is too remote." He answered, as before, "I do not desire it, but the People of my Communion so much request it, that I cannot fairly evade it; and, being to preach, next LORD's Day, 30 Miles off, I cannot well attend it sooner." At last he agreed to the Third Day following; but, though often urged, he would not discover what were the Points those Persons desired further Satisfaction in; and yet, lest any Reflection should fall on the Truth, by my declining to meet him, I condescended under these Disadvantages: And then we passed the River, and lodged at *Benjamin Small's*.

ON the 7th we went to *Robert Jordan's*; where we lodged that Night: On the 8th, being the First of the Week, we went to the Meeting at *Chuckatuck*; to which came several Colonels, Majors, Justices of the Peace, and many People, (for the Country was much alarmed by our being among them) and a good open Meeting the LORD gave us in the main; yet I, for my own part, came not fully easy from it, but rather under a secret Burden from some unknown Cause. That Evening we returned to *Benjamin Small's*; and, on the 9th, went to *Robert Jordan's*; where we lodged that Night.

ON the 10th we returned over the River to Major *Thomas Jordan's*, to dispute the *French* Priest, (for he had there appointed it) where many People were assembled on that Occasion. The Time appointed was Nine in the Morning, and he came not till Twelve; so that many of his Party seemed to doubt his Coming, and were troubled; they having great Dependence upon him as their only remaining Champion in those Parts: But, at length, he came; and the first Salutation I gave him was a gentle Reproof for delaying so long after the
Time

Time appointed by himself, which he endeavoured to excuse; though the real Meaning of it was taken to be, to shorten the Time, so that Night at least might end the Controversy, into which he had been so unwillingly brought.

ANNO
1705.

A LONG Table being placed in the Middle of Major *Jordan's* Hall, and one of us on each Side, we were quickly surrounded by a crowding Multitude; and, being very hot Weather, we were ready to be stifled: But though I had at that Time a great Pain in my Right Side and Breast, so that I could not well draw Breath, but with sharp Stitches, the Day before, and that Morning; yet the LORD gave me Ease, at that Time, and Strength to my own Desire.

MY Antagonist, being very volatile, made his Assault instantly, without a Word of any Preliminaries, or State of any Question, and thus attacked me: “Why do not you, the People called Quakers, use the LORD’s Prayer in your Assemblies? I prove that CHRIST taught his Disciples this Prayer, (offering to read it) and commanded them to pray so; and I also prove that they who do not use it are no Christians: but you never use it; because, if you did, you must then pray for Forgiveness of your Sins, which your own supposed Righteousness will not allow: You are therefore none of his Disciples: You are no Christians.”

UPON this I gave the Auditory a short Relation of the Occasion and Circumstances of that Engagement, and of the first Meeting he opposed me in, and of the Proceedings since to that Time, to the End they might know the true State of the Matter; and that the Magistracy (many of them being present) might be satisfied, whatever might be the Issue, that not I, but my Opponent, was the first Mover and Contriver of it: That so no Blame might appear on my Part on that Account; and that I might check and avoid the Liberty he assumed, to impose Questions at his Pleasure, without my Assent to a regular stating of them, so as to relate to the known Principles and Practice on each Side. This displeased my Adversary for two Reasons: *1st*, In that he imagined I had intended to renew the whole Matters and Question concerning Freedom from Sin, in which he had been so fully worsted before; which I did not mean, though his Manner of proceeding, in part renewed it again. And, *2dly*, Because he thought I intended thereby to evade his Question and Matter; wherein he imagined he had so great Advantage: and therefore he interrupted me, saying, “What is this to the Purpose?”

I REPLIED, “Though it is nothing to thy Purpose, it is to mine: And now I answer directly to thy Question, and say, That the Charge is founded upon a false Suggestion; for though we do not frequently use the very Words of that Prayer in our Meetings, as the Manner of some is, yet we sometimes use it *verbatim*, and often the Sum of it in other Terms; and we often likewise explain the Nature, End, and Substance of it in our Meetings, for the Information and Edification of the People; and how can we explain it, and not first rehearse it? And how canst thou say we never repeat it, having been at so very few of our Meetings?” He replied, “I never heard you; and who else here ever did? Then arose a Voice and Cloud of Witnesses, both Friends and others, saying, “I have; I have; I have:” and, amongst the rest, a Lawyer said, “I have heard *Joseph Glaiſter*, now present, in particular, use it, and others also.” “O then, said the Priest, I have no more to say on that Account.”

THEN I informed the Auditory, “That though we sometimes used that
5 I “ Prayer

ANNO
1705.

Lukexxii. 32.
Mat x. 20.
Markxiii 11.
— vi. 52.
Luke ix. 41,
46, 54, 55.
Jer. xxiii. 6.
Iſa. ix. 6.

“ Prayer in Form, and often the Substance of it in other Words, in our Sup-
 “ plications to the Almighty ; yet it was not proper for the State of every Man
 “ to use it, nor to be done in Mens’ own Wills and Times ; when, and as often
 “ as we please : for there is a Qualification necessary to be known in them who
 “ use it rightly with Acceptance : For though all Men be the Children and Off-
 “ spring of GOD by Creation ; yet none can call GOD Father truly, in an evan-
 “ gelical Sense, but such who have the Evidence of the Spirit of GOD, that
 “ they are, at least, begotten of him, by the Influence of his divine Word and
 “ Holy Spirit ; and must be come to a good Degree of Righteousness, and Holi-
 “ ness also, by the sensible Operation of the Holy Spirit, in their own Hearts :
 “ And as to the praying therein for the Forgiveness of Sins, (as he hath suggested
 “ that we reckon ourselves so perfect and righteous, that we do not need to pray for
 “ Forgiveness) that is not necessary to every State ; for as the Apostles, though
 “ called of CHRIST unto that great Work, yet were not thoroughly convert-
 “ ed at that Time when so taught to pray, and might have some sinful Infirmi-
 “ ties remaining, not perfectly subdued ; yet as they knew the LORD JESUS
 “ to be the Messiah, the Propitiation for their Sins, and had the Evidence of his
 “ Holy Spirit that all their Sins were already pardoned, and could justly call him,
 “ *The Lord our Righteousness ; wonderful Counsellor ; the mighty God ; the ever-*
 “ *lasting Father ; the Prince of Peace ;* there was no Reason for such to pray
 “ for the Forgiveness of their Sins, having already obtained it of GOD the Fa-
 “ ther, through his infinite Goodness and Mercy in CHRIST the LORD ; and
 “ even so it is now.

I ADDED, “ That there had been much bitter Contest among Protestants,
 “ and others, about that Prayer ; several Sects of Dissenters from the National
 “ Forms, both Presbyterians, Independents, and Baptists, arguing, That if Men
 “ use the Substance of it, though in other Words, it is sufficient ; making it ra-
 “ ther, as it were, a Text for Prayer, than a proper Prayer in all Cases, or ne-
 “ cessary to be used in so many Words : And the Variety of Forms of Prayer
 “ in your own *Common-prayer Book*, shews that you yourselves do not think it is.
 “ And, notwithstanding that Form of Prayer, the Apostle *Paul*, who was not ig-
 “ norant of it, saith, long after it was given, *Likewise the Spirit also helpeth our In-*
 “ *firmities ; for we know not what we should pray for as we ought ; but the Spirit*
 “ *itself maketh Intercession for us with Groanings which cannot be uttered : And he*
 “ *that searcheth the Hearts, knoweth what is the Mind of the Spirit ; because he*
 “ *maketh Intercession for the Saints according to the Will of God.* So that here it
 “ is evident, that as this Form of Prayer especially, and other Forms, as Fruits
 “ of the Holy Spirit, may be of Use unto Men while they are not thoroughly
 “ sanctified ; but being sanctified, then the immediate Influence and Assistance
 “ of the Holy Spirit of CHRIST, the only Mediator and Intercessor between
 “ GOD and Man, is most to be waited for and relied upon, in all our Duties
 “ toward GOD, whether Prayer, Praises, Preaching, or any other Part of di-
 “ vine Worship and Service : And ye profane even that Prayer itself, by so ma-
 “ ny vain and needless Repetitions of it, without either the Spirit, or understand-
 “ ing what you say ; or so much as Belief of the Possibility of obtaining what
 “ you would seem to pray for therein ; and *what is not of Faith is Sin.*

Mat.vi.5—8.
1 Cor. xiv. 15.

“ Now, as to the Introduction, or Address of that Prayer of Prayers, it is
 “ to the Almighty, as he is the Father of all ; with Acknowledgement that his
 “ Habitation is in Heaven, above all. And the first Petition is, That his Name
 “ (or by what Word soever the divine Being is meant, expressed, or designed)
 “ may be mentioned with Reverence and Awe, as the most holy Thing ; and
 “ not blasphemed, lightly used, profaned, or taken in vain. And the second

“ Pe-

“ Petition is, That his Kingdom, Rule, Dominion, and Government, may come,
 “ be made manifest, and established over all the Earth, and every Soul therein,
 “ throughout all Generations, as explained by the next Words therein; that is
 “ to say, *Thy Will be done on Earth as it is in Heaven*; which implies the highest
 “ Degree of Perfection and Exaltation human Nature is capable of in this Life:
 “ For, if the Will or Law of GOD is to be done on Earth as in Heaven, then
 “ there can be no more Possibility of Sin, Unrighteousness, or Evil, among the
 “ Children of Men, to the End of the World; for the Expression is unlimited,
 “ including all Persons, Ages, and Times: And all the holy Angels of GOD
 “ in Heaven, and the Spirits of the Just made perfect, continually and for ever
 “ do the Will of GOD to all Perfection, in which also standeth their Life eter-
 “ nal: And we are here taught to pray, that it may likewise be the same here
 “ on Earth. And the next Petition in this divine and most perfect Prayer, re-
 “ gardeth ourselves, with respect to our present personal divine Nourishment
 “ and Sustenance while here on Earth, and for ever; and that is, *Give us this*
 “ *Day our daily Bread*; even the true Bread which the Father giveth from Hea-
 “ ven, the Bread of Life, which giveth Life unto the World, of which Man-
 “ kind may eat and not die; the living Bread which comes down from Hea-
 “ ven, of which whosoever shall eat, he shall live for ever; which is likewise
 “ that Flesh which CHRIST giveth for the Life of the World; and unto him
 “ whosoever shall come shall not hunger nor thirst any more. This is that ever-
 “ living and heavenly Bread which giveth Life unto the World: This is the
 “ hidden Manna, more excellent than that in the Wilderness: The Tree of
 “ Life, which is in the Midst of the Paradise of GOD. By the breaking of this
 “ Bread is the Son of GOD made manifest unto him who eateth thereof, to be that
 “ Meat which endureth unto everlasting Life. This is the same heavenly Bread
 “ which the Apostles and Primitives loved, desired, and prayed for, that they
 “ might be continual Partakers of it; and which we also have prayed for, do
 “ pray for, and have been, and still are, mercifully and graciously heard of the
 “ Holy One, unto whom we do pray. By this Bread we grow and increase
 “ from State to State, from Stature to Stature, and from Strength to Strength,
 “ unto eternal Life, and everlasting Establishment and Perfection in Glory, in
 “ and with him who liveth and reigneth over all, in all, and above all, and is
 “ worthy for evermore.

ANNO
1705.

John vi. 32;
—51.

Rev. ii. 7.
Luke xxiv. 35
John vi. 27.

— — 34.
Mat. vi. 8.

“ THE next Petition is, *Forgive us our Trespases, as we forgive them who*
 “ *trespass against us*. This Petition also is suited to general or universal Com-
 “ munion: *For as all have sinned, and come short of the Glory of God*, all, and
 “ every one ought, being convinced of Sin by the Holy Spirit, to confess their
 “ Sins unto him who convinceth them, and to desire Forgiveness; whether of
 “ GOD, for Sins committed against him, or for Trespases done, one against a-
 “ nother: and, in both Cases, Confession is to be made unto the offended, and
 “ Forgiveness requested, before we can reasonably expect it, whether of GOD
 “ or Man. For as to our Sins against GOD, it is said, *If we confess our Sins, he*
 “ *is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteous-*
 “ *ness and Sin*. And as to our Trespases one against another, it is said, *If thy*
 “ *Brother shall trespass against thee, go and tell him his Fault between him and thee*
 “ *alone; if he shall hear thee, thou hast gained thy Brother, &c.* Or, again, *If*
 “ *thy Brother trespass against thee, rebuke him; and, if he repent, forgive him*.
 “ And as GOD is merciful unto all, so he would have us all merciful one to
 “ another; and therefore CHRIST the LORD commenteth upon this Petition
 “ in an especial Manner, saying, *If ye forgive Men their Trespases, your heavenly*
 “ *Father will also forgive you; but if ye forgive not Men their Trespases, neither*
 “ *will your heavenly Father forgive your Trespases*. In all which the LORD
 “ teacheth

— xviii. 15,
21, 22.
Luke xvii. 3, 4

Mat. vi. 14, 15

ANNO
1705.

“ teacheth us to be like himself, full of Goodness, Mercy, and social Virtue;
“ doing the Will of the Father on Earth as it is done in Heaven, in a State of
“ Restoration, Redemption, Righteousness, and true Holiness, the End where-
“ of is Life eternal; which is opposite to a State of Sin, in the Nature of Things,
“ and the End of the Coming and Manifestation of the Son of GOD.

Matt. iii. 16,
—17, 18.
—iv. 1.

“ THE next Petition is, *Lead us not into Temptation, but deliver us from Evil.*

“ JESUS, when he was baptized, went up straight-way out of the Water; and
“ lo, the Heavens were opened unto him, and he saw the Spirit of GOD descending like
“ a Dove, and lighting upon him; and lo, a Voice from Heaven, saying, *This is my be-*
“ *loved Son, in whom I am well pleased.* Then was Jesus led up of the Spirit
“ into the Wilderness, to be tempted of the Devil. Mankind, in general,
“ being already in Sin, and under Condemnation in the first Adam, and JESUS
“ the SAVIOUR only free, being the Lamb of GOD, without Spot or Blemish;
“ it was necessary, in the Council of the Father, that he should be tempted of
“ the evil One, the common Enemy and Tempter of Mankind; that thereby,
“ even as Man, he might have a Fellow-feeling of our Weakness and Infirmi-
“ ties, and be the Supporter of such as should believe and trust in him, and be
“ tempted of Evil; which Petition is also obtained by those who are his thro’
“ Faith in his Name: For as GOD tempteth no Man, nor is he himself tempted
“ of Evil, those who are tempted are led aside of their own Lusts, and enti-
“ ced; so he suffereth none of his to be tempted above what they are able,
“ but will with the Temptation also make a Way to escape, that they may be
“ able to bear it, (and it is no Sin to be tempted unless we yield;) which Temp-
“ tations are suffered upon those who believe, and are thereby become the Chil-
“ dren of GOD, that they may have full Trial of the manifold Grace of GOD
“ towards them; their Faith, Patience, and Love toward GOD, and one toward
“ another in him; and experience his Blessing upon them, and come forth from
“ under the Weight and Burden of Temptations, as from the Furnace of Af-
“ flictions, as pure Gold seven Times tried therein; and not as reprobate Silver
“ or Dross, remaining as we are by Nature, in a sinful, sensual, polluted Condi-
“ tion; ever learning, and never able to come to the Knowledge of the Truth,
“ or Salvation by him.

1 Cor. x. 13.

“ THE last and concluding Part is, a just and sincere Acknowledgement unto
“ the Father, that we can do nothing without him, but by him; *for his is the*
“ *Kingdom, and the Power* to enter therein, by which alone we can do all these
“ Things, and our whole Duty unto his holy Requirings, whether with re-
“ spect unto the LORD himself, or one toward another, as we ought: And
“ therefore, as we have no Power, or Self-sufficiency of our own, no Glory or
“ Praise belongeth unto us for the Work required and wrought, nor for any
“ Works of Supererogation, or imaginary Self-additions, either during our
“ Conduct and Abode in this World, or in the World to come.” And so this
Matter rested without Reply.

“ NOW, said I, It is my Right to propose the next Subject Matter to discourse
“ upon; and therefore I ask thee this Question,

“ WHETHER or no did CHRIST, or any of his Apostles, demand, force,
“ or receive any Maintenance or Thing, from any Person or People, who did
“ not receive, or own them and their Ministry? And when did the Son of GOD
“ give Power unto any of the Princes or Powers of the Earth, to concern them-
“ selves, or intermeddle with the proper Affairs of his Kingdom; which is not
“ of

“ of this World? Or to ordain Ministers in his Church? Or appoint, direct, or assign them any Support or Maintenance?”

ANNO
1705.

James Burtell assumes the Affirmative, and *Thomas Story* denies it: And agreed, that the Matters shall be determined by express Scripture-proof only, or by fair, natural, and unforced Consequences deducted from thence.

James Burtell having assumed the Affirmative, offered his Proofs as followeth.
“ The Apostles and Ministers of Christ, being sent to preach the Gospel, were
“ to live and be maintained by it: as plainly appeareth by the Doctrine of the
“ Apostle Paul on that Subject, where he saith, *Who goeth a Warfare any time
“ at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit there-
“ of? Or who feedeth a Flock, and eateth not of the Milk of the Flock? Thou
“ shalt not muzzle the Mouth of the Ox that treadeth out the Corn.* Again, *If we
“ have sown unto you spiritual Things, is it a great Thing if we shall reap your car-
“ nal Things? Do ye not know, that they who minister about holy Things, live of
“ the Things of the Temple; and they who wait at the Altar, are Partakers with the
“ Altar:* And those Scriptures the Apostle expressly applieth to the Mainte-
“ nance of the Apostles and Ministers of CHRIST, in preaching the Gospel, and
“ exercising their Ministry, in the various Branches thereof, according to their
“ several Callings and Gifts. And this they claimed, not only as voluntary
“ Contributions, or Donations, at the Option of the People, but of Right, by
“ virtue of the Power they had over them, and as an Ordinance of the LORD,
“ that they who preach the Gospel should live of the Gospel.”

1 Cor. ix. 7,
11, 12, 13, 14.

I ANSWERED, “ This is a sophistical Way of Reasoning, and doth not answer
“ the first Part of the Question for which he adduceth it, nor proves his Assump-
“ tion therein: For that Part of the Question is, Whether CHRIST or his Apo-
“ stles did ever demand, force, or receive any Maintenance from any, who did
“ not receive or own them and their Ministry? (which is the Case between your
“ Ministers and us: And not whether any Support or Maintenance at all, be
“ due of right, to the Apostles and Ministers of CHRIST, from the People
“ who receive them as such, and believe in CHRIST as the MESSIAH and
“ SAVIOUR of the World. But he only attempts to prove, that some Sup-
“ port or Maintenance (but saith not what, or how) is due to the Apostles and
“ Ministers of CHRIST in preaching the Gospel, (which we have never denied;)
“ by which he would elude that Part of the Question, and impose upon us a
“ falacious and pretended Proof of what is not therein: For these Texts of
“ Scripture do not prove such a Maintenance due, even to the true Ministers
“ of CHRIST, or to be had by such Means as your Ministers now demand,
“ exact, and receive them; not only from such as believe they are Ministers of
“ CHRIST, but likewise from us, and others, who do not believe it; being as-
“ sured, that no such Wages, Hire, or Maintenance as they demand, is due
“ unto any Ministers of CHRIST, and much less to them, by any Command
“ or Ordinance of CHRIST, or Doctrine or Example of his Apostles: For,
“ when CHRIST first sent forth his twelve Apostles, it was in the Power and
“ Wisdom of his own Spirit; in which they had Power to preach, to heal Sick-
“ nesses, and cast out Devils and unclean Spirits.

Acts i. 8.
Mark iii. 14,
15;
Luke ix. 1, 2,

“ AND, as to their Protection and Maintenance, they were to depend imme-
“ diately and absolutely upon the Providence of GOD, and travel in that Work,
“ under great natural Disadvantages: For they were not to provide before-
“ hand, either Gold, or Silver, or Brags, in their Purfes, nor Scrip, or two
“ Coats a piece, nor Shoes, nor Staffs, (except one only) nor Bread.

Mat. x. 9.

Luke ix. 1;

ANNO 1705.
 Luke x. iv. AND when the LORD appointed other Seventy, and sent them likewise by two and two, they also were prohibited to carry with them, either Purse, or Scrip, or Shoes. And as to any Reward from Men, either for preaching, healing, or any other Part of their Work, they were not to have any, save their Meat; for as the Power was, and is, of GOD only, they were not to make an Advantage or Gain of it to themselves; and therefore he said unto them, *freely ye have received, freely give*; yet the Workman is worthy of his Meat. Neither were the Seventy to have other Wages from those to whom they preached, or healed, than the Twelve had; that is, to eat and drink such Things as they to whom they preached gave or set before them. And when they returned to give account of their Service, the Lord increased their Power, as a further Encouragement in their Labour.

Mat. x. 16, 17. NEITHER were they to have Protection from any Temporal Power, (such Powers being universally against them;) but, on the contrary, were sent forth as Sheep among Wolves, and cautioned against the Cruelties of Men: Neither were they to premeditate what to say, when brought before Governors and Kings for the Sake of CHRIST, and his Testimony; but to depend upon the immediate Assistance of the Spirit of GOD in themselves. By all which it is evident, that the Apostles and Ministers of CHRIST were not, and are not, to demand, force, have, or receive any other Maintenance or Thing from any, save only their Meat, Drink, and personal Necessaries, during the Time of their Ministry; which clearly explains the Doctrine of the Apostle Paul in all those Texts now adduced by your Minister: That is, that no other Way of Maintenance is ordained or allowed to the Apostles and Ministers of CHRIST, or to live of the Gospel, than their Meat, Drink, and reasonable and necessary Sustenance, in the Exercise of their Ministry; and from them only who receive them as Ministers of CHRIST, and give it freely.

Mat. x. 10. BUT, tho' this be a Privilege given and due to the Apostles and Ministers of CHRIST, what is that to thee and you? Who hath made you Ministers of CHRIST? Who sent you? And to do what? (for they who run when GOD sendeth them not, do not profit the People, in the Things of GOD at all). Whose Workmen are ye? And who hath assigned unto you Wages? and what? What have you freely received; and from whom? And what can you freely give? And unto what Cities or Towns have you travelled in the Service of the Gospel of CHRIST? What Warfare are you in? What Vineyards have you planted? And what Fruit do your Plantations yield? And what Flocks do ye feed? And what Corn, or Tares, do ye tread out? And what Corn have you threshed, or Fields plowed? and what spiritual Things have you sown; and unto whom? For if you reap where you do not sow, ye are not Servants of CHRIST, but hard Masters, usurping Domination over the Servants of CHRIST, and the rest of Mankind; extorting, though by a Law, carnal Things, where you sow no Spirituals; and from those too who do not receive you, nor your Ministry: from whom ye ought to receive nothing, if you were Ministers of CHRIST, but to *shake off the Dust of your Feet*, as a Testimony against them.

1 Cor. ix. 13. AND what holy Things do ye minister? And to whom? And in what Temple? And what Altar do ye serve? And what Gospel do ye preach; and by what Authority? For the Words or Talk of the Gospel, though true, are not the Gospel; for the Gospel stands not in Words only, but in Power: And why should you live of the Gospel, (or some Words of it mix'd with your own, which ye call so) seeing the Apostles, and true Ministers of CHRIST, were not otherwise to live thereon, (as to Temporals) than as I have related,

“ according to the Testimony of the Holy Scriptures? And why do not you,
 “ as the Apostles did, work with your Hands, that the Gospel might not be
 “ chargeable? And under what Necessity are you to preach? And who laid it
 “ upon you? And are you under any other Wo, but from the Voice of your
 “ own importunate Bellies, if you preach not something? And are ye willing
 “ to be Servants unto all, that ye may gain many unto GOD; or much rather
 “ to domineer and insult over all, that you may gain Abundance of the Riches,
 “ Preferments, Honours, Glory, and other carnal Things of this World; and
 “ under false Pretences to the Gospel, and by evil Example of Life, and false
 “ Doctrine of *Sin Term of Life, and Heaven in the End*, lead such as will follow
 “ you into final Perdition.”

ANNO

1705.

1 Cor. ix. 16,

19.

James Burtell replied in short, “ Notwithstanding what hath been said, this
 “ Apostle, and consequently the rest, must have had Support from the Believers
 “ in those Days; for he saith, *I have robbed other Churches, taking Wages of*
 “ *them to do you Service.*”

2 Cor. xi. 8.

“ I ANSWERED, “ It is to be observed, that the several Churches or Con-
 “ gregations in those Days, had certain common Publick Stocks, or Funds, out
 “ of which the necessary Charges of the Ministry in preaching the Gospel, were
 “ defrayed, and the Needs of the poor Saints supplied; which arose from the
 “ Love, Good-will, and Charity of the Believers in CHRIST; every one gi- — ix. 7.
 “ ving, without any other Law or Compulsion, according to his own free Will
 “ and Purpose; which began in CHRIST, and his Twelve Apostles, by the
 “ Love and Gratitude of those who had been great Sinners, or under personal
 “ Maladies, and forgiven and healed by him: For it is testified by *Luke the*
 “ *Evangelist, that certain Women, who had been healed of Evil Spirits, and Infr-*
 “ *mities, Mary called Magdalene, out of whom went seven Devils, and Joanna, the*
 “ *Wife of Chuzza, Herod's Steward, and Susannah, and many others, ministered unto*
 “ *him of their Substance:* And they had a common Purse, or Bag, which was
 “ carried and managed by the most unworthy among them, by *Judas, the Thief*
 “ *and Traitor;* out of which they sometimes, as they had occasion, bought Bread
 “ and Necessaries for themselves, and likewise gave to the Poor: but nothing
 “ was particularly appropriated, either to CHRIST himself, or any of his
 “ Apostles, save what covetous and unfaithful *Judas* might rob them of, and
 “ steal. And as the Disciples increased and multiplied in Number, so did this
 “ Order and Usage, with respect both to giving and receiving, and to the same
 “ happy Ends and Purposes, for the Promulgation and Propagation of the
 “ Gospel of CHRIST, and Salvation unto Mankind by him, and Exercise of
 “ Charity as a great Fruit of his Coming; and not to appropriate any Part to
 “ any particular Person, like *Judas*, greedy of filthy Lucre, or *Balaam, who*
 “ *loved the Wages of Unrighteousness,* to the enriching of themselves and Fami-
 “ lies, at the Expence of the Church; as happened among them, in process of
 “ Time, and remaineth among you, by Succession, unto this Day.

Luke viii. 2,3

“ AND as to the Apostle's robbing other Churches, and taking Wages of
 “ them to serve the *Corinthians*, it is only an Elegancy of Speech, (for he was
 “ learned, and an Orator) and no way importeth that he appropriated to his
 “ own separate Use any Thing he received on account of his Ministry; but
 “ that when he first preached unto them of *Corinth*, he was not chargeable to
 “ any Man, but did it freely, as to them; his Necessities, and Charges of his
 “ Travels to them, and his Ministry, being, at the same Time, supplied and
 “ sustained at the Charge of the Church in *Macedonia*; which had been settled
 “ before them, or by some Brethren who came to him from thence: And as in
 “ all

2 Cor. xi. 7,9;

ANN O

1705.

2 Cor. xi. 13.

Acts xviii. 3.

—xx. 33, 34.

35.

“ all Things he had kept himself from being burdensome unto them, so he
 “ resolved to continue to keep himself; intending thereby to cut off all occasi-
 “ on of Reproach by certain false Apostles then among them; (as there were
 “ many such, of the *Jewish* Race, in other Churches, or Congregations, like-
 “ wise in those Days, in whom the Church of Antichrist, or Synagogue of Satan
 “ then began) who were deceitful Workers, transforming themselves, as many
 “ do at this Day, (succeeding them in the same Way and Works) into the Like-
 “ nesses of the Apostles of CHRIST, the Ministers of Righteousness. And the
 “ Apostle *Paul* was so far from receiving any Thing unto himself, or for his
 “ own private separate Use, for, or in respect of his Ministry, or Exercise of it,
 “ that he commonly wrought with his Hands to that End, being a Tent-maker;
 “ and, towards his latter End, taking his last and solemn Leave of some Elders,
 “ who had the Oversight of the Flock of CHRIST in those Parts, and, in Ap-
 “ peal to their Knowledge of him, and his Conduct on that Account, and to
 “ excite them by his Example to the like Practice, he saith, *I have coveted no*
 “ *Man's Silver, or Gold, or Apparel; yea, ye yourselves know that these Hands*
 “ *have ministered unto my Necessities, and to them who were with me: I have shewed*
 “ *you all Things, how, that so labouring, ye ought to support the Weak; and*
 “ *to remember the Words of the Lord Jesus, how he said, It is more blessed to*
 “ *give than to receive:* Which were the last, and, as it were, the dying Words
 “ of the Apostle to them.”

To this the Priest answered, “ I do affirm, That where the People are so
 “ cold and unreasonable, that they will not contribute willingly to the Support
 “ of the Ministry, it is the Duty of all Emperors, Kings, Princes, and Powers,
 “ to force them to contribute and pay; and to afford them a proper, plentiful,
 “ and honourable Maintenance, for themselves and Families.”

I ANSWERED, “ Do I hear thee right! Dost thou say, that those Temporal
 “ Powers of the Earth are obliged to force, and compel such to pay and con-
 “ tribute to the Support of a Ministry, in Matters of Religion, they cannot,
 “ and do not receive, hear, nor believe?” “ Yea, said he, with a continued
 “ haughty, priestly Air, all within their Dominions, whether they will hear, or
 “ no: And beside, where Laws are made by Governments, you, and all Men
 “ there under, are obliged, in Conscience, to obey and perform them.”

I REPLIED, “ But remember, that *I do affirm*, tho’ ever so warmly pronoun-
 “ ced, is no *Proof* from the Scripture, nor reasonably deducible from thence, That
 “ all Laws made by Temporal Powers and Governments are binding upon Mens’
 “ Consciences in Matters of Religion; or that Emperors, Kings, and Princes, or
 “ any Form of Legislature whatever, have any Power from GOD to make any
 “ Laws concerning the Church of CHRIST, or the Christian Religion, to be
 “ binding upon the Conscience of any; for the Church of CHRIST, being his
 “ Kingdom in this World, though not of the World, is independent, as such,
 “ on them and their Laws, in Matters of Religion, (though subject unto them
 “ and their just Laws, in Matters merely of Civil Right); but it standeth firm
 “ for ever, upon its own immoveable Foundation, the eternal Rock of divine
 “ Truth, under the sole and immediate Rule of the Holy Spirit of the Son of
 “ GOD.”

To this he offered no other Reply, than to repeat his Assertion in like Terms,
 “ That the temporal Powers have full Authority and Right in the Case; and
 “ upon them, said he, we will leave it.”

I ANSWERED, “ This I perceive is the plain *English* of the Matter, That
 “ the arbitrary Authority of temporal Powers is your only standing Argument;
 “ which you will no longer insist upon than where those Powers favour your
 “ own Interests: But I oppose a Negative to this thy Position, *That all Laws*
 “ *made by Emperors, Kings, Princes, Potentates, Powers, and Legislatures of the*
 “ *World, concerning Matters of the Christian Faith and Religion, neither are, or*
 “ *ever were, binding upon the Consciences of the true and faithful Members of the*
 “ *Church of Christ.*

“ FOR, Iſt, in the Case of *Nebuchadnezzar*, King of *Babylon*, when he erect-
 “ ed a golden Image, and dedicated it to his false GOD, before the Princes,
 “ Governors, Captains, Judges, Treasurers, Counsellors, Sheriffs, and all the
 “ Rulers of his many Provinces, and they stood before it, when a Herald made
 “ Proclamation to the People of the Nations and Languages, under this mighty,
 “ arbitrary, despotick King, that, at the Sound of his Instruments of Musick,
 “ they should all fall down and worship that Image, on Pain of being cast in-
 “ to the Midst of a burning fiery Furnace: And accordingly all his People
 “ obeyed and worshipped the Image.

“ AND as the Children of this World, born after the Flesh only, in a natu-
 “ ral State, have, through all Ages, envied, hated, and persecuted the Children
 “ of Light; so Informers of such kind soon informed the King of the Disobe-
 “ dience of *Shadrach, Meshach, and Abednego*, Children of the Captivity, and
 “ faithful Servants of the only true and living GOD; who boldly and nobly re-
 “ fused to worship the Image, which this proud, powerful, furious, self-exalt-
 “ ing, and blasphemous Tyrant had set up: telling him to his Face, they *were*
 “ *not careful to answer him in that Matter*; though they were some of his Chief
 “ Ministers of State, and in great Reputation with him in the Affairs of his Ci-
 “ vil Government; but loving, fearing, and honouring their GOD, and trust-
 “ ing in him, who they knew was able, and that he would deliver them, and
 “ yet in humble Submission and Resignation to his Will, in Case the LORD
 “ should not think fit to do it, they, with a Magnanimity becoming the Servants
 “ of the Almighty, answered the King in plain Terms, *Be it known unto thee,*
 “ *O King, that we will not serve thy Gods, nor worship the golden Image which*
 “ *thou hast set up*: And they, being faithful in their Trial, the Decree of the
 “ Tyrant was executed upon them; wherein they had the Honour of the di-
 “ vine Company of the Son of GOD, and his Protection; by whom they were
 “ delivered from the voracious Fury of an enraged King, and intense Force of
 “ an aggravated Furnace, to the Surprise, Astonishment, Admiration, and Hu-
 “ miliation of the King, and Wonder and Regret of his Advisers, their Enemies.

“ AND, being thus delivered, they then obeyed the lawful Command of the
 “ King; they came unto him when he called them; and then, by the Faith-
 “ fulness of these Worthies, the most powerful King in that Day, (and few, if
 “ any, so great since) gave Glory to the only true GOD, saying, *Blessed be the*
 “ *God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliver-*
 “ *ed his Servants who trusted in him, and have changed the King's Word, and yield-*
 “ *ed their Bodies, that they might not serve nor worship any God, except their own*
 “ *God*: And therefore he made a Decree, that every People, Nation, and Lan-
 “ guage, which should speak any Thing against the GOD of *Shadrach, Me-*
 “ *schach and Abednego*, should be cut in Pieces, and their Houses made a Dung-
 “ hill; because there is no other GOD who can deliver after this sort. And so
 “ far were they from losing the King's Favour by their Faithfulness unto GOD,
 “ that they were further promoted by him in the Affairs of *Babylon*.

Dan. ii. 49.
 — iii. to the
 End.

ANNO
1705.

“ HERE is a very clear and authentick Instance, where Conscience towards
“ GOD, in his faithful Servants, opposed the Law, Command, and Decree of
“ one of the greatest Kings, to the Glory of the King of Kings, whose Counsel
“ they obeyed therein.

Dan. vi. 27

“ AGAIN, 2dly, *Daniel*, because of his Wisdom and Integrity, being prefer-
“ red to the first State of the Kingdom by *Darius*, above one hundred and
“ twenty Princes, and two other Presidents, was envied by them; who, seeking
“ occasion against him concerning his Office, and finding none, they contrived
“ a Way to come at him concerning the Law of his GOD, and, by their subtle
“ Counsel, to deceive the King, so as to *establish a Royal Statute, and make a firm*
“ *Decree, That whosoever should ask a Petition of any God or Man, for thirty Days,*
“ *save of the King, should be cast into the Den of Lions.* And *Daniel*, though he
“ knew of this Decree, was not deterred thereby from doing his Duty to his GOD;
“ and therefore *went into his House, and his Windows being open in his Chamber*
“ *towards Jerusalem, he kneeled upon his Knees three Times a Day, and prayed, and*
“ *gave Thanks before his God, as he did afore-time:* And his Enemies watching,
“ found him so doing; and then they informed the King of his Disobedience,
“ and aggravated it unto him, so that *Daniel* might be destroyed; and the King,
“ too late, perceived how he had been circumvented and deceived by his Princes,
“ Nobles, and Counsellors, to make that Decree in Envy against *Daniel*, which
“ nevertheless was executed upon him; and yet, through Faith in GOD, the
“ Mouths of the Lions were shut, so that they could not hurt him: But his
“ Enemies being justly cast unto the same Lions, they were quickly devoured
“ as a proper Reward of their Envy and Cruelty against an innocent Servant of
“ the true GOD; who, in the Conclusion of all, was magnified above all, by a
“ publick Decree of that great King, *That over all his Dominions Men should fear*
“ *and tremble before the God of Daniel:* So that in this great Instance also, Mens’
“ Consciences towards GOD are not bound by the Laws of Men; yet the same
“ Persons, who, at the Hazard of their Lives, disobey the unjust Laws of Men,
“ readily obey and execute the Laws and Ordinances of Men when they are
“ just, and for the common Good, and that also for Conscience Sake.

Rom. xiii.

“ AND, 3dly, The LORD JESUS CHRIST himself suffered under Pre-
“ tence of a Law, against whom there was no Law; for he obeyed all the righ-
“ teous Laws, both of *Jews* and *Romans*, so far as his Condition in the World
“ subjected him to them: For though he was and is the peaceable Saviour, and
“ came not to destroy Mens’ Lives, but to save them; yet, in obedience to the
“ Laws of Men, where not opposite, or interfering with the Law of GOD, he
“ wrought a Miracle to pay a Poll-tax; where, in Strictness, the Law did not
“ require it of him, nor of his Disciples: for, having *Roman* Privileges by vir-
“ tue of an old League between the *Jews* and *Romans*, whereby they were as
“ Children, and not Strangers; nevertheless, to obviate all occasion of Offence,
“ he submitted to it, though only an Ordinance of Men, and his Apostles like-
“ wise, as an Example to his Church, through all Ages then to come.

Acts iv. 2, 8,
19.
—v. 39, 40.
—xii. 1, 2.
—xvi. 20, 21.
xvii. 13, 14,
15, 16.

“ AND the Apostles and Ministers of CHRIST bare Witness unto him,
“ and preached the Gospel, contrary to the Laws, Customs, and Ordinances,
“ both of *Jews* and *Gentiles*; by which they suffered all Things for his Name’s
“ Sake, as thousands have done through all Ages since that Day, and still do
“ until now; though no Magistrate, in the Days of the Apostles, if any since,
“ so rightly and plainly distinguished between what was, and is properly cogni-
“ zable before the Civil State, and what was not, as *Gallio* did; who said unto
“ the *Jews*, in the Case of their great Uproar against *Paul*, *If it were a Matter*

“ of

“ of Wrong, or wicked Lewdness, O ye Jews, Reason would that I should bear with
 “ you; but if it be a Question of Words and Names, and of your Law, (a Matter
 “ touching your Religion only) look ye to it; for I will be no Judge of such
 “ Matters. And he drove them from the Judgment Seat.

ANNO
 1705.

“ AGAIN, 4thly, When Dioclesian, Maximian, those despotick Roman Hea-
 “ then Emperors, and their *Cæsar*’s Colleagues, began the Tenth Persecution
 “ against the Christians, and issued their arbitrary Decrees and Edicts against them,
 “ and the Christian Faith and Religion; determining to root out the very
 “ Name and Thing *Christian* from under Heaven, and to restore their own
 “ false Gods and Idolatry; requiring all to renounce the true GOD, and JESUS
 “ CHRIST, the Son of GOD, and Saviour of the World; and to deliver up
 “ into their Hands, all the Books, Writings, Goods, and Things belonging to
 “ the Christians in those Days, and their Worship; and to worship the false and
 “ imaginary Gods of the Heathen: yet, though these Tyrants were lawful Ru-
 “ lers of the *Roman* State, according to the Constitution thereof, as then esta-
 “ blished, and had the Exercise of the Civil Government, and the Christians
 “ throughout the Empire were subject to them therein, as well as their own
 “ Heathen People; yet when these Tyrants made Laws, Decrees, and Edicts,
 “ contrary to the Christian Faith and Religion, no true Christian thought him-
 “ self bound in Conscience to obey them; and therefore all the faithful in those
 “ Days refused it, and were therefore persecuted and destroyed with unspeak-
 “ able Cruelty; under which the true and living GOD, and JESUS CHRIST
 “ his Son, whom they worshipped and obeyed, sustained them, to the total Over-
 “ throw of all those Adversaries of GOD and his People, and that Government
 “ and Power in the End, and to the Glory of GOD and our Saviour.

“ BUT it is observable, that great Part of the Christians themselves, of all Or-
 “ ders, at that Time, (or such as were under that sacred Name) were in a State
 “ of Degeneracy when that Persecution began; and such, not being upon the
 “ true Foundation, could not stand so great and lasting a Storm; in which the
 “ greatest Part of them who were tried, especially those who had placed them-
 “ selves in the highest Stations in the Congregations, as the Bishops and Elders,
 “ apostatized and complied with those Laws and Edicts, and openly renounced
 “ the true GOD and the LORD CHRIST, and treacherously delivered up un-
 “ to the Heathen whatever was in their Custody, Trust, and Power, to yield;
 “ whereby they did not only basely and cowardly save themselves from the De-
 “ struction and Desolation which the Faithful sustained, but thereby brought
 “ the Load so much the heavier upon them: And yet, when the next succeeding
 “ Emperor, *Constantine*, came upon the Throne, and declared himself a Christian,
 “ and restored their Privileges, with many Additions and Immunities, those de-
 “ testable Hypocrites and Apostates, unjustly and unreasonably usurped, and re-
 “ sumed, by Force of Numbers, the Stations, Offices and Places, which they for-
 “ merly had in the Congregations: And being opposed therein by the Faith-
 “ ful, who branded them with a Name of Distinction, suiting their Actions,
 “ calling them *Traditors*, would have no Communion with them; but they be-
 “ ing much more numerous than the Faithful, and more subservient to the Ends
 “ of human State, by receding from the strict Rules of the Spirit, Church, and
 “ Kingdom of CHRIST, they united themselves with the *Roman* Temporal
 “ Power: And as the greatest Part of all fallen natural Men, as well as the
 “ Princes among them, do ardently lust after Power and Dominion, and the
 “ boundless Increase of it to themselves, they prevailed with *Constantine* (who
 “ at that Time knew little or nothing of the Constitution of the Church of
 “ CHRIST, with which he ought not to have meddled, not being under his
 “ Ju-

ANNO
1705.

“ Jurisdiction and Rule, as such) to call a General Council of the Christians
“ throughout the Empire, there never having been a General, but only Provin-
“ cial Councils, before that Time; in which Council the apostate Company of
“ Hypocrites, under the Power and Authority of a Temporal Prince, who, as
“ such, had no Power in the Church of CHRIST, being most numerous, self-
“ assuming and audacious, they thereby outvoted, suppress’d and oppress’d the
“ Faithful; and so began, set up, and gradually established an united Temporal
“ and pretended Spiritual Power and Kingdom in the Earth, under the Name
“ and Pretence of the Church and Kingdom of CHRIST; but was really and
“ indeed the first visible and open Appearance of the Kingdom of Antichrist:
“ which, under the Umbrage, and Disguise of the usurped Name of the Church
“ and Kingdom of CHRIST, hath acted and perpetrated the most cruel Mur-
“ ders and Destructions against the faithful Servants of CHRIST, in all Ages
“ since; not short of, but rather exceeding those of the most barbarous Heathens,
“ even until this Day; and that not without tyrannical antichristian Laws, Ca-
“ nons, and Ordinances, Pretences, and Edicts, of their own inventing and form-
“ ing: Witness their Cruelties and Murders of the *Albigenses*, *Waldenses*, *Wick-*
“ *liffs*, *Lollards*, and by whatsoever Names of Reproach their Envy prompted
“ them to call the Faithful in all Ages and Countries since: And likewise the
“ more Moderns, as *Lutherans*, *Calvinists*, and other Protestants, in the Ages
“ wherein they severally arose. In *France*, under that King, thousands were
“ murdered: In *England*, under King *Henry VIII.* and Queen *Mary*, many
“ Thousands were massacred by Papists; and all by Laws and Edicts made by
“ the Murderers themselves, upon Pretence of Religion, contrary to the true
“ Nature and End of that Religion they falsely pretended to support and pro-
“ pagate.

“ AND, last of all, we who are called, in Scorn, *Quakers*, have, in this pre-
“ sent Age, and last Century, been cruelly persecuted under the Usurpation of
“ *Oliver Cromwell*, and his Priests; and some hang’d at *Boston*, in *New-England*,
“ by the Presbyterians: And in the Reign of King *Charles II.* the luxurious
“ Head of the National Church of *England*, many Thousands of us were deep-
“ ly persecuted there, in our native Country, (where we had and have natural
“ Rights as other Men) by Laws for Banishment, Imprisonment till Death,
“ spoiling and confiscating of Goods, and Estates in Lands, Beatings, Scour-
“ gings, and cruel Mockings and Abuses, by the Magistrates in the Exercise of
“ their Offices, perverted and misapplied upon us; only for our Testimony to
“ the only true GOD, who is eternal, intellectual, divine Light, and to the LORD
“ JESUS CHRIST, the Word and Son of GOD, the Second *Adam* and quick-
“ ening Spirit; the true and saving Light, *which lighteth every Man who cometh*
“ *into the World.* All which Violence was exercised upon us by the Instigation
“ of the Priests of that Monarch, and their Votaries and Creatures; the Faith-
“ ful, in all Ages and Places, under what Name soever, patiently suffering cruel
“ Punishments and Abuses for their Conscience towards GOD, and CHRIST
“ the LORD, by the Spirit and Power of Antichrist, ruling in the Priests of all
“ Sorts and Names; whereby, and Subtilty thereof, they deceived the Rulers,
“ and excited them to make unrighteous Laws concerning Religion; which is
“ not their proper Business, nor Work, as relative to the Kingdom of CHRIST
“ and another World; but civil Rule and Government only, as an Ordinance
“ of GOD in the Kingdoms of Men, for the better Rule of this World.

“ BUT those Laws, made on Pretence of Religion, are generally for the gi-
“ ving, increasing, advancing, and establishing of Power in the Priests of all
“ Nations, and their Dominion over the Consciences of Mankind, and their In-
“ crease

“ create in the Riches, Honours, Pleasures, and Glory of the World, and not
 “ for the Honour and Glory of G O D only: The Sufferings of the Faithful in
 “ C H R I S T therefore, in all Ages, have not arose from the Breach of any Laws
 “ relating only to Civil Government, which they do readily observe and consci-
 “ enciously obey; but in a Testimony for G O D, and the Kingdom of C H R I S T
 “ on Earth, against all Antichristian Priestcraft, Power, Domination, and Imposi-
 “ tions, in every Degree and Form; and that the divine Power of the Christian
 “ Faith and Religion may be restored in its Purity; the Civil Powers divested
 “ of, and freed from the Cunning and subtle Wiles, Designs, Impositions, and
 “ ruinous Practices of Antichristian Priestcraft; and that Equity, Justice, Truth,
 “ and Tranquility, may be restored and settled on Earth among the Children of
 “ Men: which never can be whilst Priestcraft, in any Form or Pretence, rules,
 “ and is exalted in the World; and therefore ought to be fully and finally extru-
 “ ded, and secluded from every Form of Legislature in the Earth, That G O D
 “ and his C H R I S T may rule alone in the Kingdoms of Men, by his Wisdom
 “ and Power; that the Earth may regain her Sabbaths, and the People their
 “ Rest, in the divine Love and Goodness of G O D; in which all Nations, People,
 “ and Tongues may be united, as in that holy and universal Language, which
 “ speaks the same Thing, and is well understood of all, and in all: and so it
 “ must be in the proper Time and Way of the Almighty; *not by Might, nor*
 “ *by Power, (of Man) but my Spirit, saith the Lord, will I bring this Wonder to*
 “ *pass in the Earth.* Zech. iv. 6.

“ To conclude, The Civil Rulers and Magistrates are ordained of G O D, Rom. xiii. 3, 4.
 “ not as a Terror to good Works, such as are brought forth in Mankind
 “ by the Power, Influence, and Teachings of the Grace and Holy Spirit
 “ of C H R I S T; but to the evil Works, Words and Fruits of the Spirit of An-
 “ tichrist, and of this World: For the Civil Magistrate is the Minister of G O D
 “ for Good unto all; but the Evil-doer ought to be afraid, and commonly is,
 “ of the Ruler and Minister of Justice; who beareth not, nor ought to bear, the
 “ Sword thereof in vain: for, as the Servant of G O D, he is a Revenger ap-
 “ pointed of him to execute his Wrath and Vengeance upon him who doth Evil: — xii. 19.
 “ Wherefore all must needs be subject, not only for Wrath or Fear, but also
 “ for Conscience Sake.

“ A N D as there always is, and must be in the Nature of Things, a great and
 “ necessary Charge attending Government, a Kingdom, or State, being but as
 “ one great House, or Family, (and no private or particular Family can subsist
 “ without Charge); for that Cause all are to pay Tribute, as justly imposed by
 “ the Legislature; because the Magistrates are G O D’s Ministers, selected by his
 “ Providence to attend continually upon that very Thing: And as their Atten- — xiii. 6, —
 “ dance in their Offices is, and ought to be, continual or diligently, they cannot 9.
 “ attend the Support of themselves and Families by other Means and Applica-
 “ tions; and therefore all the Subjects are to render to all, their Dues, *Tribute to*
 “ *whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to*
 “ *whom Honour.*

“ O F, and in what Things therefore have those Servants of G O D Cognizance
 “ and Power? but over the same Things which they ever had since their first
 “ Institution, against all Immoralities, and evil Deeds and Words among Man-
 “ kind; whereby they can, and do any Hurt, or injure one another; as Adul-
 “ tery, Murder, Manslaughter, Theft, false Witness, Covetousness, and every
 “ publick Offence against the moral Character, Attributes and Law of G O D:
 “ And those Magistrates and Powers the Apostle there writes of, were not Chri-

ANNO
1705.

“ stian, but Heathen, and yet the Servants of GOD in their Stations and Places;
“ but had nothing to do to meddle in the Christian Religion: and certainly there
“ is not a Grain of Priestcraft in all this, nor are such concerned herein: But as
“ the Gospel is a divine spiritual Power, not subject to the Kingdoms of Men,
“ but CHRIST himself is King, Lawgiver, and Ruler in his Kingdom, and hath
“ sole Power to select, qualify and appoint his own Ministers, to attend and do
“ his own Work on Earth; to teach Mankind, when, and where they are sent,
“ to fear and love GOD above all, and our Neighbours as our selves; and to
“ excite and recommend all to turn to the Power and Influence of divine Grace
“ and Love; which worketh no Ill to the Neighbour, but fulfilleth the whole
“ Law.

“ Now, this is the Sum of the whole Matter in a few Words more: The
“ Civil Magistrates and Rulers among Men, have been enslaved by the Spirit
“ of Antichrist, and imposed upon by his Priests and Ministers, to execute all
“ their Tyranny, Injustice, and Cruelty, against the true Church and Servants of
“ CHRIST; who have ever exercised the Testimony of a good Conscience to-
“ wards GOD and CHRIST, and the Christian Faith and Religion, until now;
“ and though subject unto Laws made only for Civil Rule, in the Civil State,
“ in every Form and Age, yet never unto any contrary to their own Consciences,
“ Sentiments, and Testimonies in Matters of Faith and Practice, in the Things
“ of GOD and the Christian Religion: And until it may please the Most High,
“ by his own Spirit and Power, to subdue the Pride, Ambition, Lust of Power
“ and Dominion, and other Lusts of the Rulers and great Ones of the Earth,
“ that Error cannot be rectified; nor can there be any lasting Peace on Earth,
“ or the Kingdom of CHRIST established therein, in its extensive Glory.”

DURING the Time of the depending of this Point, some of the People were uneasy, and others interrupted; but the greatest Number were silent and attentive: which being ended, the Priest immediately moved another Subject of Debate; which, I suppose, was the main Point which the People were most desirous to hear fully argued, and was thus:

“ OUR LORD and blessed Saviour JESUS CHRIST commands his Disciples to *go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*; but ye, the People called Quakers, do not obey him therein; therefore ye are none of his Disciples; ye are no Christians.”

I ANSWERED, “ What is that to thee and you what CHRIST commanded his Apostles in their ministerial Character; for ye are no Apostles? And if the Neglect, or Omission of the Performance of that be a Proof, that such are no Disciples of CHRIST, and no Christians, then you yourselves are no Disciples, and no Christians; for ye do not practise any Thing here instituted, or commanded, in any proper Sense, but an Invention of your own under Pretence of it.”

THEN I signified to the Auditory, “ That as that Person had proposed a Discourse, and I had accordingly met him, yet it did not follow that he ought to assume to state any Question in his own Method, and draw thence his own Arguments and Conclusions, in favour of his own Notions; nor ought any Question at all to be stated, but what should relate to the known Principles and Practice of both Parties.”

UPON

UPON this *Andrew Monro*, the confuted Priest aforementioned, started up, pressing to be heard, pretending to expose some gross Errors out of our ancient Friends' Books; and the *Frenchman*, my Antagonist, was very ready to give him Way: but I utterly refused it; and, with my Friend *Joseph Glaister*, suppress'd it. Then stood up Major *Jordan*, and declared unto the Auditory, That meddling with old Books was contrary to the Terms of that Dispute, as offered by the *French Minister* to a Friend, who had accepted his Challenge on my Behalf, in his hearing; and that it ought not to be insisted upon, nor suffered: for it could not be reasonably expected that we, in itinerant Circumstances, and upon such a Surprise, could be prepared for a proper Defence. That quieted them a little; and then I offered a State of the Question on the Text mentioned, which might include the Principles and Practice of both; for we own Baptism as well as they.

ANNO
1705.

THIS he and his Party would have evaded, and clamourously opposed; but several of the Justices said it was so reasonable, it could not be denied; and yet the Priest, and his raging Party (for some few such there were) rudely press'd for such a State of the Question, as might bring it wholly relative to our Principle, of the Baptism of the Spirit, of which they were no proper Judges, or only upon Water Baptism in its greatest Latitude, which they do not practise; and not to be confined to Sprinkling, which is their only Practice, or to Words necessarily including it.

THEN I made a short Harangue to the Auditory, and observed to them the Evasions of their Ministers, and the Reason of it; that is, lest their own Practice should be detected, and made appear to be extrascriptural: And then urged him, over and over, to establish such a State of the Question as might comprehend both our Principles and Sentiments, and his Practice upon the Subject; and the greatest part of the People also, at last, requiring it as very just, and more particularly one of the Magistrates, who said openly, "That if they could not defend their Baptism now in use, it was high Time to look for a better," at last he conceded, but with much Reluctancy; and then the Question was stated thus:

"WHAT Baptism is intended in these Words, *Go ye therefore and teach all Nations, baptizing them in (or into) the Name of the Father, and of the Son, and of the Holy Ghost?* Is it Water Baptism only, or the Baptism of the Holy Ghost? And is sprinkling of Infants on the Face only, in those Names, with Water, signing them on the Foreheads with a Sign of a Cross, where no Sign remains; with God-fathers and God-mothers, making them promise and vow, as in the Catechism of the National Church of *England*, commanded and warranted by that Text?"

Mat. xxviii.
19.

"*James Burtell* affirms and assumes, That Water Baptism only is commanded in that Text; and that the present Practice of the Church of *England*, as relative thereunto, is included and supported by that Command. Signed,
JAMES BURTELL."

"*Thomas Story* denies that Water Baptism is commanded in that Text; but that the Baptism of the Holy Ghost is there intended. Signed
THO. STORY."

MY Opponent having thus assumed, That Water Baptism *only* is commanded in the Text, I put him upon the Proof of it; which he essayed thus, *viz.* "There
" is

ANNO 1705. " is some Baptism commanded here to the Apostles; and that Baptism must be
 " such as they were capable to perform: they were not capable to perform the
 " Baptism of the Holy Ghost, but with Water they could baptize: Therefore
 " Water Baptism only is there commanded."

I ANSWERED, " You may observe here, that the Force of your Minister's
 " Argument lies in this, that the Apostles of CHRIST could not baptize with
 " the Holy Ghost, but only with Water; and therefore it must be Water Bap-
 " tism. That the Apostles could not baptize with the Holy Ghost at their own
 " Pleasure, when, and whom, and where they would, in their own Wills, (as
 " your Ministers can, and do administer what they call, and have taught you
 " to believe and think is CHRIST's Baptism) I grant; but that the Apostles
 " could not instrumentally baptize with the Holy Ghost, I deny: For that In-
 " stitution is introduced after this Manner, *And Jesus came and spake unto them,*
 Mat. xxviii. 18, 19, 20. " *saying, All Power is given unto me in Heaven and in Earth: Go ye therefore and*
 " *teach all Nations, baptizing them in (or into) the Name of the Father, and of*
 " *the Son, and of the Holy Ghost; teaching them to observe all Things whatsoever*
 " *I have commanded you; and, lo, I am with you alway even unto the End of the*
 Mark xvi. 15, " *World. And he said unto them, (at the same Time) Go ye unto all the*
 16. " *World, and preach the Gospel to every Creature: He that believeth and is bapti-*
 John xii. 28. " *zed shall be saved; but he that believeth not shall be damned. And that this was*
 " not Water Baptism plainly appeareth by what the LORD further commanded
 Luke xxiv. 49 " his Apostles at the same Time, that they should not depart from Jerusalem,
 John xiv. 26. " but wait for the Promise of the Father, which he had told them of before he
 — xv. 26. " suffered; *For John truly baptized with Water, but ye shall be baptized with*
 " *the Holy Ghost not many Days hence.*

" THIS Baptism here commanded is not Water Baptism; for the Apostles were
 " in the Practice of Water Baptism in John's Time, before the Institution of this
 " Baptism; and is here contradistinguished, as belonging to John's Dispensation,
 " and which some practised, (tho' we have so few Instances of it, that it can hardly
 " be called *Practice* with Propriety) after the Beginning of the Ministration of the
 " Baptism of the Holy Ghost; which none can administer without the immediate
 " Presence and Power of the Holy Ghost (the Spirit of CHRIST) given to that
 " End; but some Apostles both could, and did administer Water Baptism, in
 " the proper Dispensation of it, without the Power of the Holy Ghost, (which
 " was not then given as a Dispensation) and which any bold and busy Undertaker
 " at this Day, both can and do administer, by the ordinary Powers of Na-
 " ture, without the Assistance of the Holy Ghost on that Account; which they
 " neither know nor believe in: But the Baptism here commanded, neither the
 " Apostles themselves could, nor much less any else can administer, but by the
 " immediate Power of the Holy Ghost, co-working in them, with them, and
 Acts i. 5, 8. " by them; and therefore CHRIST promised that they should *receive Power*
 " *after that the Holy Ghost was come upon them;* and then, and not till then, they
 " were his proper Witnesses, but could not baptize with the Holy Ghost, until
 " they themselves were baptized therewith: And as he, who hath all Power in
 — ii. 4. " Heaven and in Earth, promised to be with them, by that Power, always, in-
 " cessantly, in that and all other Works of the Gospel Ministry, to the End of
 Mark xvi. 20. " the World; so they went forth and preached every where, *the Lord working*
 " *with them, and confirming the Word with Signs following:* And this Promise
 " relates not only to them then present, but to all the true Ministers of CHRIST,
 " according to their various Gifts, Degrees, and Services, from thenceforth
 " throughout all Ages; yet, as a just Check and Prohibition to all the bold,
 " forward, presumptuous Spirits, among blind human kind, it is also written
 " con-

“ concerning the Holy Ghost, that he shall not *speake of himself, but whatsoever*
 “ *he shall hear, that shall he speak; and he will shew you Things to come.*

ANNO

1705.

John xvi. 13.

“ AND AS CHRIST himself is the Truth, and, in the Days of his Flesh, was
 “ always subject unto the Father, and under his Direction, and imputed all his
 “ Words and Works unto him; by this Text it appears to be so still, and ever
 “ will be, in all the Work of the Redemption and Salvation of Mankind. Then
 “ what and who art thou, O dark, carnal, sinful, polluted Man, of all thy fallen
 “ kind, who dar’st assume upon thyself to intermeddle with the Things of GOD,
 “ which thou dost not understand, nor so much as believe, that the Holy Ghost
 “ is now to be given, and waited for, as the immediate Guide, Leader, and Di-
 “ rector in the Things of GOD, and Work of the Gospel? Thou art an Un-
 “ believer, and therefore in a State of Condemnation; thou art not saved thy-
 “ self, and how then canst thou be a Saviour upon Mount *Sion*; instrumentally
 “ to save others, in the Spirit of him who is the great Saviour of all?”

— xiv. 6, 10,
 12.

— xvii. 8.

— vi. 68.

— xv. 15.

— iii. 18.
 Neh. ix. 27.
 Obed. 21.

Andrew Menro, the other Priest, being vexed at what had been said, he, and
 a Pot Companion of his, one *Luke Havil*, a Physician, brake in upon us rudely
 and abruptly, clamouring against our Friends’ former Writings, not to the pre-
 sent Business, till one of the Justices, between whom, on the *Frenchman’s* Part,
 and a Friend on mine, the Terms of the Controversy had been settled, gave
 them an open Reprehension; and certified the Auditory, that nothing of our
 former Books was to be meddled with in that Dispute, nor any other Books but
 the Holy Scriptures, which were to decide the Controversy in Point of Proof:
 And then the Justice gave the Doctor a private Hint, (as himself told me) that
 if he did not surcease from that clamorous and mobish Behaviour, tending to
 the Breach of the Peace, he should find himself obliged to exert the Laws and
 his Authority thereby upon him; and so silenced them.

THEN *James Burtell* questioned, whether there is such a Text in Scripture
 as, that *John truly baptized with Water, but ye shall be baptized with the Holy*
Ghost not many Days hence; but my Companion, *Joseph Glaister*, who was very
 ready that Way, producing the Place, the Priest was then silent as to that.

Acts i. 5.

THEN I insisted, that since I had been interrupted before I had finished the
 Point I was then upon, it was but reasonable and fair, that I might, without far-
 ther Interruption, proceed to finish it; and so proceeded thus, viz.

“ HAVING proved that the Baptism of the Holy Ghost, and not Water
 “ Baptism, is instituted, as in the Text and Context in question; and the full
 “ Capacity of the Apostles and Ministers of CHRIST to perform it in his Spirit
 “ and Power, I now proceed to prove, that they did baptize with the Holy
 “ Ghost accordingly: But, before I proceed any further, that we may not beat
 “ the Air through any Misunderstanding, or different Application of Words to
 “ Things, favour me with thy Definition of the Baptism of the Holy Ghost,
 “ and what thou understands by it, that I may know whether we, by the same
 “ Terms, mean the same Things.”

He answered rightly, “ That the Baptism of the Holy Ghost is the descend-
 “ ing of the Holy Ghost into the Hearts of those who believe and wait for his
 “ Coming.” “ Very well, said I; but is this all?” And, upon a short Pause,
 he answered, “ No, he worketh in Mankind the Work of Regeneration; and
 “ this is his compleat Baptism.”

ANNO
1705.

Acts x. 44.

— xi. 15, 16.

— x. 34, —
45.

— — 23.

— — 47.

Tit. iii. 4.—7

I ANSWERED, “ Well, then I now prove, that the Apostles, in the Wisdom and Power of the Spirit of CHRIST, were instrumental Ministers of this Baptism: *First*, when *Peter* preached to *Cornelius* and his Household, *the Holy Ghost fell on all them which heard the Word*. And, in his Relation of the Passage, in his Defence before the Apostles and Elders, before whom he was accused, as if he had committed an Error, and broken the Law or Custom of the *Jews*, by preaching to the *Gentiles*, and eating with them, (though their Mission was expressly to all Nations) he defines the falling of the Holy Ghost upon them, to be the Baptism of the Holy Ghost, mentioned by CHRIST in the Text in question, or Context, in these Words, *And as I began to speak, the Holy Ghost fell on them as on us at the Beginning; then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost*.

“ HERE the Apostle applies this Event to the Terms of the Text, which saith, *Go teach* (or disciple) *all Nations, baptizing them*; which shows, that this Baptism is sometimes administer’d in the Time and Act of Teaching, in the Power and Wisdom of the Holy Ghost, whereof the Tongue is chiefly instrumental; as if teaching and baptizing were one and the same Act, emblematically signified by the Likeness of cloven Tongues of Fire sitting upon the Apostles, at the Time of the first descending of the Holy Ghost upon them; which is more expressly illustrated, where it is said, that *while Peter yet spake these Words* (*viz.* which he preached) *the Holy Ghost fell on all them which heard the Word*: And, according to the Message of the Angel to *Cornelius*, in directing him to *Peter* as his Minister, *he should tell him Words, by which himself and all his Household should be saved*, and not by Water Baptism: For, though *Peter* himself, who (with the rest of the Apostles and Elders) had but so lately understood the Meaning of CHRIST in that Institution, and the rest of the Apostles and Elders not at all hitherto, (though about eight Years after) said to those believing *Jews* who came with him from *Joppa*, and for their Sakes, (the *Jews* being always pertinacious of all Types and Shadows, in neglect of the Substance) *Can any Man forbid Water, that these* (Gentiles) *should not be baptized, which have received the Holy Ghost as well as we?* (for which there could be no other Reason but to obviate any Offence those *Jews* might have taken at those believing *Gentiles*, if they had wanted any Circumstance which they imagined necessary, and *John’s* Baptism, which the *Jews* had generally been baptized with, being at that Time remaining in Reputation;) yet it doth not appear by the Text that they were so baptized, nor could there be any real Need of it, seeing they had received the Words of Salvation, and Gift of the Holy Ghost; whereby alone the great Work of Regeneration and Salvation is begun, carried on, and perfected: For, *after that the Kindness and Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the Washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his Grace, we should be made Heirs according to the Hope of eternal Life*: So that hence it follows clearly, that the Baptism of the Spirit is well defined, and that the Apostles were Ministers of it, and CHRIST himself by them: for this Baptism is the Promise of the Father to the Son, (not of Water, as *John*) by the Holy Ghost; and, by the Son, doth he baptize his Ministers by the same Spirit: and when they have been baptized by the Holy Ghost, and received Power in him, then are and shall they be Witnesses unto the Father and the Son, by the Holy Ghost, unto the uttermost Parts of the Earth; and then shall they *go and teach* (or disciple) *all Nations, baptizing* (or washing) *them* “ in

“ in the Name (or Power) of the Father, and of the (eternal) Son, and of the Holy Ghost. In him was Life, and the Life was the Light of Men. That was the true Light which lighteth every Man that cometh into the World. And then also can they teach (or disciple) to observe all Things which CHRIST himself hath commanded them, and to be with them alway, not only in that Age, but likewise in all Ages in Succession, in the same Work, and to the End of the World.

ANNO
1705.
John i. 4, 9.

“ AGAIN, for Illustration, remember what is said by CHRIST, *I have manifested thy Name unto the Men which thou gavest me out of the World: Thine they were, and thou gavest them me; and they have kept thy Word. As thou hast sent me into the World, even so have I also sent them into the World.* And also, *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water; but this spake he of the Spirit, which they that believe on him should receive: For the Holy Ghost was not yet given, because that Jesus was not glorified.* Again, We are able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life. And the Apostles frequently laid their Hands on the Disciples, and they received the Holy Ghost. And Paul laid his Hands on certain Disciples, and the Holy Ghost fell on them.

— xvii. 6, 14.
— 18.
Isa. xlv. 3.
Joel ii. 28.
2 Cor. iii. 6
Acts viii. 14,
— 18.
— xix 1, 6.

“ By all which it plainly appears, that though the LORD JESUS is the only Baptizer of Souls, by his own Authority, having all Power in Heaven and Earth from the Father, and in whom all Fulness of the Godhead dwells substantially; yet that the Apostles and living Ministers were, and are Instruments of the Baptism of the Holy Ghost, no Man who believes the Scriptures, and understands them, can doubt, nor support thy Reason for the Continuation of Water Baptism in the Church; which I leave to the Auditory to consider.”

“ THEN said *Andrew Monro*, “Where you mentioned, *Out of his Belly shall flow Rivers of Water*, there is nothing of Baptism mentioned, nor has it any Relation to it.”

“ ’Tis true, said I, the Word Baptism is not mentioned in that Text, but I recite it as a collateral Text, as a Comparison between Water and the Spirit; and that it proceeded from the faithful Ministry in the Act of ministring; and here is the Promise of the Spirit, upon Faith only, without Water Baptism (as any Means of it) to be first administered: But thou art not the Person I have to deal with, thou hast had sufficient already, and mayst have more still.” And then he desired Leave of the other for an Hour, which he consented to; but I perceived it was only to unhinge the Matter in question, and confound the Cause, so that the People might lose the Matter, and nothing be brought to bear, as he had attempted several Times before. Then the *Frenchman* advanced a fresh Argument for Water Baptism only, without the Spirit, in the Text, thus:

“ As this Commandment was to the Apostles of CHRIST, so they either understood it, or they did not understand it: To say they did not understand it, were to make the Commandment of none Effect, by practising another Thing, and omitting the Thing intended: But that they understood Water Baptism to be commanded, is clear from their frequent Practice of it, after the Coming of the Holy Ghost; as I prove by several Instances.

“ 1st, WHEN *Peter* preached the Gospel to the *Jews*, and they enquired what they should do, he advised them to Repentance, and Baptism in the Name of JESUS CHRIST, for the Remission of their Sins, and they should receive the Gift

Acts ii. 38, —
41.
“ of

ANNO 1705. *of the Holy Ghost: For the Promise was to them, and to their Children, and to all that were afar off, even as many as the Lord our God should call; then they that gladly received his Word were baptized.*

Isa. xlv. 3. *“ AGAIN, 2dly, The Eunuch was baptized by Philip, (and here James Bur-*
 Acts viii. 38. *“ tell read the Passage) See, here is Water, what doth hinder me to be baptized?*
“ And Philip said, If thou believest with all thine Heart, thou mayst, &c. and he
“ baptized him. So that you may see two clear Instances of Water Baptism by
“ the Apostles after the Coming of the Holy Ghost; and that Practice shews
“ fully what Baptism was intended in the Text in question.”

I ANSWERED, “ In the first Place, I observe one Thing from these two
 “ Texts, which I desire thee to remember anon, upon the second Part of the
 “ Assumption; that is, that those convinced by *Peter*, and also the Eunuch, were
 “ first to believe and repent, before they were baptized; which Infants are not
 “ capable of.

2dly, THAT the Baptism was not in the Name of the Father, Son, and Ho-
 “ ly Ghost, but in the Name of JESUS CHRIST only; and shews it was no
 “ other but a Continuance of *John’s* Water Baptism, of which they were in
 “ Practice before CHRIST suffered, and before the Command in *Mat. xxviii. 19.*
 “ That it has no Reference to Infants, though the Word *Children* is there: for
 “ all *Israel*, young and old, are called the *Children of Israel*, as one Generation;
 “ the aged as well as Infants, are the Children of their Ancestors: And the Pro-
 “ mise there mentioned has no Relation to Water Baptism, but to the Gift of
 “ the Holy Ghost, promised of GOD by the Prophet *Isaiah* to *Israel*, *I will*
 “ *pour my Spirit upon thy Seed, and my Blessing upon thine Offspring, &c.* And
 “ I deny thy Conclusion barely from the Practice; for the Apostles practised
 “ Circumcision, Vows, Shavings, &c. and were in the Practice (as said) of Wa-
 “ ter Baptism, before this Command was given. The Apostle to the *weak be-*
 “ *came as weak; to all Men all Things, that by all means he might gain some:*
 “ But his Practice in all he did is no Warrant to others to follow him; for he
 “ baptized with Water, and yet confesses fairly he was not sent of CHRIST
 “ to do it: So that neither his Practice, nor that of the other Apostles, is cogent.

“ BUT, to be more plain and full on this Subject, let the Auditory note,
 “ That *John* the Baptist was only sent to the *Jews*; as the LORD himself also
 “ said, *I am not sent but to the lost Sheep of the House of Israel*, (that is, as to
 “ that Administration in the Flesh); for GOD had promised Salvation, by
 “ CHRIST, both to *Jews* and *Gentiles*, but in two different Administrations: To
 “ the *Jews* he saith, *A Virgin shall bring forth a Son*; and this Son was CHRIST
 “ in the Flesh: but to the *Gentiles* he saith, *He shall be a Light to lighten the Gen-*
 “ *tiles, &c.* And as to *John’s* Administration, it was with Water, saying, *They*
 “ *should believe in one to come*; but the Apostles of CHRIST, believing in JESUS
 “ CHRIST, and that he was the true Messiah, baptized with Water in his
 “ Name, and that before the Institution of this spiritual Baptism; for, whilst
 “ *John* was baptizing, *Jesus made more Disciples than John, though he himself*
 “ *baptized not, but his Disciples.*

Mat. iii. 5, 6. “ AND as the *Jews*, who had, generally speaking, received *John’s* Baptism,
 “ believing in one then to come, had rejected him when come, and crucified him
 “ as an Impostor, and incurred that great Guilt of his Blood; so they were again
 “ to receive him and own him, by being baptized in his Name, and so confess GOD’s
 “ Promise fulfilled in sending the Son of the Virgin, before they could receive the
 “ Re-

“ Remission of their great Sins, in rejecting him as they did; and accordingly they
 “ were baptized in his Name, which the Apostles did upon that Foot they bap- ANN O
 “ tized upon in *John’s* Time, and not in the Text in question: For it is not ve- 1705.
 “ ry likely that CHRIST would institute a Baptism after his Resurrection, that
 “ they were in Practice of before his Death. And farther, there is not one In-
 “ stance in all the New Testament, where any Apostle baptized, or command-
 “ ed any to be baptized with Water, in the Name of the Father, Son, and Ho-
 “ ly Ghost; but, where any Water is used, it is only in the Name of JESUS ACTS viii. 16.
 “ CHRIST, and, for the most part, to the *Jews*.

“ FOR, as the *Jews* were to have Remission of Sins by Faith in CHRIST, ISA. vii. 14.
 “ as born of the Virgin, and the Spirit, upon that Faith, is a gradual Manifest- MAT. i. 23.
 “ tation; so the *Gentiles* were to have Remission of Sins by Faith in him, as he
 “ is the *true Light which lighteth every Man who cometh into the World*: So that JOHN i. 9.
 “ Baptism was no Means to them of receiving the Spirit, whatever it might be
 “ to the *Jews*, or *Jewish* Profelytes.

“ AGAIN, you may note, That the Apostle *Paul*, who was sent to the *Gen-*
 “ *tiles* in a particular Manner, denies that Baptism with Water was any Part of
 “ his Commission; for he saith expressly, *Christ sent me not to baptize, but to* 1 Cor. i. 17.
 “ *preach the Gospel*. Now, since this great and first Minister of the *Gentiles* had
 “ no Commission to baptize with Water, we may justly conclude it was not
 “ necessary to that Work; and, if not to our Forefathers, then not to us: And
 “ if he had no Commission, then none could succeed him in a Commission; and
 “ then the Pretences of all to baptize the *Gentiles* is vain.”

James Burtell replied, “ Here you say, that there is no need of Water Bap-
 “ tism among the *Gentiles*: Your two chief Reasons are, *first*, that neither *John*, MAT. xv. 24.
 “ nor CHRIST, were sent (in that Administration) but to the *Jews*; and that ISA. xl. 2, 3.
 “ the Apostles were to succeed in Water Baptism to no others, instancing *Paul’s*
 “ Commission, I prove from *Acts* x. 47. that *Gentiles* were to be baptized with
 “ Water; *Can any Man forbid Water, that these should not be baptized, which*
 “ *have received the Holy Ghost, as well as we*: And *Cornelius* and his House
 “ were *Greeks*, i. e. *Gentiles*.

“ 2dly, As to *St Paul*, that Place imports no more, than that he was not *en-*
 “ *ly* sent to baptize, and not that he had no Power at all from CHRIST; for he
 “ did baptize *Crispus*, *Gaius*, and the Household of *Stephanus*; and we cannot
 “ think he did it of his own Authority, without Commission from CHRIST:
 “ And though he seems here to be positive, that he was not sent to baptize, yet
 “ such a Manner of Speech you may observe in *Gen.* xlv. 8. where *Joseph* said
 “ to his Brethren, it was not they, but the LORD that sent him into *Egypt*;
 “ whereas it is plain they sold him; but they *only* or *chiefly* did it not, for the
 “ LORD was also concerned in it: And so it is here, CHRIST sent not the
 “ Apostle to baptize *only*, or *chiefly*, but also (and more eminently) to preach
 “ the Gospel.”

I REPLIED, “ The Apostle *Peter*, ’tis true, in that Place asks a Question, *Who*
 “ *can forbid Water?* and commands it: But the Text is not express in the Point,
 “ that ever they were baptized, but may imply as well that they were not, as that
 “ they were; for, immediately upon the Command, ’tis said, *they desired him to tarry* ACTS. x. 48.
 “ *with them certain Days*; and that might be to consider whether it was necessary
 “ or not: Besides, the Apostle had been but, in a Manner, instantly, or newly con- — — 28.
 “ vinced himself, concerning the Salvation of the *Gentiles* by CHRIST; and might

ANNO
1705.
Acts xi. 3.

— i 5.

“ not then fully know all that was necessary, or unnecessary for them on that
 “ Behalf, as it is very clear the rest of the Apostles (though as much Apostles by
 “ Commission as *Peter*) did not then think the *Gentiles* were to be so much as
 “ saved, or that he ought to have preached to them, notwithstanding the express
 “ Terms of the Commission, *Go teach all Nations*, &c. by calling him to an
 “ Account about it as a Breach of the Law: and, in all his Relation of the
 “ Matter to them in his Defence, he saith nothing of Water Baptism, but hints
 “ clearly, that till then he had not fully understood CHRIST, when he said,
 “ *Ye shall be baptized with the Holy Ghost not many Days hence*: So that this In-
 “ stance hath no Force in it for Water Baptism to the *Gentiles*. And again, the
 “ Apostles condescending to the Weakness of the *Jews* in several Cases, there
 “ might be something of it here; for there were divers believing with *Peter*, who
 “ all along continuing an Aversion to the *Gentiles*, (even after their Conversion)
 “ might have thought these Converts to be short of them, being not baptized,
 “ and yet not able to see how little it was needful, or how little essential to
 “ Christianity, the great Substance whereof they had already received, viz. the
 “ very Spirit of CHRIST, who is the great Substance of all.

1 Cor. i. 14,
17.

“ As to the Apostle *Paul*'s Commission to baptize, and the Scripture cited
 “ as a parallel Expression, to force it upon him, I take it to be of no Weight
 “ at all; nor is there any Parallel between these two Texts: For, *first*, they are
 “ concerning Things of a quite different Nature; and, *secondly*, each of them
 “ fully explains itself without the Help of the other. In that of *Joseph*, and
 “ his Brethren, it is clear from the Context, that the Thing was of the LORD;
 “ and that they were not only Instruments in the secret Hand of GOD, in bring-
 “ ing his Purpose to pass, but also really guilty of the Evil: And in this other,
 “ respecting *Paul*'s Commission, it is also plain by the Context, (and must be
 “ wrested by this seeming Parallel) that the Apostle had no Command from
 “ CHRIST to baptize; for he, in the *first* Place, recounts the Particulars bap-
 “ tized by him. *2dly*, He thanks GOD that he proceeded no further in that
 “ Practice; which, if it had been any Part of his Commission, or necessary for
 “ them, he would not have done; nay, rather than he would hazard such a
 “ Surmise, that he had baptized in his own Name, he rather left it off: Where-
 “ as, if it had been necessary, or any Part of his Commission, he would not so
 “ much have minded what any would say, as to neglect his Duty in any Mat-
 “ ter of Salvation; for he past through good Report and bad Report in other
 “ Cases. But, *3dly*, The very Text itself is so full, that nothing can be more so;
 “ for it shews both negatively and positively what he was not sent to do, and
 “ what he was sent to do; *Christ sent me not to baptize, but to preach the Gospel*:
 “ And this being so clear, can never be wrested to another Meaning to Men of
 “ Sense; though weak People may be blinded by false Glosses, having rarely
 “ the Purity of the Scriptures, but false Interpretations imposed upon them, as
 “ the Rule of their Faith, Practice, and Manners.

—vii. 1—12.

“ AND as to his doing any Thing without express Authority, we have di-
 “ vers Instances of it from himself, sometimes by Revelation, sometimes by
 “ Dreams, by Vision, by Commandment, and sometimes by Permission; and
 “ that was the Case here: As also in condescension to the Weak, sometimes
 “ it was, *Thus saith the Lord*; and sometimes, *Thus say I*, and not the Lord.
 “ So that what one Man may do prudentially, (in his own Opinion) is no Pre-
 “ cept, or cogent Example to any other, and sometimes not a warrantable Ex-
 “ ample: For though *Paul* baptized by Example of others, and was not con-
 “ demned for it, being well intended; yet those that attempted to cast out De-
 “ vils

“ vils in the Name of CHRIST, and not invested with his Power, were over-
“ come of those evil Spirits.

ANNO
1705.

I ADDED further, my Adversary being almost on Ground, “ That tho’ the
“ Apostles did baptize some, especially of the *Jews*, and it may be some others,
“ in the Beginning of the Gospel Dispensation; yet it does not follow that there
“ was any Necessity for its Continuance: For as CHRIST said, *I have yet many*
“ *Things to say, but you are not able to bear them*; so also the Apostle, *I could not*
“ *write unto you as unto spiritual, but as unto carnal: I have fed you with Milk,*
“ *and not with Meat*; for *hitherto you were not able to bear it, nor are you yet able.*
“ And so soon as the Church was able to bear this Doctrine of Baptism in its Spi-
“ ritualty, the two great Apostles, *Peter* and *Paul*, both explained it unto them.
“ And as for a Time, and under divers Administrations, there had been divers
“ Baptisms, yet at last all centered in one Baptism; for *John* was to decrease,
“ and CHRIST to increase: That which decreases comes to an End, but that
“ which increases never ends: *John* has decreased near 1700 Years, and is come
“ to an End, and CHRIST hath increased as long to some, though the Begin-
“ ning of his Kingdom is not yet known unto many. *Paul*, or the inspired
“ Author of the Epistle to the *Hebrews*, speaks of Baptisms; but to the *Ephesians*
“ he saith, *There is one Lord, one Faith, and one Baptism*; and what that one Bap-
“ tism is, he also informs us in his Epistle to the *Corinthians*, *We are all baptized by*
“ *one Spirit into one Body, the Church; which is his Body, the Fulness of him that fil-*
“ *leth all in all.* Again, *Peter* saith, *’Tis not the putting away the Filth of the Flesh,*
“ *but the Answer of a good Conscience towards God, by the Resurrection (i. e. Reve-*
“ *lation) of Jesus Christ.* Here it is both negatively and positively defined,
“ what it is not, and what it is; *it is not the putting away the Filth of the*
“ *Flesh*, then not Water, which extends no farther, *but the Answer of a good*
“ *Conscience*; which never can be but by the Work of the Holy Ghost de-
“ scending into us, (as my Adversary hath defined the Spirit’s Baptism) and
“ sanctifying our Hearts, working the Work of Regeneration, and a holy
“ Conformity to the Will of GOD, even through that *Power that raised up*
“ *Jesus from the dead, by the Glory of the Father, so also should we walk in New-*
“ *ness of Life*: And this is the inseparable Effects of the one only spiritual and
“ permanent Baptism of the Holy Ghost; in which CHRIST is with his Mi-
“ nisters, unto all that are qualified to receive it, to the End of the World.” I
had Room enough by this Time, and that made me more large; but my An-
tagonist to this made me this unexpected Return:

John xvi. 12.
1 Cor. iii. 1, 2.

John iii. 30.

Heb. vi. 2.
Eph. iv. 5.
1 Cor. xii. 13.
Eph. i. 21.
1 Pet. iii. 21.

“ It is true there is one Baptism, but that Baptism hath two Parts; the one
“ is Water, the other Spirit: for as the Body and Soul make one Man, so Wa-
“ ter and Spirit make one Baptism.”

To this I demanded his Proof out of Scripture, wherever the Spirit and
Water made up one Baptism, or concurred in the Act of baptizing, as the Holy
Ghost, and preaching the Gospel in the Power and Wisdom of the Spirit, had
done.

HE answered, “ That wheresoever *John’s* Baptism was duly administer’d,
“ the Holy Ghost was given at the same Time;” which being so palpable an
Error, I greatly admir’d at this Answer, and return’d,

“ I WILL prove the direct contrary by plain Scripture, (though it is thy Part
“ to make good thy Assertion, if thou canst) viz. *Acts* xix. where the Apostle
“ asked certain Disciples, *whether they had received the Holy Ghost since they be-*
“ *lieved?*

ANNO 1705. *Acts xix. 2, 3.* “ *lived?* And they said, *We have not so much as heard whether there be any Holy Ghost:* And the Apostle replied, *Unto what then were you baptized?* They said only, *Unto John’s Baptism:* So that they had duly received *John’s Baptism, (i. e. Water Baptism)* and were so far from receiving the Holy Ghost at the same Time, that they had not so much as heard whether there was such a Thing in being.

Acts viii. 13, 20, 21. “ AGAIN, *Simon Magus* had Water Baptism duly administered, and yet had neither Part nor Lot in the Holy Ghost.

— ii. 41. *John iv. 39, 40.* *Acts viii. 25.* “ AND also (though it is not necessary to prove a contrary, where no Proof is offered for a Position) I prove, by several Instances, where Water was without the Spirit, and the Spirit without Water; the former in the Case of the three thousand, and in the *Samaritans*; and the latter, in the Case of *Cornelius*.”

MY Adversary being thus at length on Ground, and utterly gravell’d, only repeated his Assertion, “ That as the Body and Soul make up one Man, so the Water and Spirit one Baptism.” Thus, like a Door on the Hinges, he shifted to and again, without proceeding forward one Jot.

UPON which I said, “ Friend, thou art in utter Confusion and Self-contradiction;” and noted to the Auditory, “ That his last Position was against the State of the Question, and his first Assumption: For the Question is, Whether it is Water Baptism only, or the Spirit’s Baptism; and the first he has assumed.”

THEN he twice denied that the Question was so, or that he had so assumed, (not knowing what he had said) till I produced it upon the Table, having kept it in my Hand all the Time; and further noted, “ That the Question, was alternately stated, whether Water only, or Spirit; and *or* being a Disjunctive, it could not be both, but one or the other intended: and therefore his last Assertion was only a fruitless Shift, and did not help him.”

ALL the Reply he made to this was, “ That if I would not receive what he said upon it, he would proceed no further.”

THEN I noted to the People how short he was fallen as to Water Baptism at large; and then put him upon his Proof of the second Part of his Assumption, *viz.* “ That the present Practice of the Church of *England* (sprinkling of Infants, Sign of the Cross, God-fathers, Vows and Promises in their Name) was supported by the Text.”

Mat. xix. 14. TO this he offered little Answer, but began to make away from the Table, through the Crowd, only mentioning that Text, *Suffer little Children to come to me, &c.*

TO this I replied, “ That as in the Text *Mat. xxviii.* the Subjects of Baptism are such as are capable of being taught, and of observing whatever CHRIST had before commanded them; which Children are not: so in this latter Text ’tis plain there is no Reference at all to Baptism of any kind; for the People, having Faith in CHRIST, brought their Children, that he might lay his Hands on them; which he accordingly did, and blessed them; testifying to their Innocence and Purity, saying, *Of such is the Kingdom of Heaven:* And if so, then they need not any Thing to qualify them to enter, nor to take away original Sin, as ye suppose: For though, under the Law, the LORD said, *I* “ *evil?*”

“ will visit the Sins of the Fathers upon the Children ; upon which arose a Pro-
 “ verb in Israel, that the Fathers have eaten sower Grapes, and the Childrens’ Teeth
 “ are set on Edge : that is, the Fathers have sinned, and the Children are pu-
 “ nished for it : Yet, under the Gospel, GOD gives more Grace, and faith, As
 “ I live, saith the Lord, this Proverb shall cease ; he that eateth the sower Grape,
 “ his Teeth shall be set on Edge ; the Soul that sins shall die. Now the Apostle
 “ saith, That where there is no Law, there is no Transgression : Sin was in the
 “ World before the Law, but Sin is not imputed where there is no Law. Little
 “ Children, though they have a Seed of Sin in them, as descending from Adam,
 “ the common Father of all, yet that is not imputed ; because CHRIST is a
 “ Propitiation for the Sins of the whole World : And as many suffer under the
 “ Effects of Adam’s Fall, who never heard of it, so many receive Benefit by
 “ CHRIST that never heard of him : As in Adam all died, so in Christ all are
 “ made alive : And Children being incapable of any Law, are also of Transgres-
 “ sion, and consequently of Sin : so that there is nothing to condemn them ;
 “ for of such is the Kingdom of Heaven.”

ANNO
 1705,
 Ezek. xviii.
 2, — 20.

Rom. iv. 15.

1 John ii. 2.

Mark x. 14.

THIS passed off without any Reply ; and then the *Frenchman* slunk out of the Company ; but, forgetting his Gloves, came back to see for them, and then I asked him if he was going, and he said *Yea* : So we parted friendly, wishing one another’s Welfare ; all the Company being very grave and silent.

DURING this Contest *Andrew Monro* had been very troublesome, at Times, pressing to be heard read some Quotations out of our Adversaries against us ; and the Dispute being over, I asked him, “ Pray thee, Friend *Monro*, what is
 “ this great Matter thou hast been so big with all this Time ? ” (though *Joseph Glaister* had kept him down, so as that he did not much Harm among the People) and presently came many about us to hear ; and he quoted something out of *William Smith*, (I think it was) where he speaks of their imagined God above the Stars, and their carnal CHRIST, &c. Then I looked round upon the People, and smiled ; and, turning to *Andrew Monro*, said, “ Is this the great Matter
 “ thou hast been so full of ? A certain Person (as the Fable hath it) alledging
 “ a Mountain to be pregnant, which was to bring forth on a certain Day, it
 “ occasioned a Multitude to attend and see the Issue : but as they drew near with
 “ great Attention, out came a Moufe from the Side of the Mountain ; and that
 “ was all the Answer to their great Expectations : And this of thine is something
 “ parallel ; (this made the People smile) for the Author is not here denying
 “ GOD to be above the Stars, nor calling CHRIST carnal ; nor do we receive
 “ him in any such blasphemous Sense (not being answerable for Principles that
 “ are not ours, nor for the wrested Sense of other People upon any Passage in
 “ our Books, but for the Sense we have ever, and do take them in ;) for he is
 “ only writing against the carnal Imaginations of some People concerning GOD
 “ and CHRIST : As it is plain, whosoever forms to himself any Idea, or Ima-
 “ gination of GOD, otherwise than he is in himself, that Imagination may be
 “ called very properly his *imaginary God* : And whosoever, in his carnal and un-
 “ regenerate State, shall form any Thing in his Thoughts concerning CHRIST,
 “ and his Body, otherwise than CHRIST and his Body really is, that Formation
 “ is but a carnal Image ; and this is the Sum of what this Author here intends.”
 This seem’d to take with the People, and *Monro* made no Answer : And so, with some friendly Conferences among the People, the Matter ended to our great Satisfaction, and the Good-liking of many, both Friends and others.

THE Method I took with the *Frenchman* in this Dispute was, to let him have his full Time in every Question before I replied, usually asking him if he had

ANNO
1705.

done, before I answered; (though he sometimes interrupted me) and pausing a little between, that neither he, nor any for him, might hereafter say, he was overborne and drowned by Words; which gave some of the less intelligent sort occasion to imagine, that during all his Discourse I had nothing to say, or was pinched for an Answer; but others, of the wiser sort, took it as it was, (that all might be fairly and clearly debated) and were much more satisfied, than if I had broke in with my Answers before he had fully done; and they had the less to say of any unfair Dealing, or that he could have said more, if he had had Liberty from Interruptions, &c.

THE whole Dispute being ended, we kept the Field; and having dined, or rather supped, with Major *Jordan*, who kindly entertained us, we returned that Night over *Nancemond* River, to *Robert Jordan's*; where I staid next Day writing Letters, and some Part of the Dispute.

Chuckatuck.

ON the 12th, being the Fifth of the Week, we were again at *Chuckatuck* Meeting; which was large and well: and the Court-house being in our Way, we called there, and all the Magistrates were kind to us, as well those who had seem'd rough and zealous for their Priests at the Disputes, as those who had shewn us Favour and Countenance; and Major *Jordan* and his Son left the Bench, and walked with us half a Mile, till a Shower of Rain occasioned their Return, parting with us in great Respect: But, as we walked along, he told me, that he had heard since the last Dispute, that we had fifty to one on our Side among the People, and that it was thought most of them were turning Quakers. I told him, I was glad to hear it; but thought I had rather heard they were turned, than turning; for the Cross is too hard for many there, as elsewhere, who are truly convinced, but not obedient, because of the Glory and Friendship of the World: That Night we returned over *Nancemond*, to *Benjamin Small's*, and lodged there.

ON the 13th, in the Morning, I set forward for *Kicquatan*, and went to *Nancemond* Town; and the Boat being upon the River coming down, there came a Gust, which brought up a Storm right a-head, and a great Sea; so that we returned to *Robert Jordan's* that Night. And

ON the 14th, in the Morning, we set forward again, and went off from *Nancemond* Town about Eight. The Wind being still high, and against us, we rowed over the River, and so down under the Lee Shore, and got to a fishing Stake set in the River, where we staid some Hours, not being able to get on Shore for Shoals and Mud: But, whilst we staid, we caught about 20 Crabs; and, at high Water, rowing a little farther up, we got on Shore; and, making a Fire, roasted our Crabs, ate heartily, and drunk of a good Spring near us; and, about six in the Evening, set forward, the Wind a little abating, for *Pig-point*, on the other Side; where, with some Difficulty and Danger, (the Wind being still full high, and meeting with the Ebb in the Channel, there run a mighty Sea) we arrived about Sun-set. It being then near low Water, we were forced all to get out of the Boat, about a Quarter of a Mile from the Shore, by reason of the Shoals, and hale it near the Shore; and then made ourselves a Tent with one of the Sails and some Pine Tops, under the Bank of the River, and laid more Pine Tops under the other Sail, upon the Sand, and a Fire at a Distance on each Side; and there we lay (but I slept little) till about Two in the Morning: Then the Tide making, we took our Boat, the Wind being down, and set forward over the River, about 12 Miles; and, being in the Channel, the Wind freshened as Day broke, and the Waves were high enough, to think ourselves safe; but the

L O R D

LORD preserved us, and we arrived at *George Walker's*, at *Kicquatan*, about Six in the Morning. ANNO 1705.

IT being the First Day of the Week, and no Notice given of any Meeting, we could have none; and so I went to Bed, and rested above two Hours: and, about Eleven, came a Captain, Lieutenant, and Purser, of one of the Men of War riding there for Convoy of a Fleet for *England*; and we entered into Discourse (which they occasioned) about Ministers of CHRIST, and their Maintenance, and about Freedom from Sin in this Life, and other Points, and I read them several Scriptures relating thereto; and they were very civil: and, after we had dined together there, I set forward, after three, and went about 25 Miles that Evening, to our Friend *Anne Airey's*, where I staid several Days: But, before I departed from *George Walker's*, he told me, that the People there were generally displeased with their Priest, *Wallace*, who had been very busy in his Pulpit against us, ever since *Joseph Glaister* had disputed with him, calling us *Deceivers*, *Deceits*, &c. insomuch that one of his Hearers, one Day after Sermon, had taken him to Task about it, telling him, that they went to Church to worship GOD, and hear something that might be for Edification in Matters of Religion, and not a Parcel of Railery against honest People.

ON the 16th I wrote Letters for *England*; and, the Day following, had a Meeting at *Anne Airey's* House; which was not large, but a good Meeting.

ON the 18th, I had a Meeting at *William Trotter's*, about ten Miles over the Neck; which was not large, (the generality of the People being gone down to *Kicquatan* Court, to hear the Trial between the Governor, Plaintiff, and *James Wallace*, the Priest, Defendant, concerning his being found in Bed upon a Woman, sworn against him by one who said he saw the Thing; but the Priest had excused the Matter at the first Trial, by saying, he had only been measuring which of them was longest, and denied the Fact suggested in the Posture;) but the Meeting was open, and the People very still and quiet, and some tender: That Night I returned with *Anne Airey*, and writ the following Answer to *Wallace's* Letter to *George Walker*, concerning *Joseph Glaister*, and Friends in general.

James Wallace,

Warwick River, 18th Fifth Month, 1705.

" I HAVE occasionally seen a Letter of thine, dated *June 28. 1705.* directed, For Mr *George Walker*, the Purport whereof is such, that I find myself concerned to take Notice of it; and do accordingly remit a Copy of it, in Sections, to thy Review and further Consideration, with some short Observations concerning some of them, and my just Demands touching others. Thou begins,

Mr Walker,

" 1st, I DID expect to have heard of this grand Meeting (meaning one of ours thereabouts, at *George Walker's* House) before this Time, when my Affairs called me abroad by a former Appointment.

" 2d, IT is in vain to talk with illiterate Men, where Noise prevails.

" 3d, THE speaking Cocker of *Gloucester* (I know not his Name) has strong Lungs and a Memory; both which are requisite to accompany his Nonsense, and to give an Emphasis to his Words.

" 4th,

ANNO 1705. “ 4th, I DO not design to talk with him ; but I dare him, and all your
“ Friends, to answer, in Writing, plainly and directly to any Argument.

“ 5th, I DESIRE their Answer to Dr *Lancaster's* Queries to the *London*
“ Quakers, anno 1695.

“ 6th, I OFFER to prove from your printed Books, That, 1st, you make
“ yourselves Part of GOD. 2^d, Equal with GOD. 3^d, That you deny the
“ Holy Trinity. 4th, The Humanity of CHRIST. 5th, The Divinity of
“ JESUS. 6th, The Resurrection of the same Body. 7th, That you assert a
“ sinless Perfection. 8th, And a great many more horrid Tenets, too tedious to
“ relate.

“ 7th, IT follows, that Quakers Principles are blasphemous and Antichristi-
“ an ; which I am ready to prove.

“ 8th, I DARE him, or any other, to put any Thing he can say in Writing,
“ that all Men may judge who has the better of it.

“ 9th, THIS I offer, to save my People from the Poison of Quakerism.

“ 10th, I HOPE you will take it well ; if not, I have my Aim, and 'tis the
“ same Thing to your Friend and Soul's Well-wisher,

J. WALLACE.

“ P. S. 11th, I DARE him (the Cöbler) to answer my last Letter to you, if
“ he dare, or can.

“ 12th, I DESIRE you to read this Letter in your Meeting ; and, when
“ you pray, confess your Sins, and give GOD the Glory.

“ ANSWER, 1st, This Excuse may be real ; but I may justly suspect the
“ Sincerity of him that can be the Author of so much Scurrility, false Accusa-
“ tion and Detraction, in so small a Compass.

“ 2^d, THIS guilty Excuse will not mend the Matter, *James*, nor repair the
“ Loss of Reputation sustained in that Undertaking. An illiterate Man, (if he
“ were so) to out-do a Master of seven liberal Sciences, so far renders those Arts,
“ and that sort of Wisdom, (if really acquired) not so absolutely necessary to
“ the Knowledge of divine Things, as some Men have dreamed, and imposed
“ upon the World, under those vain and false Pretences ; but that the Noise of
“ the more intelligent Part of the Auditors of that Dispute, in the Relation of
“ it, has so far prevailed in thy Opponent's Favour, that thou art not like, by
“ this Method, to silence it, is very apparent.

Mat. xiii. 55. “ 3^d, THIS is a scurrilous Detraction ; besides, he is not a Cöbler, *ergo*, not
“ the Cöbler of *Gloucester* : But as our LORD was called the *Carpenter's Son*,
“ in Contempt, or with Detraction, so 'tis the same Spirit that calls his Servants
“ below their Employments, to lessen their Reputations, though it justly reflects
“ upon, and echoes the Meanness of its Author. As to a Memory in divine
“ Things, that is not always, if at all, to be imputed to a Faculty in Nature ;
“ since we have a Promise, that the Spirit of Truth shall bring all Things to
“ our Remembrance ; and *Stephen* had in him a Spirit and Wisdom (that might
“ look like Lungs and Memory to the learned ignorant Rabbies) that all his
“ Enemies

“ Enemies could not withstand, though, through Envy, and by stoning, they
 “ were too hard for his Person. But strong Lungs, Memory, Nonsense, and
 “ Emphasis, in Words jumbled together, is no great Instance of Rhetorick,
 “ nor Indication of Science. O poor Revenge! O self-complaisant Re-
 “ sentment! Thou shouldst not have been angry in being outdone, for thyself began
 “ the Contest.

ANNO
 1705.

“ 4th, THE first Part I readily believe; but to dare us to answer a Non-
 “ entity, is no learned Challenge. 'Tis Time enough to answer in Writing,
 “ when any Principle or Practice we hold, or are found in, is opposed in Wri-
 “ ting, or any Argument advanced that Way against us; which, if thou thinkest
 “ thy wisest Way to undertake, if it meet not with an Answer, then triumph
 “ over our Silence: But now it is too early.

“ 5th, *Lancaster's* Queries ought to be, and, I think, are answered long ago
 “ to *Lancaster* himself, by the *London* Quakers, as thou callest them; and it
 “ would be as endless, as needless, to answer every new Caviller the same Things:
 “ But if thou hast any pertinent Queries of thy own, not stole from *Lancaster*,
 “ or some other Busy-body like him, let us hear them; and, if tending to Edi-
 “ fication, and the Glory of GOD, they may be accordingly considered.

“ 6th, As to the five first Heads, and also the eighth, compriz'd in the sixth
 “ Section, they are injuriously false; and, as such, I return them upon thee, post-
 “ ing thee as an unworthy Slanderer, till thou hast made good thy Charge;
 “ which I know is impossible: And as to the sixth of these eight Heads, if, how
 “ are the dead raised, and with what Bodies do they come, be thy Question,
 “ thou art answered already by the Holy Ghost as thou oughtest; *Thou Fool,*
 “ *thou knowest not that Body which shall be:* But if by this thou means, that we
 “ deny the Resurrection of the Dead, according to Holy Writ, I deny thy
 “ Charge, and return this also with the former. And as to the seventh and
 “ eighth; we do hold a sinless Perfection, and have largely made it appear to
 “ be Orthodox, Apostolick, and Scriptural, as well in several publick Disputes,
 “ in the Face of the Country, (of which thou art not ignorant) as in Doctrine, in
 “ our open Assemblies: And whensoever thy Arguments shall appear in Writing
 “ against that Position, thou mayst expect a full Refutation.

“ 7th, Such as are the Premises, such also is the Conclusion; and a more
 “ absurd and senseless one I never yet beheld. From thy false Charge of Prin-
 “ ciples, and Errors which we do not own nor hold, to conclude us Blaspheme-
 “ rs and Antichrists, is unworthy and base Treatment, as well as a ridiculous
 “ Nonsequitur: But to prove the Charge is thy Task and Difficulty; and I do
 “ hereby provoke thee thereto, and require it of thee, or else thy publick Ac-
 “ knowledgement of this notorious Wrong, and Injustice done us.

“ 8th, AND is the great Boast of *Goliath* at length dwindled to this? We are
 “ dared, in the fourth, to answer an imaginary Argument, and here to put our
 “ Sentiments in Writing: The State of the Matter is changed, and the Oppo-
 “ nent become Respondent. *Joseph Glanville* had so far the better of it in Di-
 “ spute, (if common Fame be not a Liar) and that already so fairly written in the
 “ Understandings and Memories of many, that neither he, nor any on his Behalf,
 “ need to write any more about it: But if it were only Noise, and not also
 “ Truth, Scripture, and Reason, that prevailed at the Conference, then state
 “ all the same Questions fairly and impartially in Writing, advance thy Argu-
 “ ments for such as thou assumest, and thy Scriptures and Reasons against such

ANNO
1705.

“ as thou oppugns; and, so far as they are relative to our Principles or Practices,
“ they shall be duly considered at a proper Season.

“ 9th, DARING, detracting, boasting, and false Charges, thy Method to pre-
“ serve thy People, as thou calls them, (but, if they be GOD’s People and the
“ Queen’s, how are they thine?) from that thou scurrilously and blasphemously
“ calls the Poison of Quakerism? May this have no better Success or Impres-
“ sion than thy late Disputations against it, or thy late Preachments also against
“ us,---- a just Rebuke and open Contempt from some of thy Auditors.

“ 10th, THIS denotes Anger and Disdain, unbecoming thy Profession; but,
“ as Charity begins at home, so should thy good Wishes for thy own Soul be
“ evidenced in better Conduct for the future.

Mat. xii. 33.
34.
James iii. 11.

“ 11th, *The Tree is known by its Fruit. Out of the Abundance of the Heart the*
“ *Mouth speaketh,* (and the Pen also writeth). *The same Fountain sends not*
“ *forth sweet and bitter Waters* at the same Place. This daring, detracting Spi-
“ rit, favours not of the LORD JESUS, nor hath any proud Boaster learned of
“ him: But as to the Letter, it is in my Custody; and, by the superficial View
“ I have taken of some Parts of it, I suspect it of several heterodox Notions,
“ and notorious Errors; which, at my Leisure, I may, through the Grace of
“ GOD, further examine and expose, if, in the mean time, Matters of greater
“ Moment do not interpose and divert me.

“ 12th, OUR Meetings are appointed for better Purposes, for the Worship
“ of the one only true and living GOD, by his Son JESUS CHRIST, in his
“ Holy Spirit, the Edification of his Church and People, the Information of
“ Men, and detecting of Impostors, and not for reading of unchristian Scribbles;
“ nor receive we the scornful Dictates of such with relation to Prayer, but wait
“ for the Spirit of Prayer and Supplication to raise them in our Hearts (and not
“ in our Pockets): But whether we be Sinners, or not, it becomes not any mi-
“ serable Sinner to accuse us further than he is able, upon his own certain Know-
“ ledge; and, if he hath seen any Man sin, let him bear Witness of it: but if
“ he measure another Man’s Stuff by his own Yard, let him beware lest he be
“ found unequal; and remember that the LORD heareth not Sinners, but that
“ Spirit that makes Intercession with Sighs and Groanings that sometimes cannot
“ be uttered: Nor do we, his People, at all regard the scoffing and smiling
“ Suggestions and Insinuations of an inveterate and implacable Adversary, other-
“ wise than justly to rebuke him.

“ THUS I have answered thy Letter, in Terms, I judge, suitable to its Na-
“ ture and End; and, if thou hast any Thing to reply, direct to me at *Phila-*
“ *delphia*, in *Pennsylvania*, whither I am now going.

“ NOW, notwithstanding the Terms of my Answer, extorted by thy Abuses
“ of us in thine, I wish thee a better Understanding in the Things of GOD,
“ and also of our Principles and Religion; and then, I am not so uncharitable
“ but to think, that thou wouldst acknowledge them more consistent with Truth
“ and Righteousness, than hitherto thou hast imagined.

“ LET not the Effects of a Dispute (not very warrantable in itself on thy
“ Part, as to the Time and Place of it, and, by thy own Motion, imposed upon
“ my Friend) make thee so very uneasy, as to seek unjust Revenge on the Re-
“ putations

“putations of the whole, left it return upon thy own Head, so as that thy own
 “be justly ruined in the Conflict, besides the Displeasure of Heaven, which,
 “peradventure, thou mayst incur in the End. Let this last Caution take some
 “Impression in thy Thoughts, from

Thy unknown Friend and Well-wisher,

THO. STORY.

ON the 19th I set forward, and went to *Queen's Creek*, to *Edward Thomas's*; and there lodged.

ON the 20th I had a good Meeting at *James Bates's* House, at *Skimino*; and that Night lodged at his Brother *John's*. Skimino.

ON the 21st, I went about 35 Miles, to *James Howard's*; and the Day following, being the First of the Week, had a Meeting there: There being but few Friends, and many People, and they very dark, and hard, the Meeting was not very open, but ended well, and I was easy; and, that Evening, travelled about 11 Miles, to *Jane Pleasant's*; where I staid that Night, and the next Day; and the Day following had a Meeting there; which was large and well, and I had great Peace; and, returning to *Jane's*, lodged there that Night.

ON the 25th I went to *Charles Fleming's*, and staid there that Night; and the next Day had a Meeting at *Black-Creek*. Black-Creek.

ON the 27th, the Morning being rainy, I set forward, and arrived at the Widow *Elizabeth Wilson's* in the Afternoon; where I staid that Night and the next Day. On the 29th I had a Meeting there, being the First of the Week; which was pretty large, and a good Meeting, considering that there is no settled Meeting in those Parts, for 50 Miles on one Side, and 25 on the other.

ON the 30th, about the sixth Hour in the Morning, I set forward for *Potomack*, and arrived at our Friend *Peter Skinner's*, about Three in the Afternoon, being about 50 Miles; and, that Evening, sent Notice about the Neighbourhood of a Meeting to be there next Day.

ON the 31st we had a Meeting accordingly; which was very large for the Time, and very open, though there are but a few Friends in those Parts, and these but weak. The Meeting being over, I went that Night with Major *Thornton*. Potomack.

ON the 1st of the Sixth Month, I had a Meeting at *Benjamin Berryman's*; where were several Strangers, and a very open Meeting, to the sole Honour of the LORD, who alone is worthy: That Night I returned to Major *Thornton's*, where I was ever kindly entertained.

I WAS set over the great River of *Potomack* next Morning by Major *Thornton's* Servants, in his Boat, himself and *Peter Skinner* accompanying me; but, having no Company on the other Side, nor any to enquire of for some Time, I missed my Way at least above six Miles, a second Time about half a Mile, and a third Time about a Mile. Afterwards, being directed by a Person I met with in a Bye-path, I kept right many Miles alone, till I fell in with a Couple of Papists, a Priest and a Layman, and they directed me to the Ferry at *Patuxent*; where I arrived
in

ANNO
1705.

in the Evening almost faint for want of Water, having found none for many Miles, and extream hot; but there I got a little, and so passed the River, where I was forced to row over, all the People being absent but one; and, in the Landing, my Horse sunk in a Quicksand, so that I had near lost him, his Head being under Water several Times; but, giving a strong Spring, happened to get his Fore-feet on the Gravel, and so got out: That Night I arrived at the Widow *Hutchin's*, where I was well refreshed after so tedious a Journey.

ON the 3d, in the Morning, I went to *Abraham Jones's*; and, in the Evening, to see his Father and Mother, both ill; and so returned and lodged with *Abraham* that Night, and the next. On the 5th, being the First of the Week, I was at their Meeting, about five Miles off, which was a good open Meeting; and that Night returned with *Abraham*, and also visited his Parents.

ON the 6th I set forward to *Samuel Chew's*; and, calling at *Philip Cole's* by the Way, found him, and his Son, and some other Friends there; and, on our Way to his House, gave a Visit to Colonel *William Holland*; and so that Night lodged at *Samuel's*.

ON the 7th I was at the Quarterly Meeting there, which held also the next Day, and were large and good Meetings both Days, through the Goodness of the LORD, who is not a-wanting to his People in all their Assemblies. Colonel *Holland* was there the second Day, and several other Strangers; and, after the latter Meeting, I went forward and lodged with *Samuel Galloway*.

West River. ON the 9th, we had a Meeting at *West-River* Meeting-house; which was not very open, but ended well. That Night I went with Dr *Moore*, where I staid that Night, and the next Day: On the 11th I went to *Patuxent*, accompanied by Dr *Moore*, *Nehemiah Birket*, and several other Friends; and that Night lodged at *Richard Cromwell's*; in whose Convincement I had been instrumental about two Years before.

Patuxent. ON the 13th, being the First of the Week, I was at the Meeting there; which was pretty large, and an open Meeting; and that Night returned to *Richard Cromwell's*.

ON the 14th we went to *William Picket's*, through some Difficulties, the great Rains having raised the Rivers and Brooks, and the next Day had a Meeting there; where there are few Friends, but several friendly, and generally sober and satisfied; and that Evening went to *John Hall's*, where we had kind Entertainment.

ON the 16th, in the Morning, I set forwards, accompanied by *Thomas Preston*, *Nehemiah Fitzsimons*, *Thomas Cromwell*, and *John Harper*, who returned at *Susquahannah* River: That Day I, being alone, went through the Woods, by *Jericho*, and baited at *William Brown's*; and that Night lodged at *Michael Harland's*, about 51 Miles.

Philadelphia. ON the 17th, in the Morning, I set forward from thence, and arrived safe and well at *Philadelphia* that Evening, to the Praise of the great Name of the LORD; who was with me in all my Exercises, in his Mercy and Loving-kindness, and by his holy Arm sustained me in Things too hard for me: To whom be Thanksgiving, through CHRIST JESUS my Saviour, for ever and ever. Amen.

A JOURNAL of my VOYAGE to BARBADOES, and the Western Isles, in the Year 1708-9.

HAVING had a Concern upon my Mind for some Years to visit *Barbadoes*, *Jamaica*, and some other Islands in the *West Indies*, in the Service of Truth; and the LORD having wrought a Willingness in me, and, in the Course of his Providence, made Way through many Difficulties; on the 18th of the Eleventh Month, 1708-9, I sailed from *Philadelphia*, in *Pennsylvania*, about the tenth Hour that Morning, aboard the Sloop, the *Unity of Philadelphia*, Captain *Henry Stephens*, Master; and that Evening, about Seven, we arrived safe at *Newcastle*, through some Quantity of Ice then in the River. It having snowed most of the Day, and a strong Gale, with much Rain in the Evening, we anchored at *Newcastle*; and, the next Morning about Eight, went on Shore, and staid there that Day, to see if the Weather would settle: And, on the 20th, at Eight, we set Sail, and arrived at *Ready-Island* about Twelve; where we anchored, and went on Shore to increase our fresh Provisions.

ON the 21st, being the Sixth of the Week, we set Sail with a small Breeze at North East, about Seven in the Morning; but the Wind being flow, and continuing in that Point, the Master did not think fit to descend into the Bay, but came to an Anchor above *Bumby-hook*; where we went on Shore again to increase our Provisions, and returned on board about Twelve, the Wind about that Time coming North-West in a gentle Breeze; which lulling again, we remained at Anchor till the next Day at Ten; and then came up Captain *Brown* and Captain *Read*, in two other Sloops for *Barbadoes*; and, the Wind being at South-East, we all went on Shore; and, about One in the Afternoon, returned on board, the Wind coming at North-West, but gentle; and, falling away, we remained at Anchor till about Five; and then falling down with the Tide, and a small Wind at North-West, in about an Hour it came up at North a good Breeze, with which, and the Tide, we fell below *Bumby-Hook*; and there anchored about Seven in the Evening.

ON the 23d, being the First Day of the Week, we weighed Anchor about Six in the Morning, the Wind near North, and, with a fresh Gale, entered the Bay; but about the Middle of it, near Twelve, the Wind falling away, we came to an Anchor again, where we remained till the next Morning; and, about Eight, weighed Anchor, the Wind springing a good Gale at North-West. With it we entered the Main; and, continuing several Days, and generally full for us in all its Veerings, by the good Providence of GOD we arrived safe and well at *Barbadoes*, our desired Port, on the 9th of the Twelvth Month: So that we had but about 15 Days Passage from the Capes to the Island; for which I was truly thankful to the LORD, the Over-ruler of all Things.

Barbadoes.

LANDING about the ninth Hour in the Morning, I was welcom'd by my good Friend *Edward Singleton*, who came on board to that End, and invited to the House of our Friend *John Grove*, where I was openly and kindly received; and two Meetings falling of Course that Day in *Bridge-Town*, where we landed, I had the Advantage to be there, to my great Comfort and Satisfaction in the LORD, who was pleased to give me a full Confirmation in myself concerning my Call thither; though he did not appear much by me then, other than in greatly tendering my Spirit before him in Silence, and sending forth an Efflux

Bridge-Town

ANNO of many Tears at several Times, during these two Meetings; for I had but a
1708. Sentence or two to speak in each.

BEING well refreshed every Way, the next Morning arrived our Friend *Samuel Wilkinſon*, who had been at *Penſylvania* from *Ireland*; and another Meeting falling of Courſe, we were there, and had ſome Service, the LORD being pleaſed in ſome Meaſure to concern us to miniſter among them; and Things were well and comfortable, though the Meeting was but ſmall; and of them ſeveral were Strangers.

ON the 13th, being the Firſt Day of the Week, we had another Meeting at *Bridge-Town*; which was larger than before, and a good Meeting, many Strangers being there, and Things well opened.

ON the 15th, being the Third of the Week, we had another Meeting at the Bridge; which was alſo a good Meeting: That Evening, accompanied by our Friends *John Grove*, his Wife, and ſome others, we went into the Country, where we lodged with our Friend *Joſeph Gamble*.

Spring. ON the 16th we had a Meeting at *Spring Meeting-houſe*; where we had ſeveral Strangers, and generally ſatiſfied: After this Meeting, not being aware of the Nature of the Climate, I took Cold, which afterwards proved exerciſing; and, returning to *Joſeph Gamble's*, we lodged there that Night.

Spikes. ON the 17th we dined at our Friend *Francis Gamble's*; and, that Evening, went to *Spikes*, to our Friend *Thomas Jackman's*: but, before we got thither, my Cold increaſed upon me to that Degree, that my Body was fore all over with an aking in my Bones, ſo that it was with ſome Difficulty I reached the Place; and that Night, taking ſome Sage Tea, (having firſt felt a ſecret Work of Truth to overcome the Root and Power of the Diſtemper, to which alone I have great Reaſon to aſcribe my Recovery) I fell into a very great Sweat; which took off much of the Load of the Fever and Cold out of my Fleſh, but left great Pains in my Bones, and reduced me in ſo ſhort a Time to ſo great a Weakneſs, that I could not go next Day to Meeting, though within a little Way of the Place, but continued ſweating for ſeveral Days; which, with ſome cordial Things adminiſter'd by my good Friend *Joſeph Gamble*, who practiſed Phyſick, gradually carried off the Diſtemper, but was not able to attend any Meeting for ſome Time: And finding the Air at *Spikes*, and the Noiſe in Town hurtful, I removed thence, on the Second Day, back to *Francis Gamble's*, three Miles; where I ſtaid till the Fourth Day following, being there taken with a fainting Fit, which I never had known before, but was much comforted after it in the bleſſed Truth; which I have ever found to be the richeſt and beſt Cordial.

ON the 23d, in the Morning, we went back to *Joſeph Gamble's*, (he being deſirous to have me at his Houſe, for the better Conveniency of adminiſtring ſuch Things as might be proper in caſe of Neceſſity) but took the *Spring Meeting* in our Way, where I had ſome few Things to ſay; which, for want of Strength, were faintly delivered, but well accepted.

HERE I ſtaid till the 27th (*Samuel* going to *Bridge-Town*) which being the Firſt Day of the Week, I went again to *Spring Meeting*; where I had ſome Concern, and a little ſtronger than before (for my Strength came ſlowly, though I had been but little ſick in all this Time). That Night I returned to *Joſeph Gamble's*; where I ſtaid till the 2d of the Firſt Month; and then again
went

went to the *Spring* Meeting; where were several Strangers, and an indifferent good Meeting: After which I returned to *Joseph Gamble's*.

ANNO
1708.

ON the 3d, in the Morning, I went to *Francis Gamble's*, where I staid that Night; and the next Day, being the Sixth of the Week, I went three Miles, to a Meeting at *Spikes*; where there were several Strangers, and generally well satisfied; and, after the Meeting for Worship, we held the Monthly Meeting for Business: And all being well ended, I went to *Spikes*, to our Friend *Thomas Jackman's*, where I dined; and thence, that Evening, returned to our Friend *Samuel Richard's* House; where I lodged that Night and the next, and was kindly entertained.

ON the 6th, being the First of the Week, I was at another Meeting at *Spikes's* Town; which was large, and many Things opened for Information, especially to the *Jews*, (some few of them being there) concerning them and the ten Tribes: which Meeting being over, after some Refreshment at *William Derry's* at *Spikes*, I went to the *Bridge*, and took my Lodging, as before, with our Friend *John Grove*; where I had open and courteous Entertainment.

ON the 8th, we had a good Meeting at *Bridge-Town*, several Strangers being there; and so rested till the 10th.

ON the 10th, being the Fifth of the Week, we were there again; and, after another good Meeting, returned to our Quarters; where we staid till the First Day following, having the Company of several Friends, in whose Conversation we had Comfort and Refreshment.

ON the 13th, being the First of the Week, we had another Meeting there at the *Bridge*; which was also large and well, many Things being opened to the States of the People, and generally well satisfied.

ON the 15th we returned towards *Spikes*, accompanied by several Friends; and that Night lodged with our Friend *Samuel Richard*, near *Spikes*.

ON the 16th, being the Fourth of the Week, we were at a Quarterly Meeting near that Town, and had good Service, many Things being opened; and the Meeting ended well.

ON the 17th we were at another Meeting in the same Place, being also a Meeting for Business, and had good Service, Things being open and comfortable: That Evening we returned to *Samuel Richard's*; where we staid till the 18th Afternoon, and then went to *Spikes* to *Thomas Jackman's*; where we tarried till next Morning.

ON the 19th we went nine Miles to our Friend *Olive Peter's* House, near *Champion-Ground*; where we lodged that Night, (having dined in our Way with our Friend *Bridget Piercy*) and had a Meeting the Day following, being the First of the Week, at the Meeting-house at *Pumkin-Hill*; and then returned to *Olive Peter's*. Pumkin-Hill,

ON the 21st, being invited by Colonel *Lambert* to his House, we were there courteously and liberally entertained; and from thence, that Evening, we returned to *Spikes*, to our Friend *Thomas Jackman's*; and next Day were at their Meeting.

ANNO 1708. Meeting, which was large and well; and that Evening lodged with our Friend *Joseph Gamble*, at *Spring*.

1709. ON the 23d, being the Fourth of the Week, we had a Meeting at *Spring*; which was large, and the Truth in good Dominion; and then returned to my Lodging aforesaid, where I rested that Night; and the next Morning, to remove the Remains of my late Illness, took a little Physick, by Advice of my courteous Physician, *Joseph Gamble*; where I staid till the 27th, in the mean time going down to *Black-Rock*, visiting several Friends.

Cliff. ON the 27th, being the First of the Week, we had a Meeting below *Cliff*, at the House of *George Foster*; who, though not a Friend, was very courteous and respectful to us, and we had a pretty large Meeting, most of them being Strangers, and generally civil, and some tender. After Dinner we called at Colonel *John Holder's* (to whose House we had also been invited to Dinner, his Wife being at the Meeting); and, after such courteous Entertainment, as the Circumstances of the Time would admit, I went seven Miles with *John Grove* to his Plantation.

ON the 28th we went to our Friend *Abigail Braithwaite's*, where we lodged that Night; and next Day went a Mile, to *Mercy Evan's*, with whom we staid several Days.

Windward. ON the 30th, being the Fourth of the Week, we had a Meeting at *Windward*; which was poor and low, there being but a few, and Things very flat and dull; yet some pretty well pleased; and that Day returned to the same Lodging.

ON the 31st, accompanied by my Friend *John Grove*, I went to see General *Codrington*, at his House about three Miles off; but, not being at home, we happened to see him at the House of *Mary Walrond*, an ancient Widow, and an Acquaintance of *John Grove's*; where we had called in our Return, and there had some short intervenient Discourse with him; who, though of a mean Aspect, appear'd of a great Mind, and considerable Thought and Learning; and, after some Expectation given him of a Visit at his own House another Time, we parted, and returned that Night to our former Lodging.

ON the First of the Second Month, we had a Meeting at a private House, by the Courtesy of Major *Henry Evans*, and Captain *Palmer*, (in Right and Absence of *Nathaniel Curtis*) which was a larger, and much better Meeting than at the Meeting-house before, most being Strangers, there being few Friends in that Part of the Island; and that Evening we returned to the House of our Friend *Mercy Evans*.

ON the 2d I went, accompanied by my Friend *John Grove*, to have seen the General; but, sending one before to see if he was at home, he happened to be absent; and, meeting the Messenger, we returned to our Friend *Abigail Braithwaite's*, and there dined; and that Evening went again to *Mercy Evan's*.

ON the 3d, being the First of the Week, we had another Meeting at the Meeting-house there; which was larger than before, and a better Meeting, tho' not to full Satisfaction to me, and yet to most: That Evening we went to the House of our Friend *Joshua Gettings*; where we staid till the next Morning.

ON

ON the 4th we went from thence to *Bridge-Town*, to our first Lodging, and next Day were at their Meeting; which was a very open and comfortable Meeting, though small, by reason of want of Notice in Town of our being there; for Friends being but a few, the People seldom come, unless they hear of Strangers.

ANNO
1709.

Bridge-Town.

THAT Evening I went to *Spring*, to *Joseph Gamble's*; and on the 6th we had a very good Meeting there, Notice having been given two Days before; and in the Evening returned to the *Bridge*.

Spring.

ON the 7th we had another Meeting there; which was not large, but good, Truth being over all in Judgment and Mercy.

ON the 10th, being the First of the Week, we had two Meetings there, one in the Forenoon, and the other in the Afternoon; and so staid in Town till the 15th, having been at the Six Weeks Meeting there on the Fourth and Fifth Days of the Week: On the Sixth, in the Evening, we went to *Spring* to *Joseph Gamble's*.

ON the 16th I went to *Spike's*, (alias *Heathcoat's Bay*) and that Night lodged at *William Derry's*.

Spikes.

ON the 17th, being the First of the Week, I went thence to *Pumkin-Hill*, (alias *Champion-Ground*) where we had a hard laborious Meeting; and that Evening returned to *William Derrie's*, at *Spikes*, in great Heaviness, under a Sense of a Spirit of Apostacy and Uncleanness in that Part of the Island, more than I had felt in some other Places.

Pumkin-Hill.

AT *Spikes* I staid till the 19th, and had another Meeting there; which consisting for the most part of such as come to Meetings, the Testimony for that Day, after a long and heavy Time in Silence, went against such as had professed Truth, and were not faithful; but rather secretly encouraged their Children in such Things as the Testimony of Truth is gone forth against in this Generation, in mixed Marriages, in the Glory of the World, and Love of it, and in training unto Arms with such as know not Truth, nor regard its Ways: After the Meeting I went, indifferent easy, to *Joseph Gamble's*; where I lodged that Night.

ON the 20th we had a large Meeting at *Spring*; which was much more open than the other: And Colonel *Richard Parsons* being there, and also his Wife, they invited me, *John Grove*, *Edward Singleton*, and several other Friends, with them to Dinner; where accordingly we went, and were courteously and liberally entertained; and, after a general Invitation to their House on any Occasion that Way, we went in the Evening to *Joseph Gamble's*; and on the 21st went to *John Grove's* Plantation, where we lodged that Night.

ON the 22d we went to the Widow *Abigail Braithwaite's*, visiting in our Way the Widow *Deborah Waldern*, noted for a Person of great Understanding and Experience in Politicks, having been in many Managements on various Occasions; and as her Station and Circumstances in the World had laid such Things in her Way, so I perceived her fit for great Matters, both from her innate Sense and long Experience, being now above sixty; and accordingly reminded her of the great Divisions among the Inhabitants of that Island, and the ill Consequences of them; adding my Request to her to use her Interest and Endeavours for Peace and Reconciliation among themselves (for our Friends are not concerned in it); with all which she seemed well pleased, only seem'd to think me mistaken

ANNO
1709.

ken in her Abilities, as to any Part of such an Undertaking: But, after some further Discourse among us of Persons and Methods for such a Work, we took Leave, and proceeded on our Journey.

FROM the Widow *Braithwaite's* we went that Afternoon to see our Friend *Nathaniel Curtis*, who at that Time was very weak, and not like to recover; and, after some Time with him, returned that Evening to our Friend *Braithwaite's*.

ON the 23d, being the Seventh Day of the Week, we went to make a Visit to Colonel *Fryer*, who entertained us with much Courtesy and Freedom, being open with us upon those Points of Reconciliation before hinted, and of Persons and Methods for it; being himself a civil Person, and a Man of Peace, desiring to contribute his Share, to his utmost Ability; we ourselves having no other Share in it, than only to mention the Thing as we saw Occasion, to move them that Way for their own mutual Peace, and the Benefits accruing by it. This Visit being over, we returned to our Friend *Braithwaite's*; and from thence, in the Evening, repeated our Visit to *Nathaniel Curtis*, with whom we had some Time in Prayer; after which he express'd great Satisfaction, and said, "It is in vain to make Promises to the LORD, considering the Weakness and Frailty of Man; but if it may please the LORD to restore my former Health, I hope to be more circumspect, and spend the Remainder of my Days more to his Glory. He is a merciful GOD, and has been near to help in some Times of great Extremity;" with several such like Expressions, in a very weak and broken Condition of Body and Spirit: and so, after some Expressions of Respect on both Sides, we parted; and that Evening went to the Widow *Mary Evan's* House; where we were kindly received and entertained.

ON the 24th we had a Meeting at the Meeting-house; which was but small, by reason there are very few Friends in these Parts; and being the Time called *Easter*, the People were more particularly curious to be at their own Worship, tho' the Meeting was comfortable, and more open than the former there: And so returning with *Mary Evans*, there we dined; and that Evening went with our Friend *John Grove* to the *Bridge-Town*.

Bridge-Town. ON the 25th we were at the Six Weeks Meeting there; where Friends sign'd me a Certificate, being then inclined to take the first Opportunity for *Antigua*.

ON the 26th I was at their Third Day's Meeting, which was comfortable and well; and there I continued until that Day Week, the 3d Day of the Third Month; being, in the mean time, at their Meeting at the *Bridge* the First Day between; which was large and well.

ON the 3d Day of the Third Month we had a Meeting at the House of the Widow *Susannah Holder*, one great in the World; who received us readily, and entertained us kindly after the Meeting; which was very open and well, and many People there, where Truth was over all. After this Meeting I went to *Joseph Gamble's*, and there lodged that Night.

Spring. ON the 4th I was at the *Spring* Meeting; which was not large nor so open as at some other Times, there being few of the Neighbours there, and several Professors of Truth who had not been faithful; so that the Testimony of Truth went by way of Judgment, and yet it was a good Meeting to the Right-minded.

ON the 5th I returned from thence to *Joseph Gamble's*, and there lodged; and, next Day, to his Father *Francis Gamble's*, where I tarried that Night.

ANNO
1709.

ON the 6th I was at the Meeting at *Spikes*, which was likewise a little hard by the above Reason; and the Monthly Meeting being held afterwards, I was at that also; and, after it was over, went to the Town; where, before we alighted from our Horses, we heard of a Packet Boat come into *Bridge-Town* that Morning: So that after we had eat and refreshed ourselves, we went thither to *John Grove's*, and there lodged that Night, and the next Day I took my Passage in the said Packet Boat.

ON the 8th, being the First of the Week, I was at the *Bridge* Meeting; which was large and well, many Friends being desirous to see me before my Departure; and a great many of the World's People, who had frequented the Meetings during my Time there, were at that Meeting; where the blessed Truth was over all; and we parted in the Love and Good-will of it, I believe, on all Sides.

AFTER the Afternoon Meeting, came one *Gordon*, a *Scotsman*, (a Minister of the Church of *England*, and of considerable Regard among them) to make me a Visit; who, as he came not for Contention or Dispute, was accordingly civilly received, and courteously entertained at my Lodging, by us all; and, in due Time, departed respectfully: But one *James Burtell*, a *Frenchman*, of the same Profession, with whom I had formerly had a Dispute in *Virginia*, being come into this Island, having been discarded for some nameless Deeds in *Virginia*, and now taught a *French* School instead of a religious Society, had reported, that I had formerly, in *Virginia*, favoured the Popish Doctrine rather than the Protestant; which I being advertised of, took some Notice of it, though few, I believe, who knew me, gave any Credit to it: To some he also reported me to be a Jesuit; and that he would take his Oath he had seen me in *France*; though I never had been there.

Edward Singleton, a Friend, taking with him *George Knight*, went and enquired of this *Burtell*, Whether he had reported as aforesaid? The first he could not well deny, but the latter altogether. Then they asked him, If he would give me a Meeting about it? But he went from them in a Fret, saying, "He had nothing to say to me:" And, after they had reproved him for the Injury, they left his House; and, being on the Second Day of the Week, and in haste to make ready to go on board, I had not Time to pursue the Matter any further that Way; but, for the clearing of Truth, run over the following Narrative, and left it under my Hand, to obviate any further Calumny in my Absence.

Barbadoes.

"FORASMUCHAS one *James Burtell*, a *Frenchman*, hath reported in this Island, that he hath heard me, sometime heretofore in *Virginia*, either in Conference, or doctrinally, maintain certain Popish Tenets; and rather justify the Papists than Protestants in some Things, especially in Transubstantiation: Or something to this Effect he hath reported; and that he will give his Oath upon it; (for so he had said with relation to the first Charge.)

"Now, for clearing of the blessed Truth I profess, the Honour thereof being smote at through my Reputation, by this injurious Reporter and Calumniator, I think necessary to leave this impartial Narrative of the Occasion and Thing, to the Satisfaction, I hope, of all sober Persons concerned, viz.

"THIS

ANNO
1709.

“ THIS *James Burtell*, some Years since, as a Minister of the Church of
“ *England*, had a Place, and officiated under that Notion, in or near *Elizabeth-*
“ *Town*, in *Virginia*; and I going into those Parts, from my known Residence
“ in *Philadelphia*, in *Pensylvania*, to visit my Friends in their publick Places of
“ Worship, this *James Burtell*, accompanied with several others of his Notion,
“ came to one of our Meetings, (as I remember, at the House of *Daniel Sand-*
“ *burn*, in *Derafco-Neck*, near *Chuckatuck*) and, after the Meeting, made some
“ Objections; which, I thought, had been fully answered, and my Doctrines sup-
“ ported, and confirmed by the Authority of Truth and the Holy Scriptures,
“ both at that Time, and also at two publick Disputes and Conferences held
“ afterwards, the one in Colonel *Bridges’s* Hall, and the other at Major *Jordan’s*
“ in that Country.

“ As to the particular Point of Transubstantiation, the Thing was thus: In
“ the Course of my Ministry at *Daniel Sandburn’s*, I laid down, That the Word
“ of Truth, the Grace of GOD, being come upon all Men through CHRIST,
“ this is the best and safest Teacher; which being one in all Men, Ages, and
“ Nations, taught the same Things to all, in the various Dispensations of it;
“ and they that are now taught by it, speak the same Things, and are as one
“ Body and one Mind: Whereas, on the contrary, the learned and wise Men
“ of this World, following their own Wisdom, and not the Spirit of Truth and
“ Wisdom from GOD, had greatly erred, both from the holy Example and
“ Doctrine of CHRIST and his Apostles; and being greatly divided among
“ themselves, about certain intricate Opinions, they had been too much the Oc-
“ casion of the Division of the People who followed them therein: So that the
“ present Professors of the Christian Religion look rather like a confused *Babel*
“ than the Body or Church of CHRIST.

“ THE Pope, and his Followers, hold *Transubstantiation*; that is, the sub-
“ stantial Conversion of the Bread, or Wafer, in their Sacrament, after the Words
“ of Consecration, into the Body and Blood of CHRIST, the very same that
“ was crucified; and that nothing remains but only the Accidents of Bread, that
“ is, the bare Appearance of it; and that he that eats it, eats the whole CHRIST.

“ *Martin Luther* held *Consubstantiation*; that is, that after the Words of Con-
“ secration, there was in their sacramental Bread the whole Body of CHRIST,
“ and also the Bread, both Accidents and Substance; which, asserting two di-
“ stinct corporeal Substances, under the Accidents of one, at the same Time
“ and Place, was as unintelligible, and as irreconcilable to Truth, Reason, and
“ Sense, as the Doctrine of Transubstantiation.

“ *John Calvin*, and his Followers, held, That CHRIST was not in the
“ Sacrament, either Transubstantially or Consubstantially, and yet was *sacramen-*
“ *tally present* there; which being a Position importing little in itself without
“ Explanation, and that often done so as only to heap one Absurdity upon ano-
“ ther, has had little other Effect with many, than to heighten the Confusi-
“ on, &c.

“ With several other Errors and false Doctrines, then and there by me de-
“ tected and overthrown.

“ MY thus naming Transubstantiation and Consubstantiation together, gave
“ *James Burtell* occasion to accuse me, and say, That I blamed the Protestants
“ as

“ as much as the Papists, especially the Church of *England*, who generally fol-
 “ lowed *Luther*.

ANNO
 1709.

“ I REPLIED, No; I was not speaking of the Church of *England*; but
 “ since he had blamed me for denying Consubstantiation, he must hold the con-
 “ trary Opinion to mine, and consequently be for Consubstantiation, and then
 “ not orthodox, even according to the Church of *England*, of which he pretend-
 “ ed to be a Minister: for though *Luther* once held that Opinion, and the
 “ Church of *England* had followed him in some Things, yet never in Consub-
 “ stantiation, that I had heard of; and even *Luther* himself at last retracted it as
 “ an Error.

“ SINCE then *James Burtell*, as a Minister of the Church of *England*, char-
 “ ged me with Error in rejecting Consubstantiation, he must, at the same Time,
 “ as such, hold Consubstantiation; or else why blames he me for denying it, if
 “ himself does so likewise? If he does hold Consubstantiation, (which his bla-
 “ ming me for denying it does import) then he condemns the Church of *En-*
 “ *gland* therein, who also deny it: So that in this Particular he cannot be an
 “ orthodox Minister of that Church.

“ AND as he was formerly an Incumbent of a Church in *Virginia*, and has
 “ lately, in *Barbadoes*, betaken himself to a much lower Employment, (teaching
 “ the *French* Tongue) it may justly occasion the curious to enquire, Whether
 “ he has been degraded there? and whether for such Errors, or what other Rea-
 “ sons? But though I have a shrewd Conjecture of the Truth of the Matter in
 “ my own Thought, shall say little of it upon this Occasion, unless he will per-
 “ sist in his injurious Accusations against me; and then I shall think myself at
 “ liberty, in my just Vindication, to procure Certificates from *Virginia* of the
 “ Cause of his departing that Country; which I believe will make his Reports
 “ have little Credit, if, in the mean time, his Deportment here do not render it
 “ needless by a like Conduct *, to bar and obstruct any new Reputation or Cre-
 “ dit he might otherwise acquire. That the Substance of this is true, witness my
 “ Hand in *Bridge-Town*, in *Barbadoes*, the 7th of the Third Month, 1709.

THO. STORY.

THIS being finished, accompanied with many Friends, I went on board the
Resolution Packet-boat, *Robert Hales*, Master, that Evening about Nine.

ON the 10th, about Two in the Morning, we set Sail for *Antigua*; and on
 the 11th, towards Night, saw a Vessel, with all her Sails down, lying bye under
 the Wake of the Sun; which hid her from us till we were within about four
 Miles of her. We suspected her to be a Privateer by her Posture, and the Cap-
 tain ordered all to be made ready for Defence; having 12 Guns, 30 Men, and
 suitable Ammunition. They knew I would not be active in such Defence, but
 desired me to keep with the Doctor, and make him what Help I could, if any
 should be wounded; which I was very free to have done: But, retiring inward,
 I saw no Fear, though I said nothing to them; only was chearful, my Trust
 being in the LORD, and not in Arms. That Night I rested very well; and, in
 the Morning, we had left our Adversary, and saw him no more.

ON the 12th, in the Afternoon, we saw *Antigua*, and in the Evening came *Antigua*,
 + 5 T near

* He is said to have offered too great Familiarities with some Females that came to learn of him.

ANNO
1709.

near the Coast; but seeing a Vessel put out from behind a Point of Land, and set out to Sea in our Road, about two Leagues to Leeward; and, after some Time, return the same Way, and go behind the same Point, and stay some Time, and then come out again, and return a second Time; we became suspicious of her, and so lay bye that Night; and in the Morning, with a fresh Breeze, set Sail for the Bay at *John's-Town*: But as we were running along the Shore, we spied another Vessel set out from it in our Way; which the Captain suspecting to be a Privateer, the same we had seen thereabouts in the Evening, he ordered all to be made ready: Accordingly they loaded their Guns (such as had been unladen) and small Arms, and brought up their Cutlasses; and the Command was to fire briskly like Men; and if the Enemy should attempt to board him, then clap them close under the Waist of the Vessel, and cut it out with them like Men of Courage; for he did not think to betake himself to close Quarters.

IN this Posture they continued some Time, till they discovered the Vessel more plainly, which then appeared only a Shallop belonging to the Island, which we were all very well pleased with; and, continuing our Course, we arrived in the Bay about Ten in the Morning.

OUR Friend *William Haige* met me on the Wharf, and from thence conducted me to his House; where I staid till the 15th, being the First Day of the Week, and then had a Meeting in Town; which was indifferent large and good, the blessed Truth being in good Dominion, and the People very sober.

ON the 16th I went into the Country to see our ancient Friend *Jonas Langford*, being now above 80 Years of Age, and without natural Sight; but otherwise hearty: He met me at the Door in the Porch, and, as I took him by the Hand, he looked upward and said, (taking off his Hat, in reverence to that Name he was about to take in his Mouth) "Blessed be the LORD, who gives unto the
"Righteous the Desire of his Soul:" And so, without any more Words between us for some Time, keeping me by the Hand, we sat down together in the Hall; and, after some Time in Silence, we discoursed of such Things, and Affairs of Truth as then occurred; and, being freely received, and openly entertained both by him and his Wife, there I remained till the Fourth Day following, being, in the mean time, visited by several Friends.

John's-Town.

ON the 18th, being the Fourth of the Week, I went to *John's-Town*, where the Meeting fell in course: It was not large, nor very open; yet many Things opened clearly, and the Meeting ended indifferent well: After which I returned to *William Haige's*; and from thence that Evening to *Jonas Langford's*, where I staid till the 20th; and the Meeting falling there in course, was at it; which was very small, but open and well.

CONTINUING here till the 22d, being the First of the Week, and the Meeting being there again of course, it was larger than before; and the Blessing of the LORD was plentifully among us, to the Praise of his holy Name, who is worthy for ever.

ON the 23d I went to *John's-Town*, and lodged that Night at *William Haige's*; and the next Morning went to see General *Park*, then Governor in Chief of the *Caribbee Islands*; who was very respectful and free with me on several Heads. The Packet Boat being then in, and being free in my Mind, I took my Passage

in her for *Jamaica*; but tarrying till the 25th, about Six in the Evening, we then set Sail for *Montserrat*; where we arrived next Morning about Seven, having had a Meeting with Friends at *Antigua* the Day before we sail'd thence. ANN O
1709.
Montserrat.

AT *Montserrat* we arrived well, and there tarried till the 28th, in the Morning, and thence set Sail for *Nevis*; where, with a strong Gale, we arrived half an Hour after Eight the same Morning. Here I went ashore; and, meeting with *James Boydon*, he invited me to his Lodging in Town, for I knew no Inhabitant; where I was kindly entertained at the House of *John Horn*, a Merchant there; who, though not a Friend, yet was very respectful. After Dinner we went to see some hot Springs near the Town; which are so hot that we could not hold our Hands in the Water, nor scarce put them in without scalding; and the Sand where the Water issued was scarce to be touched, it being so hot, and yet the Water pleasant to drink, when a little cool'd. *Nevis.*

HERE I tarried all Night; and the next Morning, being the First Day of the Week, we went into the Country, about eight Miles off, the worst Way for Stones that ever I rode, to the House of *Mary Wilson*, an honest Friend; where, in a Meeting of about eight or nine Persons, (for since the *French* Invasion of that Place few Friends are left in the Island) the LORD was pleased to give us a comfortable Season of his Love together, to our great Refreshment.

AFTER the Meeting, having dined, we returned to Town, (*Plymouth*) and that Evening went on board; and, on the 30th, in the Morning, set Sail for *St Christophers*: but in our Passage a strong Gale sprung up, with much Rain, at South, (a very unusual Thing in those Parts at that Time of the Year) by which we came up with our intended Port; but the Harbour being open, and the Wind standing right in, the Captain did not think proper to come to an Anchor, but sent off the Mail by his Long Boat, and so stood off to Sea all that Day and Night, and the next Day till near Six in the Evening. About that Time came up a Sloop as from *Nevis*, which behaved so that we took her for a *French* Privateer, standing right after, and endeavouring to weather us: Upon which our Captain turn'd about the Ship, to gain the Weather-gage; and by that Time he came within our Shot, and the Captain fired; but the other neither striking, nor giving any other Signs of Friendship and Submission, our Captain fired again (tho' the first came not near) and came very near his Quarter; upon which he lowered, and sheered off, and so we parted: But the next Morning he returned, and we found it was a Privateer Sloop belonging to that Island, with a few Hands, which stood out for fear of a Storm, the Wind being so high that several Vessels had been staved the Day before in that Road.

AFTER this Brush we came to an Anchor in the Road, where we rid that Night; and the next Day, (being the 1st of the Fourth Month) about Six in the Evening, set Sail for *Jamaica*; where we arrived safe about half an Hour after Four in the Evening, on the 8th following, having made the Land of *Hispaniola*, about *St Domingo*, on the 5th, and the Eastward of *Jamaica* on the 7th in the Evening. *Jamaica.*

BEING come to an Anchor, I took the Names of the Officers, viz. *William Smith*, Captain; *William Button*, First Mate; *John Reynolds*, Second Mate; *Thomas Weale*, Doctor; *Joseph Smith*, Gunner; *William Brown*, Steward; *James Tudman*, a Banker's Son in *Lombardstreet*, *London*, and *Edward Slaney*, a Merchant's Son in the same Place, Passengers.

ANNO
1709.

SOON after our Arrival came on board our Friend *John Ward*, and with him I went on Shore, and lodged at his House that Night; and the next Morning, the 9th, viewed the Town and Forts; where I saw great Effects of the dreadful Earthquake still remaining, though the People were gradually filling up divers deep Places with Stones, in order to raise new Buildings; most of the Ground being already built upon what was left by the Earthquake in that Point. The Earthquake here was such as has scarce been paralleled in any Age or Country; and was followed by a dreadful Fire, which scarce left a House in all the Town unconsumed; but left the Stocks, Pillory, and Ducking-stool entire, as if the Destroyer had been ordered to leave them, as Instruments of Justice, for the future Punishment of the miserable Inhabitants; which the Orderer of all Things foresaw they would deserve, notwithstanding his Judgments: For such are their wicked Expressions, their Oaths, Blasphemies, Profanations of the Holy Name of Almighty GOD, their Curses, Damnings, Sinkings, and rude Expressions in all their Conversation, even amongst both Sexes, that sober Men, who never heard them, would hardly believe, if it were told them, that human Nature were capable of so great Degeneracy; in so much that it looks as if, when sunk into the Earth, they had been baptized in Hell, into the very Nature and Language of it; whose Expressions I will not defile my Pen to repeat, though dipped in bitter Gall: and yet I believe the Day of GOD's Mercy is not quite over to some among them. O that they might see it, in the remaining Time of it, to their great Redemption!

THIS View finished, I went on board *Charles Wager*, Rear-Admiral of the Blue, of whom there have been great Accounts in the publick Prints, and of his great Atchievements in martial marine Affairs: My Business was only a civil Visit; where I was courteously received, he being a Person of a calm, sedate Temper, naturally courteous, and no way elevated. As he is a Man of War, we discoursed on that Subject; and, as I am a Man of Peace, we conversed religiously and not martially; he for the Punishment of Privateers and Pyrates, as Dogs, Wolves, Lyons, Bears, and Tygers, and Invaders and Breakers of the Peace, and Robbers; but I was rather for saving the Life, that poor Sinners might have Time to repent, and be saved: though what pass'd between us, was with the greatest Civility and Temper; the Meekness of Christianity being more apparent in his Deportment, than any martial Harshness. Having staid so long as I thought suited our Circumstances on both Sides at that Time, and received Invitations from him to further Acquaintance, I returned on Shore; and that Afternoon went, by Water, up to *Kingston*; and was entertained kindly there by our Friend *Stephen Web*, with whom I took up my Quarters.

ON the 10th we had a Meeting there at *Stephen Web's* House; which was very small and poor, there being but three or four Friends in Town.

ON the 12th, being the First Day of the Week, we had another Meeting at the same Place; which was a little larger and better; though at that Time I was under some Indisposition of Body, which appeared much more after the Meeting, being griped, laxative, and feverish; but was better the next Day.

ON the 13th I went to *Anne Pennock's*, where I was that Night, and the next Day had a Meeting there; where were several People, and most of the Friends of *Kingston* and those Parts, and Truth came over all: But being very weak after the Meeting, I went up Stairs to lie down on a Bed to rest; and falling into a Slumber, there came up several wild young Men with *Anne Pennock's* Grandson, (and Heir to her great Estate) and fell to play at Chefs; so that I could

ANNO
1709.

could not rest for them: And this she seemed to countenance, though she had profess'd Truth many Years, and suffered for it; and not in this only, but also in several other Practices, far from what she professed, though she had had the Education of him, who was still under Age. Being thus disturbed, I went to *Spanish-Town*, about twelve Miles; where, though very weak, I got safe in the Evening, and that Night lodged with *John Griffiths*, who went with me from *Anne Pennock's*; and in the Morning made a Visit to the Governor, *Thomas Handa-side*; who was respectful beyond Expectation.

ON the 15th I went to *Jesse Noble's*, in the same Town, who usually entertains Friends there; and, on the 16th, was at their Week-day's Meeting at *Spanish-Town*; where we had a pretty hard Meeting, there being at it about eight Persons in all.

THE 19th, being the First Day of the Week, I was at another Meeting there; which was no larger than the former, and a poor Meeting every way. On the 20th I returned to *Kingston*, accompanied by *John Griffiths*, to *Stephen Web's*.

ON the 22d we had a Meeting at the House of Captain *Hewit*, at *Port-Royal*; who, though not of our Communion, readily gave up his House (as he had writ in his Letter) to the Service of GOD: For, being at his Plantation, a Friend writ to him about it; and he ordered his Cousin, a Friend, who looked after the House, to make Preparation for the Meeting; which being done, the Meeting was pretty large, and very well, the LORD opening Things clear, and People were generally satisfied, and some much pleased, as they signified afterwards. The Meeting being over, my Company and I dined at the Captain's House, by his Request; and that Evening returned to *Kingston*.

ON the 24th we had another Meeting at *Kingston*; which was very small, but indifferent well: but none but such as make some Profession of Truth being there, it was harder than the other Meeting.

ON the 26th, being the First Day of the Week, we had another Meeting at the same House at *Port-Royal*; which was much larger than before, and many Things clearly opened; and the People (though one of the rudest and most wicked Places I know of in *America*) very sober, attentive, and affected, and some of them pretty much reached: And, leaving Things to a pretty general Satisfaction, to the Honour of the LORD, the Author of every good Word and Work, I returned with several Friends to *Kingston*; where I lodged that Night.

ON the 27th, in the Evening, expecting to go on board, in order for my Voyage to *Pensylvania*, I went again down to *Port-Royal*; and, putting my Provisions in, returned that Night to *Kingston*.

EARLY the next Morning I went down again, and the Vessel (*viz.* the *Happy Return*, a Sloop, *Jonathan Dickinson*, Owner, and *James Wilkinson*, Master) being put out to Sea, and lying bye for the Owner and Master, then on Shore, I went on board, about Seven in the Morning; and they, with *Mary Dickinson*, soon after coming on board, we sailed about Nine, with the *Kingston* Man of War, and five Sail more, to which, with this Vessel, he was appointed Convoy, being all under Sail at some Distance.

THE Wind coming fresh a Sea Breeze, we kept nearer the Shore than the rest; and, making better Way, the next Morning we got up as far as the

ANN'D
1709. *Yellows*; and, in the Afternoon, reached *Port-Morant*; where we put in to water: And the Winds increasing, and Weather turning bad, we tarried there for the rest, two of which coming in with the Port near Night, put out to Sea again, as we thought, to look for the Convoy and Company, being all to Lee-ward; but saw no more of any of them whilst we remained in that Port, only we heard of some of them seen off there on the 1st of the Fifth Month, as we lay at Anchor, by some of the Inhabitants.

HAVING stored the Vessel with Wood and Water, and the Weather growing better, on the 3d of the Fifth Month, about Six in the Evening, we weighed Anchor again, and set Sail towards the East End of the Island of *Jamaica*, in order for the Windward Passage, having heard no further of the rest at that Time.

ON the 6th, at Break of Day, we were in Sight of the Westernmost Parts of *Hispaniola*; and, having a small Breeze, we spied two Sail right a-head; which at first we took to be two *Bristol* Vessels, that came out with us, plying to Windward; but, after some Time, perceiving they came down upon us, we were ready to form other Conjectures in our own Favour; but at last finding them still pursue us in all our various Courses, we then feared an Enemy, which gave us some Disturbance, in which I endeavoured to be retired in my Mind, and was inwardly concerned; but not so much as I thought I should be, if a real Enemy, having had the open Countenance of the LORD in some good Measure, at our last setting Sail, and much comforted in his Presence the Day before this happened: At length they coming nearer and nearer, some of our Company called to Mind two Privateers, fitted from *Jamaica*, cruising in those Seas, and concluded that these were they; but still under Fears. When we saw we could not escape them, we put forth *English* Colours, and so had they: but it being so common for Men of their Employ to deceive each other that Way, we could give no Trust to fair Colours on either Side: When they came almost within Shot, we lay bye, and shorten'd our Sail, and then they feared a warm Reception; but to try us a little farther, they let fly one Shot, which flew over our Stern: Upon which, concluding before who they were, we gave a further Signal that we did not oppose them: upon which they came up and hail'd us; and so the Matter ended to our Satisfaction, though they were disappointed of another expected Prey: For it was one of these Privateers from *Jamaica*, who had taken a rich *French* Merchant Ship, with 12 Guns, and about 26 Men, two Days before; and the Captain coming on board gave us an Account of the Channel to the East of *Cuba*, in our Road; and that there were several of the Enemy's Privateers cruising, but none of any great Force; and advised us how to steer, in greater Probability to escape them: So that the Thing at last ended to our Advantage in some Degree.

AFTER they departed, we were becalm'd in Sight of *Hispaniola*, and a small Island to the Westward; but in the Evening made a little Way with a small Breeze, and so proceeded on our Voyage.

ON the 12th, in the Evening, with a fresh Gale, we turned the Eastermost Point of *Cuba*, and stood our Course all that Night, and the next Evening came near certain visible Sands, called the *Hog-sties*; and, being among several Islands, shorten'd our Sail that Night; and, in the Morning, so soon as we could see about, found ourselves on the South Side of *Long-Island*, and near the Shore; though we did not think it had been that, for we aim'd at *Crooked-Island*, further to the East; but, by reason of the Currents, were insensibly drove thither.

BUT

ANNO
1709.

BUT this was not the worst; for soon after we spied a Sail to the Windward; and, after a small Time, perceived it came down upon us, and stood the same Way. We were a while in doubt and suspense what kind of Vessel she was, but, in a few Hours, were convinced to our great Exercise and Damage; for, coming within Gun-shot, we saw his *French* Pendant, and soon after he fired one of his Guns to summon us.

OUR Captain being of fighting Principles, and his Men likewise, hoisted the *English* Ensign, and returned his Salute, (having two Guns only mounted, tho' ten on board in the Hold) but no Loss happen'd on either Side. They quickly perceived how the Matter stood with us, that we were not capable of any great Resistance; and therefore quickly advanced within the Reach of small Arms, and gave us one Volley: and the Master having only two small Arms on board, and but about ten fighting Men, soon yielded to her; who was but a small Sloop, with four small Guns, about 30 Men, and commanded by Captain *Lewey*, a *Frenchman*, and fitted out from *Martinico*.

WE being, by God's Permission, fallen into their Hands, the Captain sent on board his Lieutenant, one Captain *Cornelius*, a *Dane*, as he said; who, speaking good *English*, told us not to fear, for we should fare no worse than he; so that they did no personal Harm to any of us, but were very kind all along as we sailed to *Port-a-pee*, on the North Side of *Hispaniola*; where we arrived on the 17th in the Evening, and came to an Anchor.

OUR Captors, in the Time we were sailing, sung several *Ave Marias*, and were very devout and very merry, and mighty importunate with us to discover what we had but little of, *viz.* Money; for I had but about Two-pence on board, being two *French* Pieces we call *Black Dogs*, and there was not much more among the rest of the Passengers: However, having a Chest of Provisions, and a small Box with some Linen, they still had a Jealousy that I had more; but were civil in their Carriage all this Time.

ON the 18th the Officers came on board, *viz.* *Le Sieur Danzel*, the Judge, ----- *Dannize*, *Procurator pro Rege*, or the Kings Attorney, and *De la Grand-maison*, *Greffier*, or the Secretary, as they term'd them; and, having a little *Latin* among us, we made a Shift to understand one another, so as no Body else knew what we said. They examined me what Goods, &c. were on board, of which being ignorant, made my Answer short and easy: Upon the whole, they all seemed to be sorry, though Subjects of *France*, that we had fallen into the Hands of so mean Persons as these Privateers.

BEFORE they departed on Shore, they seal'd down the Hatches, lest any of the Goods should be embezzled, and so the Admiral of *France* be defrauded of his Right.

THE next Day the Captain that took us went in a Boat towards Cape *Francois*, to speak with some of their Owners concerning the Prize; but still having a Jealousy that I had Money, he ordered me to be searched, but found only my Silver Spoon, my Watch being gone before; so that I saved only two Shirts, and some little small Linen, and what Cloaths I had on; which were but mean, being provided on purpose for my Voyage: However they were otherwise kind; and the Man that searched me desired my Forgiveness, since he did it by Command,

ANNO
1709.

mand, not Inclination ; and some of them said they would not have done it on any Account.

ON the 19th we were sent for on Shore by the Officers aforesaid, and very kindly treated by them ; but *Jonathan Dickinson* and I were under great Exercise in Spirit, not yet seeing the particular Cause ; which afterwards appeared to be this :

IT seems the Laws of *France* require an Oath of the Owners and Masters of Vessels in such Cases, the better to discover the Value of Vessels and Things ; which they administer by holding up their Hands, then imprecating God to their Loss of their Part in him, in case of Falshood, but true Answer to make to every Question.

THE Master, being no Friend, was sworn, (there being a Man among themselves understanding *Englisch*, by whom they acted) and they examined him strictly ; and, when they had finished with him, proposed it next to *Jonathan Dickinson*, but he refused ; which was a great Surprise upon them, and some of them began to be a little heated and zealous : Then I told them in *Latin*, “ That we were
“ a People differing from all Protestants in several Points of Religion ; and that
“ we never swore, neither in Judicature nor Conversation : That we had suffered
“ great Hardships in former Times in *England* for refusing to swear ; and
“ many of us had died in Prison for that Cause : That King *James* had given
“ us some more Favour than any before him ; and that King *William* in his
“ Time had pass’d an Act of Parliament in our Favour, in the Case of Oaths ;
“ and that I believed King *James* (to whom we were well known) had given
“ the King of *France* an Account of us in that Particular, when in his Court, in
“ time of his Exile.”

THEY replied, “ It was a difficult Case, their Law being very express in the
“ King’s Books ;” and looked into a printed Book often on this Occasion. My Spirit being under great Exercise all this Time, (especially whilst they were thus striving with *Jonathan Dickinson*, who stood firm against Swearing) at last I found great Ease and Comfort in that holy, blessed and over-ruling Truth, whose Testimony we were thus called to bear against so great a Power as the *French*, then an Enemy, and we their Prisoners ; and very soon after they took his Testimony, without swearing, or any other *Asseveration*, save only a bare and sober Relation, by Promise only to answer truly.

AFTER they had begun their Examination of him, the Comfort of our blessed LORD, whose Presence and Shield was with us, so increased in my Heart, that my Spirit was broken in a Consideration of his Goodness and Faithfulness to us, though I had a full Recompence for all I had suffered : And, some Tears running down as I sat by, one of them observed it ; and, being in a Surprise and Admiration of it, they enquired the Reason by the Interpreter ; but I made them a Sign of Silence, which they all took, and were still a short Time, and then proceeded in their Examination. Then I told them, when that was over, I would relate the Cause of those Tears.

THE Examination being over, which was done both with all Gentleness and Strictness, then they enquired the Cause of my Brokenness ; to which I answered :

“ THAT though it had pleased GOD to permit us to fall into the Hands of
“ these Men, and bring us under so great a Power, under many Dangers ; yet,
“ per-

“ perceiving he had been pleased to inspire them with so much Gentleness and Favour towards us, my Spirit was so broken as they observed, in humble Thankfulness to the LORD, who was thus kind to us in a Time so needful; and for their Favour we were likewise grateful:” All which they heard with great Attention, and bowed themselves, when they understood it, with Gravity, and a serene and gracious Aspect.

ANNO

1709.

THINGS thus ended to our great Ease and Comfort in this Point, they took us with them to Dinner in Town; where they were kind beyond common Friendship, in all Manner of Freedom and kind Expressions; so that, save the Loss of Goods and Time, our Confinement did not seem so grievous as might well have been expected. They often wish’d that Peace might be proclaim’d while we were with them; and one of them, *viz.* Judge Danzell, had Jonathan Dickinson, his Wife and Family, to his House, about three Miles off; where they were kindly entertained. However, we went on board again after this Time, they giving us Leave to be on Shore, or on board as we pleased, saying, it should cost us nothing either Way: But the Vessel unloading here, I went on board on the 21st; and, the next Morning, coming on Shore in the Boat with some of the Goods, our Captain’s Boy was coming along also; but some of the Privateer’s Men suspecting him of some Money belonging to some of our Men, left in the Vessel, and could not be found, stopp’d him; and, in his going back over the Waist of the Sloop, they saw the Money tied up in his Pocket. This drew a Suspicion on me also; so that as soon as I came on Shore, they ordered me to be searched in a Room on the Shore, before the Secretary; but they finding no Money, nor any Thing of theirs, nor any Thing valuable, they seem’d a little ashamed of their Treatment, though a little of that goes far with them; but the Officers seem’d troubled: And then I said to one of them a little cheerfully, *Nec habeo, nec careo, nec curo, si panem & aquam tum satis habeo.* He answered, *Panem habebis, & cibum, & potum;* and so recommended me to the House where we had several Times dined together before, and then told the Privateer’s Men what I said; upon which they look’d a little down upon it: and so I departed to the House, where I found some of Jonathan’s Family. It was the House of one *Beauchamp*, whose Wife had been taken by some *English* Privateers into *Jamaica*, and, having been well used, did not forget that, nor her former Affliction.

ON the 22d, in the Afternoon, *Le Pere Dantricke Jesueta Missionarius de Servans Ecclesiam Parochialem Porto Paris*, (so they gave his Name and Stile, being of the Family of the Duke of *Lorrain*) came to the Inn where I was. This Jesuit and I had some Discourse in *Latin*; in which, though I had been long out of Use of it, and his Dialect and mine much differing, we made a Shift to understand one another pretty well; and he, being a Master of the Language, was a Help to both.

I HAVING a *Latin* Bible, (Old and New Testament) by *Beza*, and an *English* Concordance, (for I had my Books and Papers given me by the Privateer’s Men) I quoted several Passages to him out of both; shewing CHRIST to be the true Light that was promised as such, as the Object of Faith, in the first Place, to the *Gentiles*, and then as a Sacrifice for their Sins: That though it was the same CHRIST offered to the *Jews*, yet under another Administration, *viz.* as born of the Virgin *Mary*, according to GOD’s Promise to them; and that this is the true Light which lighteth every Man that cometh into the World: All which he could not deny.

John i. ix.

ANNO
1709.

AFTER this he began with their common Notions about *Peter*, quoting *Mat. xvi. 18.* where CHRIST says, *Thou art Peter, and upon this Rock will I build my Church, &c.* “That *Peter*, being the Head of the Church, the Popes
“ of *Rome* had succeeded him until this Day, and were, in his Place, CHRIST’S
“ Vicars here on Earth, and ought to be regarded accordingly in all Things.”

Mat. xvi. 13,
— 18.

To this I replied, “’Tis true that our blessed LORD, taking occasion to
“ ask his Disciples, *Whom do Men say that I the Son of Man am?* some said one
“ Thing, and some another, but *Peter* said, *Thou art Christ the Son of the living*
“ *God*; upon which CHRIST replied, *Simon, Son of Jona, Flesh and Blood hath*
“ *not revealed this unto thee, but the Spirit of my Father: Thou art Peter, (i. e.*
“ *a Rock) and upon this Rock I will build my Church, and the Gates of Hell shall*
“ *not prevail against it.* In all which I do not understand that CHRIST pro-
“ mised to build his Church on *Peter*; but on the Spirit, Power, and Wisdom
“ of the Father, which opened and revealed that great and necessary Truth to
“ *Peter*: For though his Name signifies a Stone, or Rock, outwardly, yet such
“ a Rock is too weak to bear so great a Weight as the Church of CHRIST;
“ but the Power of the Father being almighty, his Spirit all-quickenings, and
“ Wisdom all-sufficient, *the Gates of Hell*, that is, the Wisdom, Council, and
“ Power of Hell, (for here he alludes to the Kings, Elders, and People of the
“ *Jews*, who often held their politick and warlike Councils in the Gates of their
“ Cities) *shall not prevail*; but the Council, Wisdom, and Power of GOD.
“ And CHRIST himself, being the Wisdom, Power, and Word of GOD, the
“ elect and precious Stone, the Head of the Corner, and binding Stone of all
“ the Building, the Apostle *Paul* does accordingly ascribe to him the Headship,
“ only, and calls him expressly the Foundation, *viz. He is given to be Head over*
“ *all Things to the Church*: And another Foundation can no Man lay than that
“ *which is already laid, which is Jesus Christ*: But, continued I, if it had been
“ true that *Peter* had been that Rock, Head, and Foundation of the Church, as
“ we see he is not, how did they prove that the Popes of *Rome* had succeeded
“ him in that Station? And who was *Peter*’s Successor, when there were two
“ Popes in *Rome* at one Time, both pretending to be *Peter*’s Successors?” This
Question I found was not grateful; and, consisting of two Parts, he answered
only to the latter, and that by another Question, *viz.* “When King *James* and
“ King *William* became Competitors about the Crown of *England*, how did the
“ People know which was in the Right?” To this I replied, “*Nullum simile*
“ *currit quatuor*: That though I understood his Intent and Drift by this Que-
“ stion, yet there was no Parallel; for this was wholly an human Affair, and
“ Men usually, in such Cases, follow the Dictates of human Understanding, con-
“ sulting chiefly their own Safety and natural Interest: but, in Matters of Reli-
“ gion and divine Things, it is quite otherwise; for good and truly religious
“ Men, following the Example of CHRIST and his Saints, sacrifice all to the
“ Cause of Religion, though contrary to Sense and human Reasoning; therein
“ following the Revelation, Dictates, and Openings of the holy Spirit; which
“ is never wanting to the True and Faithful in all such great Cases, as the
“ Head and Foundation of the Church of CHRIST, and his Successors; which
“ are only they who follow CHRIST in a holy, innocent Life.” All this the
good old Man (for so I thought he was) heard with great Patience, and without
any Shew of Anger; but made no Reply to the Matter, only saying it was near
Mass-time, and he must attend, and that we might have some further Discourse
another Time; but I saw him no more, tho’ we tarried long enough there for it,
if he had desired it: And, for my part, as I had come off pretty safe, after all
this Plainness, (for I had no Fear of him) I had nothing in my Mind to seek
after

Eph. i. 22.

1 Cor. iii. 11.

after him; though I had several Discourses with many others, who had also a little *Latin*; and all ended peaceably, these Things being generally new to them.

ANNO
1709.

IN my Discourse with the Jesuit, and frequently with others, when I brought Scriptures home upon them, and against their Sentiments, or for ours, they told me, “ This Bible of yours is not truly rendered from the original Languages; “ there are many Omissions and undue Versions in it.” Then I desired one of theirs to compare them; but could not have one among them all: For tho’ they said, that Persons of any Account among them might read the Scriptures, being only prohibited to the ignorant and mean sort, yet none of them could say they had any Scripture, but generally referred me to the Father, *viz.* the Jesuit, for one; except once, that one of them had a New Testament in *Latin*, in which I could not observe any Difference from mine; though he was averse to compare them, having had it, as I suppose, from the Jesuit.

Jonathan Dickinson and his Family, as has been said, being entertained by Judge *Danzell*, I remained at the Inn, at ----- *Beauchamp*’s; where I had good Entertainment, and always dined with the Officers aforementioned, who were very open and free in all civil Deportment and Discourse, being there every Day about condemning the Prize, and settling that Affair.

ON the 23d, being the Seventh Day of the Week, came Colonel *Lawrens*, who was Governor of the Fort here, and of all the Precincts; and, at Table, taking Notice of me, enquired more particularly after me and my Circumstances, and then gave me an Invitation to his House, about two Miles off; which I accepted: He ordered me a Horse next Morning for that Purpose when he came to Town to Mass.

THAT Day, being the First of the Week, (as we were told by several of their own People, both in *Latin* and *English*, there being several that spoke *English* among the Privateer’s Crew) the above Jesuit made us, our Principles, and Deportment, the whole Subject of his Sermon; and said, “ That we were “ an innocent, religious People, differing in many Points, both of Doctrine and “ Practice, from all other Protestants, and seemed to have a right Faith in “ CHRIST; only we seem’d too diffident concerning the Saints, our Duty to “ them, the Church’s Power, and the like: But, in the End, exhorted his People “ to keep firm in their own Religion; and as this People were thus cast among “ them, to show their Christianity and Respect to them:” And so they generally did, more than could have been expected; and several of them said, though too lightly, “ The Quaker Preacher had converted their Minister.”

IN the Evening I went with the Governor to his House, where I was very liberally and courteously entertained by him, and all his Family; who were free with me every way, behaving not as to a Stranger, but a Friend. He told me, that since that Port, with the Fort and Precincts, had been taken by the *English* and *Spaniards*, under the Conduct of Admiral *Benbo*, they had never recovered it, but most People lived very poor: That tho’ they made a little Sugar and Molasses, it was so mean it would hardly sell; and, being altogether confined to the *French* Merchants, they had but very little for it, only a little Cloathing, &c. and that at very dear Rates, and had nothing to make Money, which was very scarce: But their Indico, which was very good, did them some more Help; yet, confined to *France* in that also, from whom they had some Flour, but generally musty, and now and then a Prize with Flour, Beef, Pork, &c. but that most of their fresh Provisions were wild Hogs, and Beef from the Island of *Tortuga*, (or *Turtles*) about
three

ANNO 1709. three Leagues from that Port. He was pleas'd with the Relation I gave him of *Pensylvania*, its Settlement, Name, People, Situation, and way of living; often wishing for Peace, that he might come and see it, hoping there might be Trade between us.

HIS wishing there might be Peace, occasioned a Discourse between us about War, and the Cause of it; wherein I shew'd him, that as CHRIST is the Prince of Righteousness and Peace, so his Kingdom differs from the Kingdoms of Men, being no worldly Kingdom; and as he had commanded his Followers to love their Enemies, and thereby taken from them all Cause of Fighting, so he also said, *My Kingdom is not of this World; for if my Kingdom were of this World, then would my Servants fight; but my Kingdom is not from hence.* And that the Apostle also said, *From whence come Wars and Fightings among you? Come they not from hence, even of your Lusts that war in your Members?* To the Truth of all this he assented, but replied, "That it was not they that desired the War, for they were generally much hurt by it, but the King; and that as GOD had set a King over them, they were bound in Conscience to obey him; who was answerable for all the Evil, if any, and not they: so that they ought to give active and passive Obedience to all his Commands, whatever they were." I then instanced *Shadrach, Meshach, and Abednego*; who, tho' in Office under the King, and loyal in their Duty, as Officers in the Civil State, would not obey the King in any Thing contrary to GOD. Then he said, "That was a Heathen King, and commanded Idolatry; but theirs a Christian, and gives only Christian Commands; so ought to be obeyed."

I REPLIED, "That so far as his Commands were Christian, they ought to be obeyed; but we see he has commanded many Things, which many of his Subjects, not thinking consistent with their Duty to CHRIST, had disobeyed, to the Loss and Sacrifice of many of their Lives, and others were fled, and many thousands of them in the Queen of *Great Britain's* Dominions, to the great depopulating and weakening of his Kingdom."

ALL this he bore without any Appearance of Resentment; and, in the End, own'd, that Liberty of Conscience is no unreasonable Thing; but seem'd still to be tenacious of their Way of Passive Obedience and Non-resistance; which remind'd me of the State and Tendency of Doctrines and Affairs in *England*, in a *quondam* Reign. He shew'd me after this the Confession of *Augustine*, and the Imitation of CHRIST, in *Latin* and *French*; in which I observ'd many good Sayings.

HE was so free one Day as to shew me his Commission, which was under the King of *France's* own Hand, and Great Seal, thus directed, *Commission de Colonel de Milice, au Port de Paix, Pour le Sieur du Laurens*; and the Body of the Commission began as ours in *England* commonly do: The King signs not at the Top as ours commonly do, but at the Foot of the last Line, about the Middle of the Parchment, and, towards the Left Hand, the Secretary of *France* signs, and the Seal, (which was less than that of *Pensylvania*) with yellow Wax, was fix'd at the lowest Corner, to the Right, with a Piece of the same Parchment being slit into the Corner, and so left entire with the rest.

HERE I tarried till the 28th, being the Fifth Day of the Week, usually coming once a Day to Town with him; and he several Times told me I was not a Prisoner, but a free Man; in the mean time lending me Linen. till my own small Remnant

ANNO
1709.

Remnant (for I had but two Shirts, and a little small Linen) was washed; which was done very neatly: But the Vessel intending to sail from hence to *Port Francois*, on the 29th, I went on board on the 28th, in the Evening; and, on the 29th, being the Sixth of the Week, we set Sail, and turn'd it up against the Wind, to the Head of the Isle of *Tortuga*, where we were almost run upon the great Rocks with a fresh Gale; but, escaping that Danger, we soon after espied a Sail right a-head, but far distant. The Privateer's Crew, being willing to hold what they had, did not think fit to see what he was, but presently bore down right before the Wind; and so, in a few Hours, arrived at Anchor again at *Port Paix*, and there we tarried three Days: But they would not suffer us to go on Shore again; which I suppose was only to save Charges, for they were so kind, that we lived as well, or better than they; and they and we were as friendly as if no ungrateful Things had past amongst us, the only Quarrel being our Goods, which having possess'd themselves of, they had no Enmity against us; and we had so much Grace from GOD, as to be able to forgive them, and Power among them in the Truth, as to reprove them for swearing and ill Words, and to argue with them, and even against their present ill Employment. Several of them would move their Hats, and thank me for my Admonitions; and *Augustine Cornelius*, the Lieutenant, (who was by Nation a *Dane*, as he said, and spoke good *English*, having been formerly kidnapped, when a Boy, into *Virginia*) would sometimes seriously say, that if he got safe home to *Martinico* this Time, he would take up another Way of Living; but, at other Times, he would talk wildly, and off: However, I had much Discourse with him on various Occasions, and he seldom could resist the Principles of Truth when opened to him: and many Places of Scripture we examined on these Occasions; but sometimes, when it came close, then he would say our Bible and theirs differed, which Notion, I perceive, is fatal to many of them, being all Roman Catholics: However, I offered (as I had often done to the Officers) to write them a whole Scheme of Doctrine, according to our Principles, if they would procure me their own Bible; but could not have one: and I found, that what Pains soever I might take that Way, it was all liable to this Perversion, *viz.* It is not according to our Bible. However, I drew up some Heads about the Light; that CHRIST is that Light; that he lightens all Men, and is the same Word that was made, or assumed Flesh, &c. which the Secretary, who understood *Latin*, casting his Eye upon, desired me to permit him to read it, promising to return it; but he did not, and I saw it no more.

ON the First of the Six Month, being the Second of the Week, we set Sail again for *Cape Francois*, near Night; and, the next Morning, were up with the Head of *Tortuga*, and so stood along till about Three in the Afternoon, when we espied another Sail; upon which we immediately tacked, and stood again for *Port Paix*: but, in about half an Hour's Time, they perceiving it only to be a Canoe, they retacked, and stood for the Cape; where they arrived next Morning, being in all 14 Leagues: But, soon after the Sun appeared in the Horizon, we saw another Sail coming right down upon us before the Wind; and though we were within half a League of the Town, they were in much Concern, fearing an *English* Privateer; and this Place was more dangerous than all before, the Entrance into the Haven being very critical, by reason of the Shoals on each Side; so that their Concern increased, by how much the Vessel approached, they having a Sea Breeze, which brought them in, and we a Land Breeze, which kept us out; upon which we fired three Guns successively for a Pilot, but none came; at last the Lieutenant of our Vessel, being bolder than the Captain, ventured in: and so we came safe to an Anchor before the Town about Nine in the Morning.

Cape Francois

ANNO
1709.

AT *Cape Francois* we found some Difficulty in getting on Shore; which we did not till the next Day, they still thinking I had Gold about me; and the Lieutenant informing me of the People's Conjectures, I told him very freely, That it was unreasonable to keep us on board under that Apprehension: For as they had search'd me twice before, and I had been on Shore so long at the other Port, it was not fair to trouble me any more; but that as I had told them the Truth before, rather than be detained on board, they might search me once more: but they did not; and soon after let us go on Shore.

THE Town is generally built of split Cabbage Trees, or Palms; it lies along the Coast behind the Cape; has a dry Situation; is of an oblong Square; the Ends of the Streets to the Sea, and others running across, after the Manner of *Philadelphia*. There were several Jesuits there, but I had no Discourse with any of them.

THE Place is not healthy, by reason of their brackish Water, which generally has a laxative Operation upon the Inhabitants, and in a few Days I was taken ill of a violent Fever; which, in one Night's Time, caused a Question in my Mind, whether I might survive it? But we finding out a Widow's House, of *Irish* Parents, called *Margaret Connel*, formerly taken off *Crab-Island*, she gave me the best Entertainment she could; and it pleased the LORD to restore me to my Health very quickly: But not having any Means to clear myself of the Effects of it in my Blood, it was of ill Consequence to me after this.

BUT though we were not made Prisoners at any Time, but at Liberty to go where we pleased, their Forts excepted, yet we did not find the Inhabitants of this Port so courteous as the former: For here we were left to shift for ourselves, our Liberty excusing their Allowance; though some of them, who had been Prisoners with the *English*, were affable.

WE found some Protestants, but *incognito*, among them; and some, who could speak a little *English*, would curse the Jesuits, saying, "We were free till these Devils came among us; but now we are taxed and spoiled to support them in Idleness and Luxury." There is one great Man there, who has ingrossed all the Meat and killing of Cattle in Town, and none may do it besides; so that Meat is scarce, and very mean, they not ordering it aright. The Governor and Fathers (so they term their Priests) must be first served, then the other great ones, and the rest in order; and, if any fast, it is the Poor; though, in such forced Fasts, their Prayers are Anathemas against them that force their Fast: And as with Meat, so with Fish on all their mock Fast Days, which are many, the Poor come last, and often fast in good earnest, not of Choice, but Necessity. One Day they fired many Guns, and seemed to hold some great Solemnity, and a high Day of Worship and Shews. We asked the Occasion, and some of them said the Queen of *England* was dead, and it was a Day of Thanksgiving. I told them I should be sorry to hear it; but if so, they did not need yet to rejoice, since the Power of *England* would not die with her: But an old *English* Woman told us the Truth, *viz.* That the Chief Governor's Wife had died some Time before, and Orders were come, with a Sum of Money, to pray her out of Purgatory: but, said the old Woman, (being of a fierce Temper, and of their own Religion) "She was a wicked proud Woman, and never came into Purgatory, but went straight to Hell; and every one of these Guns do but thump her the deeper into it: For all their Prayers signify nothing, she is damned for ever." This had a harsh Relish, and we said little to it.

ONE Day one of the Jesuits, in his Pontificals, with Bells, Crofs, and such Formalities, passing along with many others, one of our Company asking what they meant? was answered, That there was a Man in Town very sick, and the Father was going to administer GOD unto him; (he meant the consecrated Bread they call the *Sacrament*) and whilst the Priest prayed within, the People prayed, or seemed to pray, in the Street, kneeling.

ANNO
1709.

As we had occasion to pass the Streets, the People often viewed us with great Seriousness, and seldom derided us. I never saw any seem to do it but once, as I was passing along, two young Men coming out at a Door as I went by, moved their Hats; and I not answering them in the like kind, (though I let them know I took notice of their intended Civility) some on the other Side smiled, and told them I was a Quaker; then they observed me more intently as I went along, and some of them were not without a real Respect. I often had occasion to pass by the Place of the Jesuits; but they never seem'd to take any Notice.

WE had little Money, and fared but poorly; and yet had no Want. I often retired alone into a deep Valley, a Mile off the Town; where there were several Springs and Pools of Water, which I mixed with the Juice of fresh Limes, there growing, and so drank it, and eat some wild Fruits I found there; and, as often as I had occasion, washed my Linen; which Necessity had taught me (though unused) to do indifferently well: One Day, buying a little Loaf of Bread, intending to eat it there, it proved very bad, and lay upon my Stomach, though I ate but little of it; so that I was not so well whilst there as I had been before.

WE staid in this Port about 45 Days, and were in a great Strait what to do; for it is rare to find any Occasion of Passage, or Correspondence, to any other Place, save *Old France*, or *Martinico*: The first was not our Way; and, besides, 'tis rare any Occasion happens directly thither: so that we were forced to solicit a Passage in the same Vessel we were taken in, where we had already been fully weary of so very unfuitable Conversation; and it was not without some Difficulty we obtained it for Pay.

FROM hence we sailed on the 17th of the Seventh Month; but they being all Commanders, and none to obey, when we were some Way off at Sea, on the 19th, we returned near the same Port for more fresh Water, and next Morning sailed again: But, reckoning their Passage before-hand to be only about two Weeks, they proceeded accordingly; but when we were far from all Land, and much Time spent, having had small Winds, we were at last becalmed for about ten Days together; and our fresh Provisions being near spent, and no Prospect of proceeding on our Voyage, or of any Relief, we came to Allowance of Water, which was a Quart in 24 Hours; which, not being good at first, was now muddy and stinking, and sometimes we found Worms in it.

THIS was afflicting to all, especially to *Mary Dickinson* and me, for she was deliver'd of a Daughter at the Cape three Days before we sailed, and I was taken ill of a violent Flux, sometimes bloody, and the Piles to a great Degree, soon after I came on board; by which, and want of suitable Accommodations, I was reduced to a weaker Condition than at any Time since I can remember: But when they saw how ill I was, the Captain (one *Pickato*, of *Martinico*, then commanding) allowed me a Sufficiency of Claret and Rusk, so long as he could spare it, and what Water I had occasion for, without Limitation; which I sometimes mix'd

ANNO mix'd with a little four Oat-meal, and sometimes infused Orange-peel, and so
1709. drank it.

WE had *Caffaver* Bread and *Irish* Beef sufficient on board, and had no want of such Provision; but salt Meat being against my Distempers, and too strong for my weak Condition, my Diet was mostly that Bread and stinking Water: Besides, my lying in the Hold among the scabbed Crew of Blacks and Whites, in a mixed and nasty Company of rude and blaspheming Wretches, where we could not sit upright, and close as a Stove in that hot Climate, was no small Aggravation of my Illness. And besides, I was forced by my Distemper to rise five or six Times commonly in the Night, and sometimes in the Rain, and go upon the Deck in the Night Air, out of that Stove; so that at last I grew so weak I was not able to do it, but lay upon the Deck, in the open Air, and often wet with Rain, Dye, and the Spue of the Waves; and at last my Legs swelled so big, that the Skin would scarcely hold, with divers aggravating Circumstances I forbear to add: Which had been far too hard for all my own Strength, if I had not been upheld and supported by the never-failing Arm of the LORD; who never left me wholly to myself in all my Afflictions, and in whose blessed Visitations my Soul rejoiced in remembrance of some of my nearest and dearest Friends; who, by this Time had looked long for us, and were ready to give us over for lost; and yet, through the Grace of GOD, I was fully resigned to his blessed Will, in dying or suffering, in Death or Life.

AT length it pleased GOD to give us a fair Wind, also a little to abate my Distempers, and we fell in between *Antigua* and *Montserrat*, with the *French* Island *Guardalupe* right a-head; and there they put in for fresh Water, and other Refreshments. On coming to an Anchor, the Governor of the Island heard of us, and sent us word, that there was a Flag of Truce, belonging to *Antigua*, then at *Martinico*, which he expected at *Guardalupe* in a few Days, and advised us to come on Shore and stay for the Flag; and so we did, being extream glad and surprized at this unexpected Deliverance, expecting little more here than a Belly-full of fresh Water.

FROM the Shore we went to an Inn, I leaning on two of our Men, the Captain and another, not being able to walk alone; and staid about a Week before the Flag came, and we were much refreshed, the People being kind.

THE Flag being come, commanded by Captain *Birmingham*, we made known our Condition to him, and he was very kind, giving us considerable Credit with the *French* for our Passages and Expences; and, on the 26th of the Eighth Month, we set Sail for *Antigua*, by way of *Montserrat*; and, on the 29th, near Night, arrived safe in the Harbour. That Evening, being a little cheered in my Spirits to meet with some Friends, and again returned among our own Nation, I went to *Jonas Langford's*; where I was kindly and openly received and entertained, and nothing omitted in order to my Recovery, being much over-run by this Time with a scorbutick Humour over my Body, especially my Legs; from which both my good Friend *Jonas* and his Wife took great Pains to recover me, and with good Success; though I got not fully clear for some Time after.

* A JOURNAL from PENNSYLVANIA to
BARBADOES, &c. in the Year 1714.

ON the 3d of the Second Month, 1714, taking Leave of some of my most particular Friends and Acquaintance, under a suitable Concern on all Sides, I set Sail from *Philadelphia*, in the *Hope Galley*, *John Richmond*, Commander, and that Night arrived at *Newcastle upon Delaware*; and next Day, being the First of the Week, was at a Meeting there; where it pleased my great LORD and Master to favour me with his good Presence, and the Consolation of it; which I received as a Testimony and Confirmation, that the LORD was pleased with that Undertaking; and, spending the remaining Part of the Day with several Friends and Acquaintance, both from *Philadelphia* and of that Place, the next Morning we fell down to *Elfenburgh*, and went on Shore for some fresh Provisions; and, being Wind-bound, were at a Marriage there on the 7th; and, on the 10th, fell down to *Lewis*; where, the Winds being contrary, and bad Weather, we staid till the 15th, about Two in the Morning; and then set Sail in order for *Barbadoes*.

Newcastle
upon Dela-
ware.

THE Winds standing southerly, and about the Tropick of *Cancer*, becalmed some Days, it was the 15th of the Third Month before we saw the Island of *Barbadoes*, and that Evening landed at the *Bridge*, our desired Haven; where I met with a kind Reception from my Friends, and some others of the Inhabitants there, and took my Lodgings at my dear Friend *John Grove's*; where I had been so kindly entertained in my former Visit to that Island.

Barbadoes.

ON the 16th, being the First of the Week, I was at the Meeting in that Town; where divers sorts of People appeared, and some *Jews*, and all were generally sober; and Things well and comfortable.

Bridge.

ON the 18th I was at another Meeting there; where were many of the Inhabitants, and I found rather an Increase of the Testimony of Truth; and Things were plain and well, Truth being over the Minds of the Auditory in a general Way, and several broken and comforted.

ON the 20th, being the Fifth of the Week, I was at the Monthly Meeting at the *Bridge*; which was open and well, and my Certificates were read there.

ON the 23d, the First of the Week, I was again at the *Bridge*. The Meeting was large, and some *Jews* there; and Things clear and well, the LORD's Power and Presence being with us.

ON the 25th I was at the same Place, and several of the Inhabitants at the Meeting; which was open, and some broken and tendered by the divine Power of Truth. That Evening, accompanied by our Friend *John Grove*, and others, (*John Oxley* not being yet returned for *Pensylvania*, was there also) I went up to the *Spring* Meeting-house, and the next Day was at the Meeting there; which was

Spring.

5 Z

but

* The Reader will here observe a Chasm in the Journal of near *five Years*; of which Time the Editors have found no Account amongst the Author's Papers, except by a Letter to his Wife, writ from *Antigua*; wherein he mentions his Design of getting a Passage to *Barbados*, and thence to return home; which probably would not take up many Months.

In this Period also, the Editors suppose, (from certain Circumstances) that the Author buried his Wife, and was mostly engaged in publick Business, till 1714; when he found a Concern to visit *Barbadoes* again, and where the Journal commences a-new as above.

ANNO
1714.

small, but divers Strangers there. After the Meeting I went to Colonel *Parson's* House, being kindly invited thither both by him and his Wife; and that Night I lodged there; where several of us were generously entertained.

Spight's-
Town.

ON the 27th I went to visit our ancient Friend, *Francis Gamble*, and Family, where we dined; and, in the Afternoon, called to see *Samuel Richards*, and Family; and that Night lodged with *Thomas Jackman*, at *Spight's-Town*; where we were kindly and well entertained, and the next Day was at their Meeting there; which was but small, yet well and comfortable.

ON the 29th we went with our Friend *Edward Harrison*, to visit his Mother, Brother, and Sister, the two Women being under some Convincement; but his Brother being a Major, and young, seemed not much apprehensive of the Way of Truth; but yet was courteous, and made us very welcome: And my Spirit was much comforted in a Sense of the Love and Visitation of GOD towards his Mother and Sister; and my hearty Desire and Prayer to GOD was, that they might embrace the merciful Offers of the LORD, whilst he was pleased to continue them; of which I was not without Hopes, considering how near they were to Truth; waiting at home in Silence together for the LORD's Teachings, and, in some Measure, then sensible of it.

ON the 30th in the Evening, returning from thence, I went back to *Thomas Jackman's*, and there rested that Night; and, next Day, was at the Meeting at that Place; which was larger than before, and pretty many Strangers; the LORD affording his blessed Presence, and the Testimony of Truth coming pretty close home to several of them: That Evening I returned with *John Grove* to his House at the *Bridge*.

NEXT Day was their Six Weeks Meeting; where I was present: But being rather a Meeting of Business, and but few left in the Island taking Cognizance of the publick Affairs thereof, it was very small.

THE 1st of the Fourth Month, being their Week-day's Meeting of course, I was also there: It was something heavy in the Forepart; but Truth wrought through in some Measure, and I had Comfort in it.

HERE I remained till the 3d, on which was another of their Week-day Meetings (for they have two each Week). It was small, but living; and several Strangers being there, were touched, and seemed satisfied.

ON the 4th I was at an appointed Meeting, about five Miles from the Town, at the House of our Friend *Bridget Peirce*; which was for the most part made up of young People, and generally sober, several being a little affected.

ON the 6th, being the First of the Week, I was at another appointed Meeting at *Alice Thorpe's*; which was larger than expected, and Things opened fully; and some were reached and touched with the Power of Truth.

Spring.

ON the 8th, being the Third of the Week, I went to the Quarterly Meeting at *Spring*, which held till the Fifth of the Week, inclusive: It was very open, and several of the Gentry there, and generally satisfied. We being kindly invited by Colonel *Parsons* to his House, dined and lodged there several Times, and some of us all the Time of the Meeting.

ON

ON the 11th, being the Sixth of the Week, we went to our Friend *Mercy Evans's* House, and thence to the Windward Meeting on the First Day following; which, as usual, was small and heavy, there being no constant Meeting at that Place, *Mercy Evans* and *Anne Gettings* being the only Friends there; whereas in Time past there was a large Meeting, and the House will hold some hundreds: So great is the falling away there, as also in all Parts of the Island.

ANN O
1714.
Windward.

ON the 15th, being the Third of the Week, I was again at the *Bridge*; where the Meeting was small, no Notice being given; but it was comfortable, the LORD being near the Right-minded.

I REMAINED there this Week, and was at their Meeting again on the Fifth; which was also small, but comfortable.

ON the 20th, being the First of the Week, I was at an appointed Meeting in *Scotland*, at the House of the late Colonel *John Holder*, now under the Management of our Friend *Israel Lewis*. The Meeting was pretty large and well, many Strangers being there, and some of them tendered, and generally satisfied.

Scotland.

ON the 21st I returned from hence to Major *Daniel Hooper's*, accompanied by *John Grove*, *Israel Lewis*, their Wives, and some other Friends; and there had some Discourse on various Points of Religion, especially about the Sacraments; which ended to my Satisfaction, and, I suppose, theirs also, as to the main of what passed; which was all in Moderation.

LODGING here this Night, where we were kindly and courteously entertained, we went thence to the *Bridge* next Day, to the Meeting there; which was small and silent, but comfortable.

ON the 24th, being their Monthly Meeting, I was there, and Things were well and satisfactory.

ON the 27th, being the First of the Week, I was again at the *Bridge*; where the Meeting was large and well, many Strangers being there, and, for any Thing I could observe, well satisfied.

ON the 29th, being the Third of the Week, I was at the same Place; the Meeting, mostly Friends, being small but comfortable.

ON the 30th, we had an appointed Meeting at *James Clement's* House; which was pretty full, and a good Meeting, Things opening clear to general Satisfaction.

ON the 2d of the Fifth Month, being the Sixth of the Week, we were at *Spight's-Town* Meeting; where Things came close upon such as despise the Day of small Things, neglecting the plain Language, plain Apparel, &c. and such as basely equivocate about the Priests Dues, and appear in Arms on training Days, and the like; which was of Service, as I heard since, some being guilty of all these Things.

Spight's-
Town.

ON the 3d, we were with our Friend *Edward Harrison* at Dinner; and, in the Evening, went to our Friend *Olive Peter's* House, where we lodged; and the next Day we were at *Pumkinhill* Meeting; which, being the First of the Week, was large and open: That Evening we returned to *Spight's-Town* with our Friend

Pumkinhill.

ANNO 1714. Friend *Thomas Jackman*; and lodged there that Night, and next Day returned to the *Bridge*.

ON the 7th, being the Fourth of the Week, we were at their General Meeting at the *Bridge*; which was the smaller by reason of the Paucity of Strangers; but, holding two Days, was open and well.

ON the 11th, being the First of the Week, I was at the *Bridge* again; where the Meeting was large: In the Afternoon (there being always two Meetings there on that Day) the Point of Bread and Wine was fully spoke to; to which I heard not any Objections since, though many Strangers, using that Sacrament, were present.

ON the 13th I was there again, being a small, but quiet and comfortable Meeting.

ON the 15th I was again there, and the Meeting was larger. *John Oxley*, who had been with me from my Landing, then took Leave in order for *Antigua*, and sailed on the 17th.

ON the 16th, in the Morning, I went to pay my Respects to ----- *Sharp*, President of the Island, in company of my Friend *John Grove*, and we were kindly received; and that Day dined with *Stephen Thomas*, my Ship-mate from *Antigua* to *York*, in a former Voyage, where we were kindly and plentifully entertained; and, after Dinner, had some Discourse on religious Things with him, and some others, viz. Captain *Vanbrook*, of a Man of War, Captain *Holland*, &c. were there on the same Account; and all to our mutual Satisfaction.

ON the 18th, being the First of the Week, I was at the *Bridge*; where, by reason of the Rain, the Meeting was small and heavy in the Morning; but, in the Afternoon, though small, was very fresh and lively.

ON the 20th I was there again, and so continued from thence till the 22d; where the Meeting was well. About this Time happened a Funeral of an ancient Woman Friend; on which Occasion many People being gathered, I had a good Time at the Grave-yard; and so continued in Town till the 27th of the Sixth Month, the Meetings being generally small, by reason of the great Rains; but sometimes larger, and for the most part lively and well, and attended with pretty many Strangers.

Thickets. ON the 29th, I went up to the Thickets to *Mercy Evans's*, and was at their Meeting on the 31st, being the First of the Week; and that Meeting being almost wholly lost, I went from House to House among them, exhorting them to more Diligence, and they promised Amendment.

Bridge. ON the 31st I returned to the *Bridge*, having lodged the Night before at *Charles Edgerton's*.

Black rock. ON the 3d of the Seventh Month, being the Sixth of the Week, we had a Meeting at *Bridget Pierce's*, at the *Black-rock*; which was small, but indifferent well.

ON the 5th we had a Meeting at *William Howard's*, within two Miles of that Place; which was larger, and an open good Meeting, Truth being over all.

ON

ON the 6th I went up to the *Thickets*, accompanied with our Friends *Edward Harrifon* and *John Oxley*; and, on the 7th, 8th, and 9th, we were at the Quarterly Meeting there; where were feveral great ones of the World, and Truth was over moft of them: The Meetings were well and comfortable, tho' great Heavinefs ufually in the Beginning of them.

ANNO
1714.
Thickets.

ON the 9th, at Night, I returned to the *Bridge*; where I ftaid till the 22d, and had fome private Conference with one *Acourt*, an Epifcopal Prieft, who afferted, That the Church of *England* had Power to work Miracles; and gave this Instance, *viz.* "That the Archbishop of *Canterbury*, having this Power, (as the reft of the Bifhops) and laying his Hands upon the King or Queen, (or anointing them) devolved that Power on them." This being an Allegation I had never met with before, my Curiofity led me to ask fome Queftions upon it.

"1st, WHAT kind of Miracles thefe were?

"2d, WHETHER that Bifhop, and the reft of them, could work the fame Miracles?" But all I could find in this was curing of that Diftemper, commonly called the *King's Evil*; which none of the King's Bifhops of *England*, I prefume, will pretend to cure by Miracle: and then *Nemo poteft plus in alium transferre quam in fe fe habet, an virtualiter, an formaliter*: What he hath not in himfelf he cannot transfer to another. What mean Shifts will Men fly to in fupport of a bad Caufe! For the Queftion was, Whether they were Minifters of CHRIST? He affirmed they were, and had their Power by laying on of Hands; being the fame Power that the Apoftles had: and confequently, as he fupposed, were obliged to affirm working of Miracles, neceffary to that Calling. He faid alfo, "That the Church of *Rome* is a true Church, though corrupt; and that Minifters made by the Pope, and that Clergy, are true Minifters: That the Church of *Rome* was calumniated, and not fo bad as reported: That they had excellent Things among them; and that our Martyrs of the Church of *England* had no Need in thofe Days to infift fo much on thefe Points as they did; but that many of them might have faved their Lives by juft Condefcenfion;" with more to this Antiproteftant Purpofe. To which I answered, "That it was apparent which Way they were driving; but now GOD had been pleafed to throw a Block in their Way, which would flop their Career:" the News of the Acceffion of King *George I.* having been come a little before this.

WE touched alfo on Baptifm. He alledged, that the Text in *Mat. xxviii.* in the *Greek*, is moft properly rendered, *To baptize all Nations, teaching them, &c.* Putting *Baptifm* firft, to answer their own Ufage of Infant-fprinkling, or Rantifm; which being confuted by *Edward Harrifon*, (being prefent at the Conference) I had no occafion to fay any Thing to the Language, but to note to my Friend *Acourt*, "That fuch little Shifts rather ruined than advanced their Caufe; and that the due Application of the Element, in the Mode of Baptifm, was to be regarded by all thofe who apprehend Water to be meant, as well as the proper Subjects of Baptifm; in all which CHRIST was only fufficient, and left nothing to be amended in any Inftitution of his in his Church, by any Succelfor or Representative, or Pretender of that kind." I put him upon proving their Practice, *viz.* "Whether CHRIST had at any Time instituted fprinkling Infants in the Name of the Father, Son, and Holy Ghofth, figning them with the Sign of the Crofs, with Godfathers, &c. and obliging them to promife as they do; and annex Regeneration to this as a neceffary Confe-

ANNO 1714. “ quence?” Which not being able to do by Scripture, he fled to the Power and Tradition of the Church in such Cafes; which being only their own Pretence, for what they please to impose in their Way, as the Church of *Rome* in theirs, was justly rejected as unscriptural; and so Matters ended.

Spring. ON the 22d, being the Fourth of the Week, I had a Meeting at the *Spring*; which was pretty large and well.

Spights-Town ON the 24th I was at a Meeting at *Spights-Town*: It was small, but well in the End, though heavy in the first Part; there being some unfaithful still in point of Sufferings on account of Priests Pay and Training. Here I staid till the 26th, which being the First of the Week, the Meeting was pretty large, in which were some *Jews*, to whose State Things opened much, and we had a good Meeting; but the unfaithful were judged with great Sharpness. That Evening I returned to the *Bridge*.

Bridge. AT the *Bridge* I staid till the 17th of the Eighth Month; which being the First of the Week, and about to take Leave of the Island, the Meeting was large, open, and free, and Truth in full Dominion to general Satisfaction: And as many of different Persuasions had frequented the Meetings during my Abode there, so divers express'd their Concern at my Departure; among whom was Captain *Vanbreck*, Commander of the *Affiance* Man of War, and several with him, who came to see me after this last Meeting, as they had sometimes before; and I parted with them all in Peace and Love; leaving the End of all my Labours among them to the LORD, for whose Sake I was so long there.

ON the 18th I took Leave of Friends at the *Bridge*; and that Day, accompanied by *Stephen Thomas*, and several of them, I went to *Samuel Richard's* House, near *Spights-Town*, and the next Morning went thither; where I met with my dear Friend *Edward Harrison*, old *Francis Gamble*, and several other Friends; and lodged with *Thomas Jackman* that Night.

ON the 20th, about Four in the Afternoon, I took Leave of the Friends there in tender and mutual Love, and immediately embarked on board the *Bond* Frigate, Captain *Peter Blackston*, Commander, for *London*.

AFTER as good and comfortable a Passage as could reasonably have been expected, the Time of Year considered, the Wind falling away we were becalm'd about Two in the Morning, on the 25th of the Ninth Month; and as soon as the Day afforded a Sufficiency of Light, we found ourselves to the North of the *Land's-End*, and between that and the Isles of *Scilly*, and both in View; and being almost calm all that Day, in the Evening we got into the Chops of the Channel: but by reason of contrary Winds, landed not at *London* till the 6th of the Tenth Month, and lodged at *John Crouche's*, in *Crown-Court*, in *Grace-Church-Street*.

THE LORD having been with me, to comfort me, and bear up my Mind, thro' divers Exercises, arising from Weakness of Body, and the Fatigues of my Voyage thro' the great Ocean, his Goodness continued with me, and tendered my Heart after I arrived at this great City, both in my Retirements, and also in Meetings; where I declined to appear in publick, as long as I could be still in Peace, but suffered under the Burden of the Word of Truth, and a right Concern in it, by reason of some forward Spirits; who, having accustomed themselves to talk of the Things of GOD, in their own Power and Wills, left me no Room in
some

some Meetings, to discharge my Mind of those Things incumbent upon me; though Friends who had formerly known me were very kind, and we were mutually comforted one in another, both in Conversations and Meetings; the LORD's Presence being gloriously with us in some Meetings, to the Honour of his own holy Name, and our Consolation.

ANNO
1714.

Now, as I returned into my native Land, in the Drawings of the Love of GOD, and Power of his holy Commandment, in the Simplicity of the blessed Truth, I appeared as the LORD was pleased to make way for me, being reconciled unto GOD and to all Men, and unengaged in their various Feuds, Strifes, and Emulations; which I found to be many. On the 12th, being the First of the Week, in the Meeting at *Grace-Church-Street*, in the Morning, I prayed for the King, as my Concern was at that Season; from which some made this Remark, That I was no *Jacobite*, (a Distinction now on foot, it seems, among such as concern themselves in the States and Kingdoms of Men, and are in Emulation in their Minds who shall rule, and who shall not) supposing me, as I may collect from hence, to concern myself, as too many, even among our own selves, unwisely do, in the Advancement or Disappointment of particular Persons unto the Thrones and Dignities of this World; which I never took to be my Business, but to leave it to GOD, and pray for those he advances in the Course of his Providence, that they may rule in moral Righteousness and Truth, and we be protected, relieved, and defended by them, against all those who would oppress or injure us, in Things pertaining to this present World.

ON the 15th, being the Fourth Day of the Week, accompanied by *John Crouch*, with whom I lodged, I went to *Ruscomb*, to visit *William Penn* and his Family. He was then under the lamentable Effects of an apoplectick Fit, which he had had some Time before: for his Memory was almost quite lost, and the Use of his Understanding suspended; so that he was not so conversible as formerly; and yet as near the Truth, in the Love of it, as before: Wherein appeared the great Mercy and Favour of GOD, who looks not as Man looks: For though, to some, this Accident might look like Judgment, and no doubt his Enemies so accounted it; yet it will bear quite another Interpretation, if it be considered, how little Time of Rest he ever had from the Importunities of the Affairs of others, to the great Hurt of his own, and Suspension of all his Enjoyments, till this happened to him; by which he was rendered incapable of all Business, and yet sensible of the Enjoyment of Truth, as at any Time in all his Life.

Ruscomb.

WHEN I went to the House, I thought myself strong enough to see him in that Condition; but when I entered the Room, and perceived the great Defect of his Expressions for want of Memory, it greatly bowed my Spirit, under a Consideration of the Uncertainty of all human Qualifications; and what the finest of Men are soon reduced to by a Disorder of the Organs of that Body, with which the Soul is connected, and acts during this present Mode of Being. When these are but a little obstructed in their various Functions, a Man of the clearest Parts, and finest Expression, becomes scarce intelligible. Nevertheless, no Insanity or Lunacy at all appeared in his Actions; and his Mind was in an innocent State, as appeared by his very loving Deportment to all that came near him: and that he had still a good Sense of Truth was plain, by some very clear Sentences he spoke in the Life and Power of Truth, in an Evening Meeting we had together there; wherein we were greatly comforted: so that I was ready to think this was a sort of Sequestration of him from all the Concerns of this Life,

which

ANNO
1714.

which so much opprefs'd him; not in Judgment, but in Mercy, that he might have rest, and not be opprefs'd thereby to the End.

Reading.

ON the 18th, being the Seventh of the Week, I went thence to *Reading*, and lodged that Night at *William Lambell's*, and was at their Meeting next Day, Forenoon and Afternoon; which was a pretty good Meeting. That Evening I returned to *William Penn's*, and, on the Third Day following, returned to *London*; where I staid till the 6th of the First Month, being the First of the Week, and was accompanied by several Friends from thence to *Winchmorebill* Meeting; which was large and well. That Night I went to *Busb-Hill*, to *Samuel Waldenfield's*; and *John Fream* and *Thomas Goldney* being there at their Country Houses, and *Henry Goldney* staying with me, I tarried there for their good Conversation, and the Advantage of the Air, being then under the Affliction of a great Cold, till the 9th; and then went to the Meeting at *Hartford*.

Winchmore-
hill.

Hartford.

THE Meeting was not large, no Notice being given, but comfortable and well. That Night I lodged at *John Prior's*; where I was courteously and well entertained.

ON the 10th, being the Fifth of the Week, I went to *Hitchin*, where I was at their Week-day Meeting; which was likewise small, for the same Reason: For the Occasion of my going down into the North at this Time was on account of my Father; who, hearing of my being in *Britain*, had writ earnestly for me to come to him, he being then about the 84th Year of his Age, had lost his Sight, and ill of an Asthma, and very desirous to speak with me before he departed this Life; which he expected would be quickly; so that I took Meetings as they fell in my Way, not appointing any: But here we had a fresh Meeting; and that of *Balduck* being the next Day, I sent word thither of my Intentions to be there; but that Night tarried at *Hitchin*, at the Widow *Susannah Turner's*.

Balduck.

ON the 11th, being the Sixth of the Week, I went to *Balduck*; where the Meeting was a little larger, by reason of the Notice, and was indifferent well; only some too much under a dull heavy Spirit, of which I admonished them, as greatly hindering the Growth of all that give way to it. That Night I lodged at the Widow *Izard's*; where, being still a little bad, and the next Day proving wet, I staid the Meeting on the First Day following; where *Thomas Thompson* also was from *Hitchin*. The Meeting was large and open, and generally well satisfied, the Love of Truth being with us, and Things clear and well. That Night I was at the same Place.

ON the 14th, calling at *Amptbill*, at *Joseph Barber's*, I went on to *Aplegyse*, and that Night lodged at *Thomas How's*; where I tarried till the 16th: For a Mistake happening by some Account from *Hitchin*, of my Intentions of being here on the First Day, many had come under that Apprehension; which proving a Disappointment, I was willing to stay so long, that the fuller Notice might be given, and the Disadvantage of that Mistake repaired as much as might be.

Hockfyme.

ON the 16th, being the Fourth of the Week, I was at *Hockfyme*, near *Aplegyse*; where the Meeting was not large, and at least half not Friends; but Things opened pretty well, and we had a good Meeting; and that Night I went on to *Newport-Pagnal*, and lodged at *Thomas Cowper's*, and next Day was at their Meeting; which was but small, but open, and some, not of our Communion, were touched, and generally well satisfied; the Testimony coming against Covetousness, and

Newport-
Pagnal.

a drowsy Spirit. That Evening we had a large Meeting at *Sherrington*, where most were Strangers; and many Things being opened among them, tending to Convincement and Faith in the divine Light, all were very still, attentive and solid; and I departed in Peace, and lodged in that Town at *John Bavington's*.

ANN O
1714.

ON the 18th I fet forward for *Northampton*; where arriving by Ten, I alighted at *Simon Packwood's*, and refreshed myself; and that Evening went on to *Harborough*, and lodged at *Sarah Smith's*; and went thence, next Morning, to *Leicester*, to *John Brooke's*; where I was very courteously entertained by *Anne* his Wife; having been requested by him, at *London*, before I came from thence, to take up Lodging at his House.

ON the 20th, being the First of the Week, I was at the Meeting there; which was open, large, and tender; and many Strangers coming in, several were pretty well affected with the Testimony of Truth. Leicester.

ON the 21st I departed thence, and at Night was at *Nottingham*, where I lodged at *John Johnson's*, and was kindly entertained, and very well. Next Day I was at their Meeting; which was pretty large, and several Strangers present; but attended, in the Forepart of it, with a heavy drowsy Spirit; which being overcome, the latter Part was clear and free, several Things well opened, and some broken and tendered, so that it was generally a good Meeting; and I tarried there that Night. Nottingham.

ON the 23d I went to *Mansfield*, accompanied by *William Thompson* and *William Davis*, and alighted at *Richard Marriot's*; and it being their Week-day Meeting, I staid; which was small, by reason of the short Notice; and, tho' very heavy in the Forepart of it, a drowsy Spirit being too much over some, yet proved an open good Meeting in the End, and Friends were very loving and free after it: After I had refreshed myself at the said *Richard Marriot's*, I went that Evening to *Balber-Hall*, to Sir *John Rhodes's*, and *William Thompson* with me; where I was kindly received by him, and the old Lady his Mother. Here I staid several Days, and had good Conversation with them, being very open-minded and courteous, and of a good Understanding in the Things of GOD. He was convinced when young, and held his Integrity thro' many Temptations: But his Circumstances differing from most among us in some respects, he lived unmarried, having a great Aversion to all that were wanton, light, or vain; and being of nice Sentiments, both as to Virtue, Temper, Education and Parts; all these (as I suppose) he has not found to concur so perfectly in any one agreeable Person, as both to please the Delicacy of his own Judgment, and suit the Good-liking of his Friends; which probably may have rendered his Life less satisfactory, having, for the most part, little agreeable Society; and though very sensible of these, and many other Disadvantages in this World for the Sake of Truth, yet he stands steady and true, preferring the Simplicity of Truth, and the Enjoyment of it, before all other Things. Mansfield.

ON the 27th, being the First of the Week, he went with me to the Meeting at *Hansworth-Woodhouse*, (the Meeting he belongs to) and afterwards to the House of *Michael Milner*; where I lodged that Night and the next; but he returned home. The Meeting was not large, by reason of the Rain and bad Ways. They are mostly a young sort of People, and some of them not much acquainted with Truth; but though my Exercise was a little laborious, yet we had a pretty good Meeting, and several were tendered. 1715.
Hansworth-Woodhouse.

ANNO
1715.

Leeds.

ON the 29th I went forward to *Burton*, and staid that Night there with *Francis Harrison*; where I had great Peace and Comfort in the blessed Truth; and where I had a Secret opened to me by my dear Saviour, which my Soul humbly desires of him may be recorded in me for evermore. And though I was pleased with *Francis Harrison's* innocent and loving Society, the Circumstances of my Journey (pressing for the Yearly Meeting at *Kendal*) would not admit of longer stay; and therefore, on the 30th, went on to *Leeds*, and lodged at *Benjamin Horner's*. It was the Fourth of the Week, and their Meeting; which was very open and tender to many, and a very good Meeting. Here I met with my old Friend and Companion *Aaron Atkinson*, and we were glad one of another in the Truth; and Friends Hearts being opened, several came to see me after the Meeting: That Night, and the next, I lodged at *Benjamin Horner's*; and, on the 1st of the Second Month, accompanied by *Aaron*, and some others, I went forward to the Widow *Myer's*; where I staid that Night; and the next Day called at *Skipton*, and thence to *Settle* that Night, and lodged at *William Birbeck's*.

Bentham.

ON the 3d, being the First of the Week, I went on to *Bentham* Meeting; and, being a cold rainy Morning, got Cold, which was a little troublesome; but after the Meeting, which was but small, though pretty well, I went forward to *Gail* with *John Moore*; where I staid that Night. Here I met with some other Friends going towards *Kendal* to the Yearly Meeting.

Kendal.

ON the 4th, in the Morning, we went to *Kendal*; where I was at the Yearly Meeting of Ministering Friends, and had some Time in publick therein; which was acceptable, and I was easy and well, and so staid the Meeting; which was very large, but not so thoroughly seasoned as might have been, by reason of the Forwardness of some; which is too often the Case of such Meetings, where those of least Weight and Service are often in the Way, obstructing the Service of such as have the real Concern, and are better qualified for the Work; a Distemper the Church labours too much under in many Places at this Day, and hath been of great Hurt; but in the main we had a good Meeting, the LORD being near the Faithful; and I having a little Time therein one Day, was pretty easy.

THE Meeting ended on the 7th, being the Fifth of the Week, and I went on to *Penrith* next Day, accompanied with my old Friend and Companion *John Bowstead*; who, with many other *Cumberland* Friends of my Acquaintance, and others raised up since my Departure, were come to the Meeting; and we were mutually glad of each other.

Penrith.

I LODGED with *John Benson* that Night; and next Day had a Meeting there, which was very small but lively; and being refreshed in the Truth among them, we went that Night to *John Bowstead's*, to *Aglionby*, and there lodged.

ON the 9th I went to *Carlisle*, to *Isaac Huntington's*; where I was kindly entertained, and where several of my old Acquaintance came to see me with Respect; which they exprest as fully as I could receive it in their Way, and more.

NOTICE being had of my being at the Meeting there the next Day, the Curiosity of many drew them thither, and Things were indifferent well in the Forenoon; but there was a greater Gathering in the Afternoon, and greater Openness, and the Truth came over them in a good Degree; and, being much spent in the Meeting, I staid there that Night.

ON the 11th I visited some old Acquaintance, and then went to *Justice-Town* to visit my Father; who was very aged, and without Sight, but exceeding glad of my Arrival, and very kind. ANNO
1715.

HERE I staid till the 13th, being the Fourth of the Week, and then went to the Meeting at *Solport*; which was not very large, being their Seed-time, but indifferent well; and that Night I lodged at *Moss-Side*, at *John Irwin's*. Solport.

ON the 14th I went to see my Sister at *Kingfield*, and staid one Night there; and then returned to *Justice-Town* to my Father, and there staid till the First Day Morning, and then went to *Kirkclinton* Meeting; which was large, but not so open as I could have desired, the Expectation of the People being too much outward. Kirkclinton.

THAT Night I staid at *Christopher Story's*, at *Righead*; and, on the Second Day, returned to *Carlisle*, and thence back to *Justice-Town*; where I staid till the 20th, and then returned to *Carlisle*, to their Week-day Meeting; which was small, no Notice being given, but quiet, and pretty open.

ON the 21st I went to the *Moorhouse* Meeting; which, also being without Notice, and happening on the High Court Day at *Brough*, the Meeting was small, but open and tender, and Things were well. That Night I returned to *Justice-Town*. Moorhouse.

ON the 22d, being the Sixth Day of the Week, I returned to *Carlisle*, to their Monthly Meeting; which was large, open, and Friends generally satisfied. After the Meeting I returned to my Father's, at *Justice-Town*. Carlisle.

THE next Day I took Leave of my Father in great Tendernefs, who was much troubled to part with me; but, having overcome that Difficulty, I went that Afternoon to *Carlisle*, and staid there that Night at *Isaac Huntington's*.

ON the 24th, being the First Day of the Week, I went to *Wigton*, and lodged at *John Senhouse's*. At this Place lived *William Robinson*, and his Brother *John*, who, with *Job Pearson*, and his Brother *Lot*, and some others, their wicked Accomplices, were become the most violent and brutish Opposers of us in our Meetings that have ever yet appeared; occasioned by their being denied for their ill Behaviour, and contentious and imperious Spirits, as appears by the Minutes of the Monthly and Quarterly Meeting against them.

THE Meeting was large, there being Friends from divers Parts, but not fully gathered, till *John Robinson* and his Wife began in the Meeting, with hideous and Bedlam Noises, and false Accusations against Friends in general, to make exceeding great Disturbance; accusing me also as a Persecutor, like *Bonner*, before I said any Thing in the Meeting, the Woman being altogether a Stranger to me, and I had been but little acquainted with the Man, and not seen him for about 20 Years; but their implacable Rage is against the divine Truth, and all that dwell therein, or name it; and I had only at this Time a Taste (tho' a great Surfeit thereby) of what Friends have there, and elsewhere, endured from these wicked People.

Henry Atkinson stood up first to speak, and at the same Time, close crowding by him, stood this Woman, the most hardened and impudent of any I ever saw in human Shape: As soon as he began, she set up her Noise, which was very loud;

ANNO
1715.

loud; and in the same Time he uttered every Sentence, she also uttered these Words, *persecuting Quakers*, with some others at some Times, containing Reproaches against some of the Magistrates by Name; so that much of what he said could not be heard. When he had done I stood up; and, though I had not given her the least Provocation, she served me the same Way; but my Voice being stronger than hers, and finding out the Time she kept in her Words, I spoke in the Intervals of hers, and so disappointed her in some Degree, being rather better heard than *Henry*: For all their Design was, to vex and grieve us in our Meetings, so as that our Minds might not be exercised in the Virtue of Truth, and to drown our Voices, that the People might not hear; often furiously repeating these blasphemous Words, *The Quakers' God is the Devil*: Thus she continued the greatest part of all the Meeting; but when at any Time she ceased, then her Husband began to prate, pervert Scripture, and utter many false Accusations against us; which usually he did in Times of our Silence, having but a low Voice.

AND *Richard Wait* praying towards the Conclusion of the Meeting, she roared out aloud all the Time, in the same Strain of wicked and diabolical Language as before; but, notwithstanding all the Rage of Satan, in these his fuming Instruments, the LORD's blessed Presence was with us, and, in the main we had a good Meeting.

IN the Afternoon, the Meeting being gathered, was very large, and more People of the World there, and she acted the same Part against *Henry Atkinson* and me; but my Voice, and his also, being above her, and Truth over the Meeting, her Voice was little minded; so that in the main the LORD gave us a comfortable Meeting, and honoured us with his holy Presence, to the great Rage and Torment of these Furies. After I had done I gave the People an Account of them, and why they were thus enraged, saying, "That all the various
" Sects and Professors of CHRIST in the World had certain and respective Rules
" of Discipline, and Terms of Communion, that all their several Members were
" subject to, whilst of that Communion, or Sect; which Rules, or Terms, be-
" ing transgressed by any, whilst of the Profession, such Transgressor was dealt
" with, and proceeded against according to their known and stated Rules; but,
" persisting in the Offence, was denied Communion till reformed.

Mat. xviii. 15,
16, 17, 18.

" THAT CHRIST had commanded, that if a Brother offends, tell him of it
" between him and thee; and if he hear thee, (that is, leave off the Thing of-
" fending) thou hast gained thy Brother; (gaining him being the true End of
" dealing with him): If he hear thee not, (if he persist in his Offence) then take
" one or two more with thee, that in the Mouths of two or three Witnesses every
" Word may be established; and if he will not hear them, tell the Church; and if
" he will not hear the Church, then let him be unto thee as an Heathen Man, and a
" Publican: That is, to deny him Christian, or religious Communion; which,
" by some, is called *Excommunication*.

" Now, we have our Monthly, Quarterly, and Yearly Meetings, in which
" we negotiate all the Affairs of our Community; as touching the Poor, the
" Discipline, the Christian Rule and Order of our Society; that all may be pre-
" served in a due Decorum and Deportment, in all Things becoming our holy
" Christian Profession; that nothing immoral, uncivil, or unrighteous, or of
" evil Report, or Tendency, may take place among us: and these Men main-
" taining Practices which some were offended at, have been proceeded against
" according to our said Method; and, persisting in their Offences, we have
" seen Cause to deny them Communion, as not being of the same Spirit and
Prac-

ANNO
1715.

“ Practice with us ; which Excommunication, tho’ it extends not either to Life,
“ Limb, Liberty, Property, or good Name, other than as the Matters of Fact
“ they have done are irreputable in their own Nature ; yet the evil Spirit that
“ rules in them, is so enraged, and they by it, that they have, from Time to
“ Time ever since, behaved themselves in this violent and wicked Manner, as
“ you have this Day observed, and abundantly worse at many Times and Places ;
“ all which was borne for some Years with great Patience, till our peaceable
“ Meetings were not only by their Means turn’d into Stages of Contention and
“ Disturbance, but great Violence done by them to many of us, especially our
“ Ministers, in the Time of their Ministry ; by which their Health hath been
“ impaired, and even their Lives, by consequence, endangered, till the Civil
“ Magistrate taking Cognizance of them, exerted his just Authority for their
“ Suppression, in Aid of the Civil Peace, and Security of our Persons from their
“ Violence ; to which we have Right with all other Subjects of the Kingdom,
“ as Members of it ; upon which these Aggressors bawl out, *Persecution, Perse-*
“ *cution*, as you have now heard, though they themselves are the only Persecu-
“ tors in all these Things.

“ Now observe, if this were the Case of the Church of *England*, or Pres-
“ byterians, or Papists, or Baptists, to be thus used by Persons excommunicated
“ by them respectively, how would it relish to any of them ? Would they think
“ themselves obliged to sit still under such Violences, without any Regard had
“ to the civil Peace of Mankind, thus invaded on the most solemn Occasion ?
“ I do not believe they would. Why then should we, who are equally privi-
“ leged to the Protection of the Civil Magistrate, who is ordained of GOD as
“ a Terror to Evil-doers, and a Praise to them that do well ? I think no rati-
“ onal considerate Person can blame us, if we have, or yet should, excite the
“ Magistrates against all such, notwithstanding any unjust Clamour of Persecu-
“ tion against them and us for so doing, since these People’s Cessation from
“ Violence will release them, whenever they think proper to be quiet.”

HAVING spoke thus, most of the People seemed quiet and pleased ; but
the meaner and mobbish sort, that take Pleasure in Tumults and Disquiet, were
dissatisfied, not being gratified in a Dispute they expected, seeing *John Robinson*
stand up on a Table pretending to answer ; but *Henry Atkinson* going to Prayer,
the Meeting ended, and Friends departed, to the further enraging of those bru-
tish Adversaries : But Dr *Huntington*, and some others of the young Men, staying
with some of the People, entered into the Merits of the first Occasion of the Of-
fence given by these Transgressors, (which was about one of them imposing him-
self indecently upon his Wife and Women, in the Time of her Labour) and
exposed them much before such as remained in the Meeting-house : And so
Things ended at that Time.

THAT Evening a Friend’s Child in Town died, and was buried next Day ; on
occasion whercof this *Robinson’s* Wife, repairing early to the Grave-yard, placed
herself in the most convenient Place near the Grave, for the greater Advantage
of Annoyance by her Noise, in case any should be concerned to speak to the People ;
which falling to my Lot, she behaved in the same Manner as the Day before ; but
being over her, I was heard intelligibly, and Things were pretty well : And all be-
ing ended, I told her, the best Way of Reasoning with her was by a Ducking-
stool, or a few good Rods at the Tail of a Cart, frequently used with Scolds, and
Persons of her Behaviour, in several Parts of the *English* Dominions : But this had
no other Effect, than giving her a Handle, and occasion for greater Abuse, and
for raging the more furiously ; so there we left her.

ANNO
1715.
Lawrence-
Holm.

THAT Evening I went to *Lawrence-Holm*, and lodged with my honourable Friend *Robert Atkinson*, a clear and faithful Minister of the Gospel of Peace, and a great Sufferer on account of Tythes, and greatly hated and abused by these Persons, being an Opposer of their ungodly Proceedings; and, accompanied by him the next Day, I went to *Holm* Meeting; which was not large, but a good open Time the LORD gave us together, and Things opened clear relating to the Affairs above said, to general Satisfaction; and that Night I lodged at *Jeseph Osfle's*, near the Meeting-house.

Allanby.

ON the 27th, I was at the Meeting at *Allanby*; which was also small, but very fresh and open, and Things further opened on these Accounts: for here-ways had much Disturbance been, these Persons living near, and belonging formerly to *Holm* Meeting. That Evening I went to *Cockermouth*, and lodged at *John Tiffin's*.

Pardsey-Crag

ON the 28th I was at *Pardsey-Crag* Meeting; which was pretty large, but not very open, though, in the main, a good Meeting. That Night I went with *James Dickinson*, who was lately returned from *North America*, from a Visit to Friends in these Parts.

Broughton.

ON the 29th we went together to *Broughton*; where the Meeting was but small, but enlarged in the Enjoyment of Life; for it was very open, and Things clear and well. That Night and the next I staid there, at the Widow *Mary Bowman's*, Relict to *Jonathan Bowman*; who, to his dying Day, entertained Strangers, and other Friends, on all Occasions; which honourable Practice is also continued by her, he having left her a Competency, which she applies that Way with all Readiness and Alacrity.

Cockermouth

ON the 1st of the Third Month, being the First of the Week, I returned to *Cockermouth*; where the Meeting was large, and pretty well, there being great Mixture and Variety of Spirits and States, but, in the main, well in the Forenoon, and better in the Afternoon. That Night I lodged again at *John Tiffin's*.

ON the 2d I went to *Whitehaven*, and alighted at an Inn; from whence letting my old Friend and School-fellow, *John Gilpin*, a Merchant in that Place, know of my being there, he quickly came to me, and kindly invited me to his House, to take up my Quarters whilst I staid there; which I readily and kindly accepted, for I always loved him: And, after we had paid a Visit to his Brother, a Counsellor and Justice of the Peace, (under whom I made my first Beginnings of the Study of the Law) where I was very respectfully received, we went home to his House; and his Wife, being a discreet religious Person in their Way, (being Presbyterians of the most moderate sort) I was very easy and free. They were Sons of Dr *Richard Gilpin*, of *Scaleby-Castle*, in *Cumberland*, a famous and learned Physician, and also a Superintendant among that People in *Oliver's* Days.

Westside.

ON the 3d I went to the Meeting at *Westside*, about three Miles from *Whitehaven*; where came *John Gilpin*, his Wife, their Presbyterian Minister, (*Thomas Dixon*) Justice *Gilpin's* eldest Son, a very discreet Youth, and several others of that sort, and also of the Church of *England*: And though I had at that Time a great Cold upon me, and my Voice more affected thereby than in all my Life before, yet Things opened pretty clear, and I was intelligible to them, and much better as I proceeded in my Exercise; and it was a pretty good Meeting. We all returned that Evening to *Whitehaven*; but I had some Sense upon my Mind,
that

that the Presbyterian Minister was not pleased with some Things, though he had been very quiet in the Meeting, and said nothing. The Points I had most in hand were Freedom from Sin in this Life, the Necessity of it, and Baptism; setting forth the general Fall of Man, and Redemption by CHRIST, offered to all in the Grace of GOD come upon all through him; and setting forth the Baptism of the Spirit, as the only true, permanent, and saving Baptism; and that since every Apostle of CHRIST had every Qualification necessary to so great a Work, without any Dependence on any other in any Part of his Ministry; and as the great Apostle *Paul* was not one whit behind the chief of them, and sent in a more especial Manner to our Forefathers, the *Gentiles*, and exercised his Ministry where CHRIST had not once been named, yet this great Apostle confesseth CHRIST sent him not to that Work of Water Baptism; by which it appears it was not necessary, nor any Part of the Gospel Dispensation: And since he, the first great Minister, thus peculiarly sent to them, had no Authority from CHRIST to baptize with Water, no Man could succeed him in what he had not himself: And therefore all Pretences of that kind at this Day are vain and groundless; with many Scriptures to the same Purpose.

ANNO
1715.

THE next Day the above Priest wrote me a Letter, which, some Days after I departed thence, was delivered me by my Friend *John Gilpin*, at *Broughton-Tower*, in *Lancashire*; so that I had no Opportunity to speak with him upon it. It was in these Words, *viz.*

S I R,

Whitehaven, May 4. 1715.

THE sincere Regard I bear to one of CHRIST's Institutions, is the Reason of my giving you this Trouble. It was no small Grief to me, when I heard you teach the People Yesterday, That Water Baptism was no Part of the Commission, which we find *Mat. xxviii. 19.*

I SHALL offer you two undeniable Instances to prove, that the Apostles did baptize with Water by virtue of their Commission: The first is in *Acts viii. 38, 39.* *They went down both into the Water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the Water, &c.* This was a Fact done near upon two Years after the Date of the Commission in *Mat. xxviii. 19.* and almost so long a Time after the Effusion of the Spirit, who was promised to lead the Apostles into all Truth; and, I believe, you won't say, they were left for all that Time under a Mistake about the Meaning of their Commission.

THE second Instance, which I would earnestly recommend to your serious Consideration, is in *Acts x. 47, 48.* *Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized, &c.* Upon this Instance of Fact, I would offer you the following Remarks:

1st, THIS Fact was done near upon eight Years after the Date of the Commission in *Mat. xxviii. 19.* and after the Apostles had received the Promise of the Spirit, who was to lead them into all Truth: And I believe you will think it too absurd to say, they were all this length of Time in the Dark about their Commission, which it most highly concerned them to know.

2^d, I OBSERVE that Water Baptism was, in that Instance, judged necessary after these *Gentiles* had been baptized by the Holy Ghost; as you find, *Acts x. 44, 45, 46.* For Proof of this look also forward to *Acts xi. 15, 16.*
“ where

ANNO
1715.

“ where *Peter*, in his Defence before the Apostles and Brethren, used these Words, *And as I began to speak, the Holy Ghost fell on them as on us at the Beginning: then remembered I the Word of the Lord, how that he had said, John indeed baptized with Water, but you shall be baptized with the Holy Ghost.* Hence it is undeniably plain, that Water Baptism was superadded to the Baptism of the Holy Spirit.

“ 3^d, I REMARK, that the Apostles at *Jerusalem*, when *Peter's* Conduct came to be examined, did not blame him for exceeding his Commission, when he ordered the converted *Gentiles* to be baptized with Water; and consequently we have their joint Concurrence and Approbation of Water Baptism. It cannot be thought *Peter* would have wanted a Reprehension from them, had he been in the wrong.

“ 4th, I REMARK therefore upon the whole, and in the Fear of GOD, that you do what, in *Peter's* Words, no Man can lawfully do; *i. e.* you withhold Water, and permit not the Use of it, though CHRIST has appointed it. I wish I could not say also, in *Peter's* Language, *Acts xi. 17.* That *you withhold God.*

“ THOUGH Water Baptism does not save any more than Circumcision, yet that is no Reason to reject one of CHRIST's Appointments. I must beg of you in the Name of GOD, and as you regard his Truths, that you would impartially consider this Letter, and see whether you have not manifest Reason to fear their Guilt who break one, tho' it should be the least of CHRIST's Commandments, and teach others to do so too; and that consequently you're in danger of being the least in the Kingdom of GOD. I am,

S I R,

Your sincere Friend and Servant,

THO. DIXON.

ON the 4th I appointed another Meeting at *John Nicholson's*, about a Mile from *Whitehaven*; where went *John Gilpin*, his Wife and Servants, *Justice Gilpin's* Daughter, and some of their Servants, and many People from the Town; so that there was a considerable large Meeting, and most of them not of our Communion; and a good Meeting it was, Truth being over them, and Things largely and clearly opened to them; so that I did not hear of any Objection, though there was present one *Gail*, who, I have heard, writ some scurrilous Things against us some Time since: but I have not heard he said any Thing, only, that I was no Quaker; but for what Reason I know not. The Meeting ending in a solid Frame, I returned that Night with *John Gilpin*.

THE next Day, though very rainy, cold, and stormy Weather, he accompanied me to *Pardsey* Meeting, which was very open and well; and that Night he went with me to *Peter Fearn's*. Here it was that he told me of the Letter above, but that he was not to deliver it till he had taken a Copy, the Author pretending he had not any himself, being done in haste.

ON the 6th, in the Morning, we went from thence, and, that Night late, arrived at *Broughton-Tower*, at the Widow *Anne Sawrey's*, Sister to *John Gilpin*, and an old Acquaintance; but being long absent, and not thought of, she did not know me for some Time; but was courteous, and, when known, very respectful. There I staid two Nights, and had some Discourse with the Family
on

on several Points; as, Baptism, the Supper, Inspiration, the Maintenance of Ministers, &c. She was an ingenious and wise Woman, and her two Sons, young Men, very sober and hopeful, and her Daughter also: I left them all with much Affection and Respect.

ANNO
1715.

ON the 8th, being the First of the Week, I departed thence to *Swarthmore* Meeting, where I was not expected; and the Meeting was pretty large and open. That Night I staid with *Daniel Abraham*, at *Swarthmore-Hall*.

Swarthmore.

ON the 9th, in the Afternoon, I went to *William Rawlinson's*, at *Graithwdit*; and so to *Hawkfide* Meeting on the 10th; which was not large, but very open and well; and the Widow *Sawrey* came thither, and seemed well satisfied. After the Meeting we all returned to *William Rawlinson's*, Dr *Isaac Huntington* coming to me at *Hawkfide*, in order for *London*.

Hawkfide.

ON the 11th we went to the Meeting at *Height*; which was small, but very open and tender. That Night I lodged at *William Barrow's*, at *Afet*.

Height.

THE next Day we went thence to *Yelland*; where was a large Meeting, and pretty open; and some Friends from about *Kendal* were there. It being a rainy Day, we staid that Night at the Widow *Mary Hubbershead's*.

Yelland.

ON the 13th we went to *Lancaster*; where the Meeting was small, but open, the Truth bearing rather an Authority than Tenderness; though several were tendered, and it was a good Meeting. After it I went to *William Stout's*.

Lancaster.

THAT Afternoon we went forward to a Place near the Road-side, called *Slaugaker*, and lodged with *John Corbifbley*, a Farmer there; and, on the 14th, went to *Sanckey*, near *Warrington*, and staid there at *Gilbert Thompson's*; their Meeting being pretty large next Day, and indifferent open.

Sanckey.

ON the 17th we went thence to *Franley*; where the Meeting was small, but very fresh and tender. That Night we lodged with *Richard Starckey*, near that Place.

Franley.

ON the 18th we went to *Middlewich*; where the Meeting was very small, but fresh and open. After the Meeting we dined at *George Becket's*, he and his Wife being very kind; and that Evening went forward to *Stonylow*, and staid that Night with *Richard Timmis*, a Farmer there; where we were kindly entertained.

Middlewich.

ON the 19th we went on to *Stafford*, where we expected a Meeting; but, the Notes miscarrying, we went to *Wolverhampton*, and lodged with *Charles Osborne*.

Wolverhampton.

ON the 20th, being the Sixth of the Week, we had a large Meeting there: For Notice being given privately, that there was a Stranger from *America*, and Rumour magnifying me above what I was, raised a Curiosity in many both to see and hear me; so that the Place was crowded with Persons of some Rank not of our Communion, and the LORD was pleased to condescend to them, so as to open some great Things, in a Degree of Power and Light, satisfactory to most; which some of them were heard to declare as they pass'd the Streets; and Friends also were pleased and comforted.

ANNO 1715. Birmingham. THE Day following we went on to *Birmingham*, and lodged with *John Pemberton*, where we were courteously entertained; and the next Day had two Meetings there: That in the Morning consisted mostly of Friends, and was pretty open; but Truth appeared in Majesty and Dominion, Imperial rather than Sweetness, but not without a full Degree of that to its proper Objects; and, in the Afternoon, Things were largely and clearly opened, in the Wisdom and Dominion of the Power of Truth; and many Strangers being there, were generally brought under, and Truth in Dominion, and the Hearts of Friends very open.

Warwick. ON the 23d we went to *Warwick*, and lodged with *William Berry*; and the Day following had a Meeting there; which was as large as usual, and pretty fresh and open. That Evening we went forward with *Samuel Overton* to *Grovefield*, about three Miles, where we lodged.

Banbury. ON the 25th we went to *Banbury*; and that Evening had a pretty large Meeting there; which, though hard and dry in the Beginning, yet was open and free in the End. Here I met with *Daniel Bell* and *John Close*; and that Night we lodged with *Edward Willis*.

Hook-Norton. ON the 26th, being the Fifth of the Week, we were all three at a Meeting at *Hook Norton*; which was but small, by reason of a Fair at *Banbury*, but a good Meeting: After some Refreshment at *John Parke's*, where we alighted, we went in the Evening, forward to *Henry Clarke's*, to *Chipping-Norton*, guided by our Friend E-----S-----, a Person of great Innocency and Sweetness, whose undesigning Deportment was pleasingly attracting: This was the first of our Acquaintance, but under a due Distance and Guard on either Side, Circumstances every way commanding it; and there we had an Evening Meeting, not large, nor very open, but, in the main, of Service, and well.

ON the 27th we went on to *Whitney*, and lodged at *Jeremy Warings* that Night, having a Meeting in the Evening; which was very hard and dull during the greatest Part of it, but well in the End to most.

ON the 28th, being the Seventh of the Week, we proceeded to *Oxford*, and lodged with *Thomas Nichols, jun.* and that Afternoon went to most of the Colleges in the City, and viewed the Buildings and Gardens, which, in their kinds, are pleasant and commodious; but that very great Load and Power of Darkeness which I felt (not the like in all *South Britain*) was so much an Overbalance to any Satisfaction I had therein, that I think I shall never see them any more: And which Power soon after shewed itself by its Fruits; for, in the Evening, a great Mob of the Scholars and others, arose and gutted (as they called it) the Presbyterian Meeting-house; that is, they broke all the Windows, Doors, Benches, Wainfcots, and Seats, carrying them away, and burning and destroying them; which made a great Uproar in the City.

ON the 29th I was there at the Meeting; which, in the Forenoon, was not large, though several Scholars and others came; and the Scholars were fluctuating and unsettled, but did not make any great Disturbance in the Morning Meeting: However, Friends having heard that they intended to use our Meeting-house as they had done that of the Presbyterians, an Advertisement thereof in Writing was drawn up, directed to the Mayor, and sent by a Friend; but the Mayor being absent at the Time, it was left with his Servant, who promised to give it him as soon as he came: It contained also a Request to the Mayor to protect us against
the

the intended Violence, as the Prime Civil Officer of the City; but we had no Benefit by it, as the Sequel proved.

ANN O
1715.

IN the Afternoon the Meeting was large, and many of the Scholars there: A few came at first, and some of them wearied in the Time of Silence, but others staid; and, after I had spoke a while, more came, and generally staid; and many Things were opened to them, which seemed to reach their Understandings, and take them; and other People of some Fashion in the World came also, and all were very civil and quiet to the End of the Meeting, the Scholars taking off their Caps in the Time of Prayer; so that the Meeting was very comfortable, and of good Service: And after the Service was over, they not being hasty to depart, I made a short Speech to them, and said, "That I had seen several Colleges and Scholars in divers Parts of the World, and much Rudeness among some of them; but as Civility becomes all Men of Learning and Wisdom, so their Deportment that Day had engaged my good Opinion of them:" But I knew the Truth was at that Time over most of them, and kept them quiet.

AFTER the Meeting we returned to our Quarters; and, about Nine in the Evening, hearing a great Noise of the Mob at a Distance, we had soon after an Account, that they were using our Meeting-house as they had done that of the Presbyterians the Night before: They broke in by Violence, and took away all the Forms and Seats that were loose, and such as were fast round the House they broke and defaced: They took away the Doors also off the Hinges, and burnt them, with part of the Wainscot, in their Bonfire: They broke also all the Windows and Stanchers; and the Room next the Meeting-house they also abused and defaced; so that the whole was all ruined and destroyed, except the Walls and Tyling. Yet all this did not cool their Rage; for they broke into the Dwelling-house of our ancient Friend *Thomas Nichols's* Daughter, then a Widow, where *Thomas* also was; and, under Pretence of searching after a young Nobleman, who they said was murdered and hid there, or some where thereabouts, (though there was no such Thing at all, only they put on this senseless Cover for their Wickedness) they broke all the Windows, and threw in some hundred Weight of Stones and Dirt, covering the Beds therewith, breaking several Things in the Rooms, and making great Destruction, and also shedding some Blood. From thence they went to the Baptists' Meeting-house, and gutted that also, as their Term is: and as they came up Street from that Piece of Service, I lodging with young *Thomas Nichols*, we expected the same Usage as the Widow his Sister had met with, and therefore got for Safety into the Stair Case, he and his Wife and little Children, and my Companion and I; and there sat on the Stairs, and about, out of the Way of the Stones: and as they came up to the House, they let fly their Volly, and broke all the Windows, and so went along without doing us any further Harm: But this I observed, that as Satan raged in them before they came up to the House, blowing them up by his infernal Breath into a Temper fit for the Action, Truth in our Minds moved his divine Love, and filled us with heavenly Consolation and Life; so that we were without any Fear or Amazement of what they could do farther. By the Time all was over it was about Two in the Morning; and there came in some of the sober Neighbours, who gave us some of this Mob's unreasonable Reasons for their Violence and Oppression, as they had collected them, in discoursing with some of them. They said, that some of the Low Party, on the Seventh Day Afternoon, being at a Tavern in Town, there drank Healths and Confusions, talking of burning the late Queen's Picture and *Sacheverell's*; and, in revenge of this,

ANNO
1715.

this, they gutted the Presbyterian Meeting-house: and their Pretence for using us in the same Manner was, because we voted for the Low Members of that present Parliament.

THE next Morning we went to see the Ruins of our Meeting-house, and that of our Friend *Nichols's*; and, as we were at the former, I stood upon a small Eminence, and looking about over the Place, (many Scholars and People being there) said pretty loud, so that they might all hear, *Can these be the Effects of Religion and Learning!* upon which several of the Scholars hung down their Heads, but none answered. Then young *Thomas Nichols* made a short Speech, but very close, putting them in mind of *Sodom and Gomorrah*; and that this was the same evil Spirit which wrought in that wicked Generation, upon whom came Destruction, that now wrought in them; and that if they continued in such Evils, the same just GOD might bring like condign Punishment upon them. To which they made no Reply, but that the Mob had done it, and it was ill done; so would have excused themselves: but some others said, they themselves were that Mob, and would be met with one Day. After some Time we returned to our Friend's House, and so departed that wicked Place. This is one of the blind Eyes of this poor Nation! This is one of the filthy Fountains of their Religion and Learning, from whence the whole Land is poisoned and undone. Can sweet and bitter Waters issue from the same Place? Or can Religion flow from hence to the Nation, where the Life of Religion is so remote from these vain Pretenders? And what Learning can they have, who are destitute of all Principles of Civil Behaviour?

London.

THAT Night we went to *Richard Richardson's*, near *Uxbridge*; and, on the 31st, to *London*, being about a Week before the Yearly Meeting; which, in the main, was much more comfortable, through the great Mercy of GOD, than many expected: For as the *Affirmation*, from the Beginning of it, had occasioned much Disturbance in the Church, some being for, and some against it; so these Divisions had ever been very oppressive to my Spirit, as knowing nothing could hurt us more than that, or give Satan or evil Men more Advantage against us: But though, from its first Birth, I never liked it, yet I ever kept true Charity to those Friends who were for it, as believing they saw no Hurt in it, tho', I thought, I did; and, at my coming over to *London*, I laboured among them, to regain and keep a right Temper one towards another; and, as they talked of a farther Solicitation concerning it, (the late Act being ready to expire) I advised several leading Men on both Sides to proceed in one joint Interest as one People; for tho' we could not all agree about the Definition of an Oath, or in what relation the Affirmation stood to an Oath, yet we all were as one Man still, that an Oath is not consistent with CHRIST's Doctrine; and accordingly they did both solicit for a plain Affirmation, without the sacred Name at all: But that could not be obtained; all that the Parliament would do, was to perpetuate the former, adding some Clauses for the levying of Tythes. When this came to be discoursed in the Meeting, the Minds of some on both Sides being heated, Things were like to run high; but the LORD was near, and, by his blessed Wisdom and Power, preserved us in Unity. Some few of these who were for the Affirmation inclined to have it established over all, as the Testimony of Truth by the Yearly Meeting; and some others, on the other Side, were resolved to reject it, and testify against it, as short of the Testimony of Truth: But seeing the Tendency of such a Division, I and some others laboured for Peace; and, with much Long-suffering, Patience, and Labour in the Love and Wisdom of Truth, and as he opened and made way, Things came at last to this good Issue, That such as could take the Affirmation, might have

have the Benefit of it without Censure of their Brethren, and such as could not take it, should not be reproached by them; but that the Meeting for Sufferings should continue their Care and Solicitations, together with the Dissatisfied, for further Ease in that Point, at a fit Season: And with this Conclusion both Sides were at last easy, and the Meeting ended in more Peace and brotherly Kindness than for some Years before, and to a more general Satisfaction; for which my Soul was truly thankful, with many more.

ANNO
1715.

THE Meeting being thus well over, on the 17th Day of the fourth Month I went with some Friends from *London* that Night to *Braintree*, and lodged with *John Bangs*; where next Day Afternoon I writ good part of an Answer to *Thomas Dixon's* Letter; and, on the 19th, being the First of the Week, was at their Meeting, both Forenoon and Afternoon. The Meetings were large, and filled with Strangers, who were generally satisfied.

Braintree.

ON the 20th I went to *Colchester*, to the Quarterly Meeting, and lodged at *Benjamin Dike's*; and the Third and Fourth Days being their Yearly Meeting, I staid there; where the LORD gave us a comfortable Time, setting his blessed Truth and its living Testimony over all; and Things were open and clear.

Colchester.

ON the 22d, being the Fourth of the Week, after the Meeting, I went thence to *Edmundsbury*, and lodged with the Widow *Dikes*; and, on the 23d, was at their Meeting; which was very dry and barren, but yet had some Service and Comfort.

Edmunds-
bury.

ON the 24th I went forward to *Thetford*; where the Meeting was small, but a little opener than the other: That Night I proceeded to *Brandon* with *Thomas Brewster*, and lodged there.

Thetford;

ON the 25th I went on to *Great Ellingham*, and lodged with the Widow *Mary Dykes*, being nearer the Meeting next Day, which was to be at *Hingham*, to which I went accordingly; and it was a large and good Meeting, being their General Meeting, many of divers Persuasions being there. That Evening I went with *Richard Abby* to his House.

Hingham;

ON the 27th we went together to the Quarterly Meeting at *Norwich*, (I lodging at *Joseph Gurney's*) and on the two Days following was their Yearly Meeting, which was very large, especially the last Day; when came Abundance of People of all sorts, and Things were full and plain: The more particular Matters wherein I was concerned, being about the Kingdom of CHRIST, the Kingdoms of Men, and the Kingdom of Antichrist, with his Priestcraft and Fallacy; which reached many Understandings, and affected the People as well as Friends; and Truth gained among them to our mutual Comfort.

Norwich.

ON the 1st of the Fifth Month, being the Sixth Day of the Week, I was at a Meeting at *Tisborough*, appointed by *Benjamin Bangs*; which was not large, but pretty well. I staid there that Night and the next, and lodged with *Thomas Gooch*; where I was well and easy.

Tisborough.

ON the 3d, being the First of the Week, I was at a General Meeting at *Titfl*; which was large, and many of the World's People there; and Truth shined over all. In this Meeting I had an Opening concerning that Creed, commonly called the *Apostles Creed*, and took some Exceptions to some Terms of

Titfl.

ANNO
1715.

it, viz. CHRIST's descending into Hell, and the Holy Catholick Church, as they call it; the former importing more than the State of the Dead; and the latter shewing plainly what Church (and not the Apostles) was the Author of it; and I did not observe or hear of any uneasy, but satisfied. That Evening I returned to *Thomas Gooch's*.

Yarmouth.

ON the 4th I went back to *Norwich*, where I staid that Night; and, on the Day following, went by Water, accompanied by *John Gurney*, and several other Friends, down to *Yarmouth*, expecting a Vessel to sail next Day for *Holland*, in which I intended to go; but the Wind proving contrary, we appointed a Meeting at *Yarmouth*. The Meeting of itself was very small; but there came many of the People, and a loose airy Company generally they were, though some sober Persons were among them; and in the main Things were well.

ON the 7th we returned to *Norwich*; where I staid till the 11th, being at their Meeting on the First Day; which was very large in the Afternoon, and Things opened fully.

ON the 11th, being the Second Day of the Week, I went back to *Yarmouth* on the same Account as before; but the Wind proving contrary again, we had another Meeting there on the 12th; which was far larger than before, but some of the People more rude, and yet in the main it was a good Meeting, several being tender, and many brought down under a Sense of the Weight of Truth. This Time also I lodged at *Mary Low's*, where I remained till the 17th, and finished and sent my Answer to *Thomas Dixon's* Letter from *Whitehaven*; which was as follows:

Friend Thomas Dixon,

Yarmouth, 18th Fourth Month, 1715.

“ THINE of the 4th of May, as thou calls it, was delivered me by
 “ my respected Friend *John Gilpin*, at *Broughton-Tower*, some Days after
 “ I departed from *Whitehaven*; but have not since had any Time to answer it,
 “ till now it recurs to my Remembrance at this leisure Hour: Nor should I
 “ now, if I were out of all Hopes to inform thy Understanding; or could be-
 “ lieve thou hadst no other End in writing than Controversy. For though I
 “ have no Reason to fear any Man, or Sect, on this Subject, yet to answer many
 “ particular Persons in writing, (each that can raise an Objection having the
 “ same Right) would protract too much of that Time, which I am more obli-
 “ ged to apply to the general; and had much rather, in convenient Time and
 “ Place, have discoursed with thee on this great Subject, in a publick Auditory;
 “ where such as were at that Meeting, as also many more, might have had the
 “ Benefit, *pro* and *con*, arising by such a Conference.

“ I SHALL, in the first Place, transcribe thy Letter, lest thy Copy may be
 “ mislaid, or lost, and then subscribe a full and fair Answer; in which I shall aim
 “ at thy Satisfaction upon the true Foundation of impartial Truth: In reading
 “ whereof I intreat thee, as thou tenderest thy own good, and that also of those
 “ thou teachest, lay aside all Prepossessions and Prejudices, arising from Edu-
 “ cation, and human Acquisition, or Interest, and dispose thy Mind to receive
 “ the Truth in its own Simplicity, as it is in JESUS. [*Here Thomas Dixon's*
 “ Letter was inserted, which see Page 471.]

“ CONSIDERING thy Readiness to go to that Meeting in my Company,
 “ and thy civil Behaviour in it, which I was pleased with, together with the
 “ Cha-

“ Character I had of thee, by some of thy own People I can well credit, I will
 “ not think thou came there on Purpose to watch for Evil, or Quarrel; yet
 “ considering also thy Capacity, as a Man, and how clear and distinct Things
 “ were then opened, notwithstanding the Disadvantage I laid under, by reason
 “ of that great Cold and bodily Weakness, I could not reasonably have expect-
 “ ed such (or any) Objections on this Subject; which, how weighty soever in
 “ thy Scales, in those of the Sanctuary, and mine, have little in them.

ANNO
 1714.

“ THE Substance of thy Letter is in two Parts; 1st, A Position, That
 “ CHRIST instituted Water Baptism, when he said to his Disciples, *Go ye there-
 “ fore, and teach all Nations, baptizing them in the Name of the Father, and of
 “ the Son, and of the Holy Ghost, &c.* Mat. xxviii. 19.

“ 2^{dly}, To prove this, thou advances several Scriptures, where some of the
 “ Apostles did baptize with Water, or commanded it; even some that had re-
 “ ceived the Holy Ghost, as well as some others who had not: concluding
 “ hence, that it must be Water Baptism which was instituted as aforesaid.

“ I OWN the Matters of Fact according to Scripture, but deny the Conse-
 “ quences drawn from them in thy Letter, viz. That Water Baptism was in-
 “ stituted in these Words, *Mat. xxviii. 19.* or that they baptized with Water,
 “ by any Commission thereby given them.

“ THE first Thing I put thee upon is, to examine diligently the Sincerity
 “ of thy Regard to this Institution, even in thy own Sense; for I cannot think
 “ thou art ignorant that the Word, from which we take the Word *Baptize*, sig-
 “ nifies, to go into Water, to wash, or immerge, or go under Water, coming
 “ of the Word *Bapto*, to tinge, or dye, or colour, by dipping, or immersing:
 “ Whereas thy Practice is (if thou art of the Presbyterian Mode, as I am in-
 “ formed) only to rantize, or sprinkle Infants. If then it had been Water Bap-
 “ tism which was there instituted, or if it was so in thy Apprehension, how
 “ canst thou be sincere, to lay aside Water Baptism, and use only sprinkling In-
 “ fants; which is an Error, both from the Mode and Subject, and no other
 “ than a Relick of the pretended Baptism of that Church, which uses Salt, Spittle,
 “ Cream, God-fathers, the Sign of the Cross, Vows, Promises, a Covenant of
 “ Works, &c. and hath not kept it? Where did any of CHRIST’s Apostles
 “ sprinkle Infants with Water at all, or wash or dip any other in or with Wa-
 “ ter, in the Name of the Father, Son, and Holy Ghost? If they had taken
 “ that Institution, for a Commission for Water Baptism, they would have pur-
 “ sued it in the Terms, Mode, and Subjects of it: But I do not find they ever
 “ baptized any with Water in that Name, either before or after that Command;
 “ therefore not by virtue of it, but upon some other Bottom, customary or pru-
 “ dential; much less sprinkle Infants.

“ FOR the better understanding of CHRIST’s Command, and the Doctrine
 “ and Distinction of Baptisms, and the Nature and End of his one divine, spiri-
 “ tual, and permanent Baptism, I begin with *John’s* Baptism, and observe,

“ 1st, THAT when the Word of GOD came unto *John* in the Wilderiness,
 “ commanding him to baptize *Israel*, and preach Repentance to them, (for he
 “ was not sent to any other, we do not read that he baptized in the Name of the
 “ Father, Son, and Holy Ghost, nor in the Name of the LORD, or in the Name
 “ of the LORD JESUS, but exhorted them to believe in him that was then

Luke iii. 2.

Acts xix. 4.

“ to

ANNO 1715. “ to come; CHRIST not being at that Time made manifest unto *Israel*, tho’
 John i. 26, 33. “ he was among the People: But as CHRIST was born a *Jew*, and was cir-
 Luke ii. 21. “ cumcised, and Debtor to the Law to fulfil it, which also he did; so the Di-
 Mat. iii. 15. “ spensation of *John* immediately preceeding CHRIST’s, it was incumbent on
 “ him to fulfil the Righteousness of that also; thereby compleating all Righ-
 “ teousness of this kind in himself: and concentrating the Substance of all Dispen-
 Col. ii. 11, 12. “ sations in one, he became thenceforward the Dispenser of Righteousness unto
 “ all who believed, followed, and obeyed him: But as *Israel* was at that Time
 Mat. iv. 16, “ in a State of Darkeness and Degeneracy from GOD, the LORD treated them
 17. “ even as Strangers profelyted; who, under the Law, were not admitted to the
 “ Privileges of the Children of that Covenant, till first baptized. Observe then,
 “ that CHRIST, entering upon his Ministry soon after he had received Water
 “ Baptism, went on with *John*, both as to Water Baptism, and such Doctrines
 Mark i. 14. “ as might excite the People to Repentance, being the Thing then most neces-
 “ sary to a further Manifestation of CHRIST; and in which Doctrines and
 Mat. xv. 24. “ Baptism CHRIST also was only sent to *Israel*; not ministring Water Bap-
 John iv. 2. “ tism in his own Person, being below him, but countenancing his Disciples
 “ therein upon the first Foundation by *John*: And it is no-way likely that *John*
 “ (to whom CHRIST had at this Time been so fully manifested, that he point-
 “ ed to him, as with the Finger, as the Lamb of GOD, the true Messiah, taking
 — i. 29, 36. “ away the Sins of the World) would now baptize in the Name of one to come,
 “ or exhort them to believe in one to come, but in the Name of him whom he
 “ had thus declared to the People to be the very CHRIST; nor that the Dis-
 “ ciples of CHRIST, who also baptized with the same Baptism, and at the
 “ same Time, and preached the same Doctrine, did it in the Name of one to
 “ come, but of their Lord and Master, in whom from the Beginning they had
 “ believed: and upon this Foundation and Beginning (and not upon that Com-
 “ mand, *Mat. xxviii. 19.*) was the Practice of Water Baptism continued; as
 “ in *Acts ii. 38. viii. 12, 16. xix. 5. and 1 Cor. i. 13.* in all which, or in any
 “ other Place of Scripture, that I can find, where any Name at all is used,
 “ there is not any Baptism with Water in the Name of the Father, Son, and
 “ Holy Ghost, but in the Name of the Son only; which manifests it to be still
 “ the same Baptism of *John*, in its Mode and End; at first without any distinct
 “ Name, and afterwards in the Name of JESUS the Messiah, the true Sub-
 “ stance and Antitype of all Figures.

— iii. 11. “ AGAIN, observe nicely, that whilst this Baptism of *John* was yet on foot,
 Mark i. 8. “ he foretold them of another Baptism, by another Administrator, to take place
 Luke iii. 16. “ afterwards, saying, *I indeed baptize (or have baptized) you with Water unto*
 “ *Repentance, (or Amendment of Life) but he that cometh after me is mightier*
 “ *than I, the Latchets of whose Shoes I am not worthy to stoop down and unloose;*
 “ *he it is that baptizeth (or shall baptize you) with the Holy Ghost, and with Fire.*
 “ This was whilst *John* was yet in his Ministry, and before CHRIST was cru-
 “ cified; and of which Baptism with the Holy Ghost CHRIST also spake at
 “ that Time mentioned, *Mat. xxviii. 19.* which was after his Resurrection, and
 “ a little before his Ascension; and was no other Thing than the Coming of
 “ the Holy Ghost, or Spirit of Truth (or CHRIST in Spirit) with Power, upon
 “ those who had believed, and looked for his Coming: For CHRIST intro-
 “ duced this Institution with a Commemoration of the Promise he had made them
 “ before of the Spirit of Truth, before he was crucified, after this Manner, saying,
 John xiv. 16, “ *I will pray the Father, and he shall give you another Comforter, that he may a-*
 — 20. “ *bide with you for ever: Even the Spirit of Truth; whom the World cannot re-*
 “ *ceive, because it seeth him not, neither knoweth him: but ye know him, for he*
 “ *dwelleth with you, and shall be in you. I will not leave you comfortless; I will*
 “ *come*

“ *come to you. Yet a little while, and the World seeth me no more: but ye see me; because I live ye shall live also. At that Day ye shall know, that I am in my Father, and you in me, and I in you. And of this Promise, I say, he reminded them, and renewed it to them after his Resurrection, and a little before his Ascension; leading them as it were Step by Step, as they were able to go, saying, That (as was the Tenor of his first Ministry, repent and believe the Gospel) Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem. And, behold, I send the Promise of my Father upon you, said he, which you have heard of me (for which they were to wait): For John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence. All Power is given unto me in Heaven and in Earth: Go ye therefore and teach all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all Things whatsoever I have commanded you; and, lo, I am with you alway, even unto the End of the World. And, as if he had explained what he intended by this Baptism, and made it the same with preaching the Gospel, he also said, Go ye into all the World, and preach the Gospel unto every Creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. But tarry ye in the City of Jerusalem until ye be endued with Power from on high. But ye shall receive Power after that the Holy Ghost is come upon you; and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost Parts of the Earth. Now I observe, that though these Texts are dispersed in Holy Scriptures, yet they were all spoken by CHRIST at the same Time, on the same Subjects, and relate to the same Things; one Part being written at one Time, and another Part at another, by the several Evangelists: From which I clearly infer, that there are two distinct Baptisms; the one with Water, ascribed to John; and the other with the Holy Ghost, ascribed to CHRIST; and the latter by him that hath all Power in Heaven and in Earth, commanded to the Apostles; promising that they should have Power by the Holy Ghost, and to be with them therein (that is, to preach the Gospel in the Power of the Father, Word and Spirit, which three are one) to the End of the World; annexing Salvation to true Faith in its right Object, and this Baptism, and Damnation to Unbelief of this Gospel: The Mystery whereof the Apostles were so far from understanding at that Time, that they answered to all this by a foreign Question, viz. Lord, wilt thou at this Time restore again the Kingdom to Israel? Like some others now in this Day, thirsting after temporal Rule, and an earthly Dominion, looking for a Day when they shall have it, being not well apprised of the Nature of the heavenly.*

ANNO

1715.

Mark i. 15.

Luke xxiv.

47, 49.

Acts i. 4, 5.

Mat. xxviii.

18, 19.

Mark xvi. 15;

16.

Luke xxiv. 49

Acts i. 8.

— — 6.

“ As to the *Practice* of the Apostle in the Instances given, where they both went down into the Water, and he baptized (that is, *washed*, not sprinkled) him, though at first View there seems to be something in it, yet, upon a thorough Observation, thy Deductions and Conclusions therefrom are only supposititious, uncertain, not fairly or safely deducible, or consequential: For, 1st, there is not any Water mentioned in the institutive Words, but as ascribed to John only, and in Contradistinction to CHRIST’s Baptism with the Holy Ghost and Word, which is as a Fire. 2^{dly}, If the Apostles had baptized with Water from that Text, they would, no doubt, have pursued the Terms of it, which were, *in the Name of the Father, Son, and Holy Ghost*: But no fair Instance can be given from Scripture, where any of them baptized with Water in the Name of the Father, Son, and Holy Ghost, but in the Name of the Son only, where any Name at all was used; therefore that Text was not the true Ground of that Baptism. Again, as *Practice* is not Institu-

ANNO
1715.

Gal. ii. 3, 9,
11, 14.
Acts xvi. 3.
Gal. v. 2.

Rom. x. 4.
Acts xv. 10,
19.
—xx. 20, &c.

tion, so their Practice, if so it had been, can be no Rule or Warrant to me;
to imitate them in this, more than in some other *Practices*; which, how prudential soever in that Day, the Reasons not holding perpetually, the Obligations cease also; as the Practice of *Peter*, and others, upon the believing *Gentiles*, for the Sake of the believing *Jews*: In which wrong and blameable Practice *Paul* withstood him to the Face, and, by the Spirit of Truth, records him blame-worthy; and that long after the Holy Ghost had come upon both (if not all) of them. *Paul* practised Circumcision on *Timothy*; and yet the same *Paul*, at another Time, tells them, that if they were circumcised, CHRIST should profit them nothing. And after he had preached the Gospel many Years, and CHRIST the End of the Law for Righteousness to all that believed; and they had all declared against Circumcision; yet, by Practice of legal Rites, and that by Advice of *James* and the Elders, he contradicts his Doctrine: So that this is no Obligation on us to follow him or them at this Day, in these and the like *Practices*.

AND though the Holy Ghost fell on them according to Promise, yet they did not thereby become omniscient, (though the Holy Ghost is so) or were let into the whole Council of GOD at once, or knew any more at all of the Mysteries of GOD thereby, than he in his own Time, and from Time to Time, and one Degree after another, and as they were able to bear it, opened: And as *Peter* all this Time, till prepared by a Vision, had not understood so much as that the *Gentiles* should be saved by CHRIST, 'tis no Wonder to me he should ask that Question on Water Baptism so soon after, in Terms by no means implying any Command for it, but as a Thing formerly in use, as I have shewed, and then not fully decreased; or, by decreasing, ended, according to *John's* Prediction; He (CHRIST) *must increase, but I must decrease*. That which decreaseth indefinitely cometh to an End, though at a Time uncertain (and so did that Water Baptism); but that which increaseth indefinitely (as doth CHRIST's Baptism) never endeth: And of the Increase of that heavenly Kingdom and Government, begun in CHRIST's spiritual Baptism, there shall be no End. But though *Peter* did ask that Question, and command them to be baptized, 'tis plain, from his Repetition of the Matter in his Defence before the Apostles and Brethren, that it was not by Water Baptism, but by the Words of the Gospel preached by *Peter*, from the Word of Life which wrought in *Peter*, that *Cornelius* and his House were saved, as Repentance and Remission of Sins was to be preached: and as clear also, That *Peter* there applies CHRIST's Words, in his Institution, or declaring of the Baptism of the Spirit, to the falling, or coming, of the Spirit on those that heard and believed; saying, *Then* (at the same Time, and in the very Act of Preaching) *remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost: they not in all the Scripture ever mentioning any other Water Baptism than John's, but still continuing the Distinction between Water Baptism and the Spirit's Baptism, and applying the former to John, as the first Minister of it, and the other to CHRIST; who, I say, is still the only true and ever-living Baptizer, prime and potential Agent, though the Apostles then were, and CHRIST's Ministers now are, instrumental in his Hand therein, by their living Ministry to all that believe: ** [And, which is very remarkable and cogent, the same *Peter*, long after all this, when both himself and the Churches were come to a greater Growth, and more able to bear and apprehend the Knowledge of the Mysteries of the Kingdom of CHRIST, gives a plain Negative

“ to

* This between [] was not in the Copy sent to *Thomas Dixon*, nor in that afterwards sent to *James Dickenson*.

“ to that Baptism, (*viz.* Water Baptism) which extends only to the putting away
 “ the Filth of the Flesh: and as plainly asserts and affirms that Baptism, (*viz.* the
 “ Baptism of the Holy Ghost) which gives the Answer of a good Conscience to-
 “ wards God, to be the only remaining Baptism; which is otherwise called the
 “ *Laver of Regeneration*; where he is full and home to the Point, saying, *Not by*
 “ *Works of Righteousness* which we have done, *but according to his Mercy* he saved
 “ us, *by the washing of Regeneration, and renewing of the Holy Ghost; which he*
 “ *shed on us abundantly, through Jesus Christ our Saviour.*] But as to the Reproof
 “ of the rest of the Apostles and Brethren upon *Peter*, in case he had gone be-
 “ yond his Commission, 'tis very plain they were all as ignorant at that Time of
 “ the Mind of the Spirit, touching the Salvation of the *Gentiles* by CHRIST,
 “ as *Peter* had been, till now they were convinced of it by Matter of Fact, re-
 “ lated by *Peter* in his Defence, when they ignorantly called him to an Account
 “ about it as an Evil; where *Peter* gives them no occasion to reprove him for
 “ what he had commanded about Water Baptism, or exceeding his Commission
 “ therein; for it was of so little Moment that he says nothing of it there: So
 “ that there cannot be any Thing in that but uncertain Conjecture; too slender
 “ a Foundation, or Support, for any Thing that would acquire the Name of
 “ an Ordinance of the LORD JESUS. And, as I told the Auditory in the
 “ Meeting, if Water Baptism had been there a Command to all the Ministers of
 “ CHRIST to the End of the World, it would have been so to the Apostle
 “ *Paul*; who was not one whit behind the chief of them; spake with more
 “ Tongues than all the *Corinthians*; in whom the Grace of GOD wrought
 “ mightily; who preached the Gospel fully from *Jerusalem* to *Illyricum*, and
 “ strove to preach, not where CHRIST was named, lest he should build on
 “ another Man's Foundation; and yet had not any Command from CHRIST
 “ for Water Baptism, but *practising* it upon some without any Command; I
 “ may conclude, without Violence to any Text, or Derogation from the Digni-
 “ ty of any of the Apostles, that as this great Minister of the *Gentiles* did not
 “ think that Text, *Mat. xxviii. 19.* any Command to him; neither did the
 “ other Apostles; nor did they practise Water Baptism from it, or as a Thing
 “ necessary in the Church to the End of the World. And I do tell thee, that
 “ though I have a Dispensation of the same Gospel, in some Measure, committed
 “ unto me, by the Power of the same Holy Spirit, yet I have no Command
 “ for Water Baptism; but rather to detect the Fallacy and Ignorance, as also
 “ the Presumption of such as use something they falsely call Water Baptism;
 “ being no Institution of CHRIST, but their own Invention; by means where-
 “ of, with other such like Things, People being deceived, as if they were come
 “ to the Institution and Baptism of CHRIST, are held in Darkness, and under
 “ the *Egyptian* Slavery of Antichrist, and his Emissaries, in various Forms; ma-
 “ king Gain and Merchandize of them; glorying in their Flesh through their
 “ own carnal Ordinances, and not in the LORD.

“ AND as to thy Remark upon the whole, &c. *Peter's* Words, *Who can*
 “ *forbid Water*, &c. are, as I have said, far from importing any Institution here,
 “ or Practice of Water Baptism from the Text alledged, *Mat. xxviii. 19.* but,
 “ very probably, from a prudential Consideration of the State of those believing
 “ *Jews*, then with *Peter*, and some others who had received *John's* Baptism
 “ (all accounting him a Prophet, and highly esteeming him, and what he did
 “ in his Day); who, otherwise, being yet as Children in the Truth, might have
 “ thought the New-converted wanted something they should have had, as many
 “ of the believing *Jews* were still zealous for the Law, after they had believed,
 “ though it was fully at an End in point of Obligation, by the one Offering;
 “ but

ANNO

1715.

1 Pet. iii. 21.

Tit. iii. 5, 6.

Mat. xxviii.

19.

2 Cor. xi. 5.

1 Cor. xiv. 18

Gal ii. 8, 9.

Rom. xv. 19,

20.

1 Cor. i. 17,

14, 16.

Acts xxi. 20.

ANNO
1715.

“ but they not being able to understand it, were indulged in some Rites of the
 “ Law, and in *John's* Baptism, for a Season; both which wore off gradually
 “ by the Advancement of the divine Substance of all Shadows: But the *Prac-*
 “ *tice* of Circumcision, and other Rites of the *Jews*, after the Coming of the
 “ Holy Ghost, did not perpetuate them; no more does their *Practice* establish
 “ Water Baptism. I therefore say, Who is he that does practise it at this Day,
 “ where he hath no Command from CHRIST for it, if he truly fears GOD? and
 “ who is he that, believing this to be a Command of CHRIST, dares decline the
 “ *Practice*, both in Mode and Subject, and obtrude on Mankind another Thing?
 “ For Sprinkling is no Baptism, nor Infants Subjects of that supposed Ordinance.
 “ Pray then consider, Do not such as will thus practise, dictate to CHRIST,
 “ and impose the Inventions of Men in Will-worship, and Self-agency and Ad-
 “ vancement, instead of his Appointments? But I having the Mind of GOD,
 “ both in declining Water Baptism, and persuading the People to believe in the
 “ Son of GOD, and to wait for his fiery Baptism, as he is the Word of GOD,
 “ as well to cleanse them thoroughly from their own Sins, as also to initiate
 “ them into the Divine Nature of the Son, by the Power and Virtue of his Holy
 “ Spirit, that they may sin no more against him, through their own fallen Na-
 “ ture, and the Temptations and Workings of Satan, that old Enemy, therein,
 “ I am in no Fear at all of what here is suggested from (in the most favourable
 “ Sense) a well intended Zeal, short of a real Knowledge of the Way of GOD,
 “ in his present Dispensation to the Nations; and yet I withhold not Water from
 “ these who will needs be dabbling, though CHRIST has not appointed it, since
 “ every Man must at last account for his own Doings: Nor can I be reasona-
 “ bly thought to withstand GOD, in declining the Use of Water Baptism; or
 “ that Text applicable to me on that Account, since it hath no relation to with-
 “ standing GOD about Water Baptism, but the Gift of the Holy Ghost, and
 “ his Baptism, for the Salvation of the *Gentiles*, ministered by *Peter's* Preaching;
 “ for which I am now persuading thee to wait, being thyself a *Gentile*.

Acts xi. 17.

Mat. xxviii.
10.
Mark xxvi. 15
16.

Acts xi. 15,
16.
— x. 34, 35.

Luke ii. 14.
— xxiv. 47.
Acts i. 8.

“ As to thy last Head: If that had been Water Baptism which CHRIST
 “ sent his Apostles with, it had been indispensibly necessary to Salvation, being
 “ commanded by him that hath all Power, and subsequently annexed to true
 “ and saving Faith, and the Promise of Salvation joined to both, *viz. He that*
 “ *believeth, and is baptized, shall be saved:* But since, where true Faith goeth not
 “ before, in the proper Subjects of this spiritual Baptism, there can be no such
 “ Baptism; therefore he added, in the same Place, *He that believeth not shall be*
 “ *damned:* And accordingly, as *Peter* was preaching the Gospel, the *Holy Ghost*
 “ *fell on all that heard* (that is, believed) *the Word*; it being probable that some
 “ heard the *Werds*, and not the *Word*. And this Gospel is, that *God is no Re-*
 “ *specter of Persons, but in every Nation he that feareth him, and worketh Righte-*
 “ *ousness, is accepted with him*; that the Word which GOD sent to *Israel* was
 “ *Peace by Jesus Christ*; which Word was even the same which CHRIST spoke
 “ of, and accordingly came through all *Judea*, beginning in *Galilee*, after the
 “ *Baptism which John preached*; how that GOD anointed *JESUS of Nazareth*
 “ *with the Holy Ghost*, and with Power, &c. Him GOD raised up the third
 “ Day, and he commanded us to preach to the People, and to *testify that it is*
 “ *he that is ordained of GOD, a Judge of the Quick and Dead, &c.* To him
 “ also gave all the Prophets witness, that *through his Name*, all that *believe* in him
 “ shall receive Remission of Sins. In all which he no way inculcates any Water
 “ Baptism, but mentions only that of *John* occasionally; placing the whole
 “ Weight upon this, that through *his Name* (that is, his Virtue and Power) *all*
 “ *that believe in him* shall receive Remission of Sins: Agreeing with *Acts* iv. 12.
 “ where he saith, *There is no other Name under Heaven given among Men, where-*

“ by

“ *by we must be saved.* Whereas, if he had intended to administer Water Baptism as an Institution of CHRIST, 'tis more than probable he would have said something there of it to engage them to embrace it. What he said afterwards in that Question, *Who can forbid Water?* being no part of his Gospel, or Sermon, whilst under the immediate Power and Operation of the Holy Ghost and Word; nor spoken to the new Converts, but of them to the Jewish Believers. Nor does it appear that they were at all baptized with Water, notwithstanding that Commandment, though I shall not contend it; but do say, That in the very Act of Peter's preaching this Gospel, *the Holy Ghost fell on all that heard* (that is, believed and received) *the Word*; which Falling and Act of the Holy Ghost and Word, is truly that Baptism, Mat. xxviii. 19. and not Water Baptism. From all which I will observe to thee these two great Points; 1st, That there is a Baptism (*viz.* of the Spirit) really and indispensibly necessary to Salvation. And, 2dly. that there is something to be preached, and also to be believed, on Pain of Damnation, by those that hear it; which is, in a few Words, comprised in the Mission of that great Apostle, who was *not sent to baptize, but to preach the Gospel*; the Sum of which Gospel and Mission was, *to turn them* (our Ancestors, the Gentiles) *from Darkneſs to Light*, (that is, to CHRIST, who is that Light, even that true Light, *which lighteth every Man that cometh into the World*) *and from the Power of Satan unto God*, in order to obtain that great and necessary End, *viz.* *an Inheritance among them that are sanctified by Faith, which is in Christ Jesus*; which Faith overcomes the World, and Nature and Spirit of it, in all those who come to this living Faith of the Operation of GOD, and have the Son and Word of GOD for the saving Object of it, as he is Light, in their own Hearts: which great and saving Mystery, that it may effectually be made manifest in thee, my well-meaning Friend, is my sincere Desire and Prayer to the GOD and Father of my dear LORD JESUS.

ANNO
1715.

1 Cor. i. 17.
Acts xxvi. 17,
18.
— viii. 12.
John i. 9.
1 John v. 4.
Col. ii. 12.
John xii. 46.
Acts xx. 32.

“ FURTHER, if Water Baptism had been a standing Commandment of CHRIST to the End of the World, it had been made thereby necessary to Salvation; because every Breach of any Command of GOD is Sin: for *Sin is a Transgression of the Law*, and the Commandment is that Law to him to whom it is given: But Water Baptism was not so commanded, as appears by what I have above written. But if Water Baptism had been the Thing there commanded, and yet not saving now, any more than Circumcision was in its Time, but to be practised only because commanded, how dost thou escape the Force of that Commandment in neglecting Baptism, and substituting Rantism; and of that other, where he saith, *If I then, your Lord and Master, have washed your Feet, ye also ought to wash the Feet of one another?* But if Humility, and a brotherly and charitable Care one over another's Ways, to their walking in the clear Way and Path of Truth and Life, will excuse this Practice, as to the formal Act of washing one another's Feet, Why may not a real inward Sanctification, through Faith in the Word, Light, Grace, or Spirit of CHRIST, excuse from the Use of Water, without any Danger at all, either of resisting GOD, or fearing the Guilt of those who break, and teach the Breach of one, though the least of CHRIST's Commandments? But though the Commandments there intended were not of this shadowy kind, but the moral and permanent Commandments of GOD, couched in the great Two, comprehending the whole Law and the Prophets? yet he that takes Water Baptism to be one of CHRIST's Institutions, and neglects and practises some lesser Thing in pretence of it, which CHRIST hath not instituted, taketh away from that Ordinance; and if his Share that taketh away from the Prophecy of the Book shall be taken out of the Book of Life, hath not he, who thus embezzles an Or-

John xiii. 14,
15.

Mat. v. 17, 18
19.
— xxii. 37—
40.

Rev. xvii. 18,
19.

ANNO 1715. " dinance of CHRIST, reason to fear the same Judgment? Pray then make
 " haste, reform, and escape it: Thus *ad hominem*. But if Water Baptism does
 " not save any more than Circumcision, which I readily grant, then we need not
 " be so hot about it, as to want Water to quench it; since *neither Circumcision,*
 " *nor Uncircumcision* (Baptism, or Rantism with Water, or no Baptism with Wa-
 Gal. vi. 15. " ter) *availeth any Thing, but a new Creature*, and keeping the Commandments
 1 Cor. vii. 19. " of GOD; which cannot intend Commandments of this kind, for Circumci-
 " sion was one of them.

" To conclude, I do already, through the Grace of GOD, regard his saving
 " Truths with all my Heart; and am, by the same Grace, a Minister of Truth,
 " in some Measure; (of which, when subjected to that holy Name, Nature, and
 " Power, of which thou here speakest in Words, thou wilt not be ignorant) and
 " have impartially considered the Tenor of thy Letter; and, upon a full, clear,
 " and solid Consideration of all these Things, many Years ago, as also again on
 " this Occasion, I perfectly know, and fully understand, by the Mind of my
 " dearest LORD, that I have no Reason at all to fear the Guilt aforesaid; but
 " have as great Encouragement as any Mortal ought to expect, both in Promo-
 Eph. i. 22, 23 " tion of the one Baptism of the one Spirit, which baptizes every living belie-
 — iv. 4, 5. " ving Member into the one holy Church and living Body; and exposing the
 1 Cor. xii. 13. " Fallacy of Antichrist, and his Ministers, of every Form and Transformation,
 " in what they falsely call the Ordinances and Commandments of CHRIST;
 " and which GOD never sent them to perform, whatever some well-meaning
 " Persons among them, like thyself, may suppose or dream of: and yet have so
 " learned of the LORD, as not to expect any other Reward in his holy and glo-
 " rious Kingdom, than what he shall please freely to give, as if I had not wrought
 " in his Vineyard.

" AND now, dear Friend, I recommend thee to GOD; exhorting thee to
 " believe in his Grace given thee through CHRIST JESUS the LORD; even
 " in the ingrafted Word, which is able to save thy Soul; and that without any
 " such Means as sprinkling with Water, in the Name of the Father, Son, and
 " Holy Ghost, or any other Mode of using elementary Water: for through
 " Faith in the true Light, and walking therein, is not only the true Church Fel-
 " lowship, but also there, and not otherwise, doth the Blood of CHRIST the
 1 John i. 7. " Son cleanse from all Unrighteousness: Which Salvation, that it may be thy
 " speedy Experience, as to the Commencement of it in this Life, and Com-
 " pletion thereof in that which is to come, in the Glory and Kingdom of my
 " dearest LORD, is the repeated, sincere and earnest Supplication (to him who
 " hath all Power in Heaven and Earth, and alone is able to effect it in all) of

Thy true and loving Friend,

to serve thee as far as I may, in Christ Jesus,

THO. STORY.

" P. S. THIS was begun, and much of it done according to the Date; but,
 " by reason of my transient Way of living, was not finished till lately. I
 " have been waiting here some Days for a Passage to *Holland*, where I am
 " now going, and shall be glad to hear from thee at my Return; which
 " I hope will be in two or three Months; and if thou wilt favour me
 " with a few Lines, direct to be left with *John Crouch*, Upholsterer, in
 " *Crown Court*, in *Grace-Church-Street*, *London*. If so directed, though
 " before my Return, it will come safe to hand."

I WROTE also to *John Gilpin*, in which I inclosed the above; which was as follows:

ANNO
1715.

Dear Friend, *John Gilpin*,

Farmouth, 14th Fifth Month, 1715.

“ THE inclosed is an Answer to that of my Friend *Thomas Dixon*, where-
 “ in I have taken more Pains than was precisely necessary for the Refu-
 “ tation of his Mistake of the Text, *Mat. xxviii. 19.* which I could have done
 “ in a few Lines; but, for his full Information, I have enlarged on the Subject,
 “ and can say more still, if any Objection shall yet remain with him, or any of
 “ you that may read it; and shall, through the Grace of GOD, be willing to take
 “ any Pains for his, or any of your real Service or Information, in that, or any
 “ other Point the LORD may make me instrumental in for your good: In
 “ which, though I have, and may write bold and sharp in some Parts, the Na-
 “ ture of the Thing requiring it, yet I have nothing in me but real Friendship;
 “ and upon the best Foundation, to all that are called by the Name of the
 “ LORD JESUS; and can say, that nothing could give me more solid Satis-
 “ faction, than that the *Gentiles* professing CHRIST every where, might really
 “ embrace him in the present Way of his Coming in them; and especially you
 “ and some others I love in a more particular Manner. And since my Friend
 “ *Dixon* thought fit to hand his Letter to me by thy Means, I think none more
 “ proper to hand him this Answer, which I desire he may take in good part;
 “ for I am filled with many good Desires for him, in which thyself and thine
 “ are not the least Sharers: since I can say freely, that not only thy late Civi-
 “ lities and good Wife’s, in my Visit at *Whitehaven*, but something more in-
 “ ward and divine obliges to it; in which I would now also embrace the whole
 “ Family, of which thou art a Member, whom I now love as well as ever, and to
 “ whom please present my Respects, as Occasion may offer, as if all named.

“ I AM Debtor to my Friend at *Broughton-Tower*, and would salute her in a
 “ few Lines, with my Acknowledgements, but know not how to direct; of
 “ which pray inform me.

“ THE setting in of the Evening allowing me little more Light, hastens me
 “ to a Conclusion of this with that of the Day, which is in very sincere Respects
 “ from,

Dear Friend,

Thy very loving Friend,

THO. STORY.

I REMAINED at *Farmouth* till the 17th of the Fifth Month, being the First Day of the Week, and the People generally at their own Worship, and no Notice of my being there, the Time of sailing so uncertain, the Meeting was more select, and much quieter and more comfortable, the LORD being with us, and a few sober People also well satisfied who sat with us. The Afternoon Meeting being ended, the Wind came fair, and Notice being given me by ----- *Gymer*, Master of the Vessel, the *Eagle of Farmouth*, I went on board about Six in the Evening.

ANNO
1715.

A JOURNAL from ENGLAND to HOL-
LAND, FRIEZLAND, and GERMANY,
in the Year 1715.

HAVING embark'd on board the *Eagle of Yarmouth*, on the 17th of the Fifth Month, in the Evening, with a fair Breeze, we arrived well the next Day, about Two in the Afternoon, in Sight of the *Gree*, off from the *Maze*, and set in towards the Sands, and the first two Buoyes placed there; but no Pilot coming out, we anchored further out that Evening; where a brisk Gale took us in the Night, and raised the Sea, but we sustained no Damage; and, in the Morning, weighing Anchor, a Pilot came out to us, and conveyed us up the River to the *Bril*, from whence we continued our Course directly for *Rotterdam*; where, through the Goodness of the LORD, we arrived well about four in the Afternoon, on the 19th, and I took up my Lodging with my Friend and old Acquaintance, *Robert Gerard*, formerly of *Aberdeen*, in *Scotland*, who, for some Years had lived there, occasioned by his Marriage; where I was kindly received and entertained.

ON the 20th, being the Fourth of the Week, I was at their Meeting; which is very small, there not being above four small Families, and not all under a Profession of Truth: but the LORD, who is not confined to Number, but opened the Law and the Prophets to the two Disciples going to *Emaus*, was pleased to visit us together, tender our Hearts by the same Word of his Grace, and make them burn within us, to our solid Consolation.

HERE I tarried some Days, and wrote some Letters, particularly one to *James Dickinson*, (in which I inclosed a Copy of my Answer to *Thomas Dixon*, the Presbyterian Minister, at *Whitehaven*, in *Cumberland*) which was as follows:

Dear Friend, *James Dickinson*,

Rotterdam, 25th Fifth Month, 1715.

“ THOU wilt perceive, by the Contents of the inclosed Copy, that when
“ I was in *Cumberland*, *Thomas Dixon*, a Presbyterian Minister at *White-*
“ *haven*, came to a Meeting which was at *Westfide*; where he took some Excep-
“ tions to what I said on the Subject of Baptism, and writ me a Letter upon it,
“ which I had no Time to answer till after the Yearly Meeting at *London*: But
“ having lately finished it, I sent it from *Yarmouth* last Week, where I then was;
“ and judging it proper that some Friend in *Cumberland* should have a Copy,
“ lest I should be misrepresented in my Absence, and Truth suffer, I would
“ have sent it from thence, but the Wind coming fair in the Afternoon of the
“ last First Day, after the Meeting, I was obliged to depart thence before I could
“ finish it: And thinking thyself the most proper Person, I send it herewith to
“ answer the End aforesaid, hoping thou wilt not begrudge the Charge; and I
“ desire thee to make use of it as occasion may offer.

“ I COULD wish a Meeting-house could be had at *Whitehaven*; for there is
“ an Openness in some of the People, and will be more in Time; of which
“ I hope Friends there in the County are sensible, and will be mindful.

“ THE Yearly Meetings at *Colchester* and *Norwich* were both very large and
“ pretty open, especially to the People, and several reached and affected; but
“ in some other Places in these Counties of *Effex*, *Suffolk*, and *Norfolk*, where
“ the

ANNO
1715.

“ the Meetings were most of Friends, Things were but very lean and dry; the
 “ Reason whereof, by the Tenor of the Testimony, is Unfaithfulness and Ease,
 “ especially in a secret and collusive Way of paying Priests; of which too
 “ many are guilty, and some of them lately made more sensible of the Evil
 “ than before: It being upon me to tell them, in the open Yearly Meeting at
 “ *Norwich*, That such as are Professors of Truth, and support an Antichristian
 “ Priesthood, are guilty of High Treason against his divine Majesty, the Lord
 “ of Lords, and King of Kings; which some taking hard, and telling me of it,
 “ the LORD supported his own Testimony, and brought one of the stiff ones
 “ under, so as to own his Mistake. The LORD is at work in many Places,
 “ and great Openness among the People of divers Notions in these Eastern Parts
 “ of *England*, and here and there one comes forward to own the Truth; but
 “ where Friends are not come up to that Stature therein, where they might
 “ have been for the Time, this is, ever was, and will be a Stumbling-block in
 “ the Way of the Weak. I find Things pretty quiet about the Affirmation,
 “ the Point long desired by some being gained; and, I think, the more tender
 “ sort that are for it, fully desirous of a further Sollicitation, the stiffest of all be-
 “ ing about *London* and *Bristol*; and, I believe, not half the Number they have
 “ boasted of in the World, are, in their own Judgments, really for it; but many
 “ have been misled by Practice and Management; whose Eyes the LORD will
 “ open in his own Time, and make all conclude to his own Glory; it being no
 “ less than his Counsel that brought Things to so good a Conclusion at our last
 “ Yearly Meeting; tho’ many have still the Load of a further Travel on them,
 “ which yet is much better than an open Division; which would have been still
 “ a greater Stumbling-block in the Way of the Nations, the Eyes of many being
 “ still upon us. I departed from *Yarmouth* on the last First Day, about Six in
 “ the Evening, and, after a comfortable Voyage, arrived here well on the Third,
 “ about four; where several Friends came on board in a few Minutes, and ac-
 “ companied me to the House of our Friend *Robert Gerard*, formerly of *Aber-*
 “ *deen*, where now I am in as good Health as since I came to *Europe*; for which
 “ I am thankful. I have been but at one Meeting, which was last Fourth Day,
 “ and very small, tho’ several Masters of Vessels, &c. from *England* were at it,
 “ there being but three or four Families in Town, and some of them scarce un-
 “ der a Profession, and but few in the Form of the Testimony, in Speech, Ap-
 “ parel, and Behaviour, but moral and civil: and yet, O the Mercy and Kindness
 “ of the LORD! his tendering Presence was with us, and we were comforted
 “ therein. *John Padley* was here some Weeks before me, and is now at *Amsterdam*,
 “ where he stays for me, and whither I intend to go, as the LORD may make
 “ way, about the next Fourth Day; but expect little but Exercise in all these
 “ Parts, seeing at how low an Ebb Things are every where; some of the An-
 “ cients, who were as Pillars, are gone into Whims, and the young ones to the
 “ World, and the Ways of it, without Reproof; nay, by Encouragement from
 “ their Parents, whilst they themselves continue to profess the holy Truth: And
 “ yet, to the Praise of his blessed Grace, for whom are all Things, there is still
 “ a small Remnant alive, to whose Number and Strength the LORD will yet
 “ add, in his own full and appointed Season.

“ I SHOULD be glad of a Letter from thee, (which will come safe by the way
 “ of *London*) and to hear of thine and Wife’s Welfare. We had little Time at
 “ *London*, Things being heavy, and all busy and troubled, but better Times may
 “ come; which, when so allotted, will be acceptable, as thy Society and Friend-
 “ ship hath ever been to

Thy truly loving Friend and Brother,
in the best Relation,

THO. STORY.

“ My kind Love to Friends your Way.”

ANNO
1715.

ON the 26th, being the Third of the Week, I set forward by *Delft, Leyden, and Harlaem*, by Water; and, staying a little at *Harlaem*, at our Friend *Peter Leonard's*, to refresh us, where I met with *John Padley*, from *London*, we went that Evening to *Amsterdam*, where the Meeting falling of course the next Day, was small, and in the fore Part of it very heavy and dull, under the Temptation of a sleepy Spirit, which prevailed on several; there being rather a Lukewarmness and Declension in this City, than a going forward: but the LORD was pleased to make way for us, through this Vail of Darknes; and the Meeting ended in some Degree of Life, and Things were pretty well. Here *Jacob Claus* interpreted for me, as *Archibald Hope* had done in *Rotterdam*; which being a Thing I had not been acquainted with, was a little strange at first, but, as I gained Experience, it became more easy, and my Spirit more at Liberty in that Exercise.

THE next Day we returned to *Harlaem*, where we had an appointed Meeting: for tho' they have formerly had a settled Meeting there, most of them are become so cold, that they have wholly dropped it, and some of them so weak as to go among the Ministers to hear them. There having been pretty good Notice given, the Meeting was pretty large, most of them Ministers, and some Presbyterians, and one Minister, the publick Preacher in that Town. Things opened large and clear among them, and Truth was in good Dominion in the Life and Power of it. They were generally very quiet, and some of them pretty much reached by the Power of Truth, and tendered; and were loving after the Meeting, and departed in a very solid Condition from the Place. That Night we lodged at *Peter Leonard's*.

ON the 29th we went to the House of *Simon Bevel*, to have made him a Visit: He had once known a pretty good Condition; but marrying a Minister, she had drawn him aside with her; and he coming to this Meeting, was reached and affected, which drew some Notice from us: When we went to his House, he happened to be gone to *Amsterdam*; however, his Wife received us courteously, and invited us into an Arbour in the Garden, and brought thither some of her good Things, suitable to the Time and Occasion, to compleat her Civilities; but we having a greater Eye upon the LORD than these, and more towards her good than her Entertainment, the LORD was pleased to draw us into a sweet Silence; and, being about half a Dozen in all, gave me a few Words to her in particular, which also reached all; and then *John Padley* prayed, and we had a very tender and divine Season: After which we departed in great Love and Peace, she inviting us thither again in our Return that Way, if it should please the LORD so to order it.

HAVING finished this satisfactory Visit, we returned that Forenoon to *Amsterdam*, and were at their First Day Meeting; which, in the Forenoon, was pretty well filled with Strangers, some supposed to be young Princes, or Nobles, by their Garb and Retinue: Things opened clear and well concerning the Way of Truth, and I was interpreted by *William Sewel*; and the People were very quiet, and many of them seemed concerned, and in some Measure reached by the Truth. In the Afternoon their Meeting is usually more select; which being known to the Inhabitants, it was smaller, but more Strangers than commonly: Besides, in this Country, they make so little of the First Day, that many buy and sell in the Shops in the Afternoons, and are thereby detained from all Worship, and others go a pleasuring in Walks, Gardens, Coaches, Boats, and the like; so that all Places of Worship, I am told, are very thin at such Times. Our Meeting was open and comfortable, the LORD being with us, to the Praise of his holy Name, who is worthy for ever.

HERE

HERE we remained till the 2d of the Sixth Month, being the Third of the Week, and about Nine in the Morning went thence, *Peter Leonard* being with us as our Companion and Interpreter; and, in the Afternoon, arrived at *Horn*, in *North Holland*, and went thence that Evening in a Waggon belonging to *Peter Hornson*, a Friend, to *Twisk*, and lodged at the House of *Haijans Grootewall*, a Friend. On the 3d we had two Meetings there, one about Nine in the Morning, and another about half an Hour after Six in the Evening: The first was pretty well filled, and open and well, but the second not so full, the People being about their Cattle and Business; but the Meeting was open and well, and several tendered and comforted in the Truth; whose blessed Power was over all. That Night we staid there.

ANNO

1714.

Twisk.

ON the 4th we went back to *Horn*, to the House of *John Williamson-Flasbbloom*, (a Menist, but convinced of Truth) and were well entertained there. Here we had a Meeting in the Menists' Meeting-house; which was not large but pretty open and well: Several of their chief Men were there, and were very sober, though, I suppose, not pleased; for there are a Sect among them called *Collegians*, who deny the Divinity of CHRIST, or that the Spirit of GOD is now to be expected as of old; and that Men may, if they will, keep all the Doctrines and Commandments of CHRIST, and in so doing are saved. And the Testimony of Truth that Day went against them in all these Points; but we did not meet with any Opposition, for the Truth was over them.

Horn.

THAT Afternoon we went by Waggon to *Enchuyssin*; where we lodged at an Inn, and went to see one *Martin Daniel*, a Baker, who is convinced of Truth, but has not Strength to profess it: He and his Wife were very kind, and invited us to lodge there; but we put it off, lest we should be burthensome to them, only being there at Dinner: I having something to say on that Occasion, they were reached, and their Hearts still more open; and we exhorted them to be noble, and take up the Cross freely, and despise the Shame, which now, as well as of old, attends the Profession of the LORD JESUS, according to the present Dispensation. The Weather being bad, we staid there till the 6th, being the Seventh of the Week, about half an Hour after Three in the Morning, and then set Sail for *Harlingen*, in *West Friezland*; where we arrived about Eleven Forenoon.

ON the 7th, being the First of the Week, we had two Meetings at *Harlingen*, in a Room which Friends have for that Purpose, being but two or three small Families, and several of the Collegian Menists came thither; but I believe our Doctrine, though sound and good according to Holy Scripture, witnessing to the Son of GOD, the divine Word, a reasonable and holy Soul, and human Body, substantially and truly united, and now glorified together, did not please some of them; though others of the Menists were well satisfied, and several of them came to see us at our Friend, the Widow *Ametie Joesten's* House, where we lodged: The LORD was with us, and all was well and comfortable, several being touched with a Sense of Truth.

Harlingen.

NEXT Morning early we departed thence in a Draw-boat, and, by the Way of *Franckar, Leuwarden*, (the Prince of *Friezland's* Seat) and *Donum*, to *Groeningen*; where we arrived about Nine at Night, and lodged at an Inn.

ABOUT half an Hour after Three the next Morning we set forward hence, in a Draw-boat, towards *Delf-Zell*; and from thence over the River, and up the

the

ANNO
1715.
Emdden.

the Shore of *East Friezland*, to *Emdden*; where we arrived before Night: and there being only one poor old Widow remaining in that City under the Profession of Truth, called *Hester Jans*, we went to an Inn; and, after some Refreshment, went to visit her; which she took well, and was rejoiced to see us: After that we walked through much of the City, and round good part of the Banks; but were all of us greatly loaden in our Spirits, in a Sense of the Power of Darkeness, which is great there. Returning to our Inn under this Sense, it pleased the LORD to visit us together in a Time of holy Silence, and make us all sensible of his divine Love to a People there; in which our Spirits were released from the other Load, and became now freighted with a Burden of Love, in order to a Visitation of some of them: And accordingly, next Day, we had a Meeting at the Widow's House, which, being but small, was well filled; so that several went up into an upper Room, where they could hear, and many in the Street about the Windows, and were generally sober, and pretty many well affected; and, the LORD being with us, we had a comfortable Time, and the Principle and Doctrine of Truth clearly opened in a good Degree of Life and Love, and the People departed in a visible Solidity, in a general Way: So that I have Hopes of the Place, that the Inhabitants will receive Truth, and entertain it better than heretofore; for there were several Friends there formerly, but, being greatly persecuted, some went from the Place, and others died: But this City (as all other persecuting Cities and Kingdoms must) falling into a very sensible Decay, and the Burghers reflecting upon their former Behaviour to Truth, and its Followers, began to be sensible in some Measure of their Error, and would now gladly receive any Friends that would settle among them: and who knows but that, if they continue humble, and in that good Mind, the LORD may both send, and also raise many among them, to his own Glory, and their great Comfort in him.

AFTER this Meeting we reigned over all in the LORD; who, when and where he is pleased to arise in his great Power, soon subdues and puts all Things under him: So that, as in the Evening before we had been greatly burdened, we were now as much rejoiced in him; to whom be Rule and Dominion for ever.

BEING returned to our Inn, we had a Message from *Hendrick Zwart* and his Wife, a considerable Merchant in that City, to invite us to Dinner; but being provided for in the Inn, we, acknowledging the Civility, declined the Proffer, but gave them to expect a Visit as we passed that Way, intending on our Journey that Afternoon; and accordingly were very kindly entertained, she being related to *Peter Leonard's* Wife; and told us, that they did not know of the Meeting till it was almost over, else had both been there; and we parted with much Respect on all Sides, being invited to take our Lodging there at our Return that Way. Thus we departed that City, the People in the Streets shewing no Dislike, but rather Civility, as we passed along; and that Night passed by Waggon to *Leere*, and lodged at an Inn.

ON the 11th, early in the Morning, we went from hence to *Detran* and *Apen*, and so to *Oldenburg*; where we were stopped a little at the Gate, and examined whence we came, and what we were, but nothing uncommon imposed upon us; and that being the Waggon Stage, we refreshed ourselves at the Inn, and were sensible of a great Power of Darkeness in that City, of which we spoke one to another, and soon departed thence, being again examined as we passed out at the Gate by the Commander of the Guard, and our Names again taken, as they had been at the Gate where we entered, so that they were very strict in their Way; and, finding no Contradiction or Fault in us, we passed thence in the Wag-

Waggon to *Telboise*, an Inn on the Bank of the River ; where we arrived with-
in Night, going with Horses and Waggon into the House, where there were a
Coach and Chariot before, all on the same Floor, and the People, and Fire, and
all their Affairs in one View, the Horses being set on each Side, all within the
same Walls (though they have some Chambers apart); which, though strange and
odd to us, yet is the common Way in that Part of the World throughout our
Journey ; and look'd something like *Noah's Ark*, where all Kinds were together.

ANNO
1715.

ON the 12th, early in the Morning, we set forward in an open Waggon (they
being altogether so in that Country, and not by much so commodious or com-
fortable as in *Holland*, the most regular People in many Things I ever yet obser-
ved); and, being some Rain, it was a little unpleasant, and so passed on by
Delmenborst to the City of *Breme*; and there, dining at an Inn, we heard that
the Plague was at the City of *Altena* (within a Mile of *Hamburg*, whither we were
going); and that it was shut up and guarded on all Sides, about 600 Soldiers
being appointed by the *Hamburgers*, by Consent of the King of *Denmark*, to that
Service. This gave us some Exercise ; for, at first hearing, it look'd, to human
Reason, a little dangerous to proceed towards a Place so circumstanced, and by
other Towns and Places too, where, being Strangers, we must expect strict Ex-
aminations, besides our own personal Danger of the Sicknefs : but, after some
inward Retirement, our Way was cleared up through all Difficulties, and we re-
solved to proceed on our Journey and Service. Here we spoke with *Sarah*
Schreders, a friendly Woman, and loving the Way of Truth. She told us of
some others there who also favoured it; that there was great Division among
the People about Religion; and that one of the publick Preachers, having come
near the Doctrine of Truth, telling them that outward Baptism, and Bread and
Wine without the Substance, would not do, was silenced by a prevailing Party,
but had still many on his Side ; and feeling some Degree of Openness in my Mind
to the Inhabitants, I kept the Place in remembrance, intending that Way in our
Return. From hence we departed about Five in the Evening, and that Night,
about Eleven, arrived at *Otterberg*, and lodged at an Inn.

DEPARTING early in the Morning, as we rid along a Causeway, one of the
Waggon Wheels came off, and the Waggon fell down, but no further Harm
happen'd to any ; and it being put to rights, we proceeded ; and, by the Way of
Cloysterseven, we went to *Buxtybude*; where we dined at an Inn, and heard fully
how Things were at *Altena* and *Hamburg*; the former closely shut up, so that the
Soldiers had strict Orders to fire upon any Person who should attempt to come
out ; but the latter was yet clear and open. We went that Afternoon over the
River *Elbe*, to a Place called *Blankenefs*; where we lodged, being too late to
reach *Hamburg* before the Time of shutting up the Gates.

ON the 14th we went early to Town, and were strictly examined by the Out-
guards ; but (having a Certificate from our last Inn, testifying that we had come
over the River thither in the Evening, and we letting them know that we had
come directly from *Holland*) had Admittance into the City, and were kind-
ly received and entertained by our Friend *Jacob Hagen*, with whom we staid that
Day ; but could not have a Meeting, because the People were generally at their
Worship, and none there under a Profession of Truth but himself, and but few
inclinable that Way : But the next Day, being the Second of the Week, we
had a Meeting at his House ; and he being acquainted with most Merchants and
Persons of Account, and respected in the City ; and having given Notice to such
as he thought religiously inclined, there came, among others, *Depelius*, Chan-
cellos

Hamburg.

ANNO
1715.

cellor and Counsellor of the King of *Denmark*, *Heyeman*, a Counsellor of the Duke of *Ploen*, near *Lubeck*, Dr *Spreckelsen*, Dr *Wieggers*, also a Merchant from *Riga*, and divers other Merchants of his Acquaintance. They were all Men of Appearance in their Way, and promised little towards the Comfort of a Meeting, rather like Persons of Curiosity than Religion; and some of the Merchants at first a little light, talkative, and busy with their Snuff-boxes among themselves; and my Spirit was much down, and under Heaviness, till about a Quarter of an Hour had past, the Truth began to work, and soon arose in me over their Spirits; and then I had Courage and Strength, and Things opening much to the inward Appearance of the divine Word, they were brought under in some Degree; and it was a good Meeting; and most of them took us kindly by the Hands after the Meeting was over, and passed away very solidly. The Friend told us afterwards who they were; and that the above Chancellor of the King of *Denmark* was an Enemy to all Priestcraft, and had writ and published some very smart Things against the *Lutheran* Priests, which had much galled them; but being a very clear Writer, and sober Person, they lie under it. He is a Man of a good and manly Aspect, and behaved very soberly and inwardly in the Meeting.

REMAINING here till the next Day Afternoon, *Jacob Hagen* related the following Passage, viz. “ In the Year 1712 the *Czar* of *Muscovy*, being in the “ City of *Frederickstadt*, in *Holstein*, about two Days Journey from hence, with “ 5000 Soldiers to assist the *Danes* against the *Swedes*, after he had quartered “ his Men, enquired of one of the Burgomasters, whether there were any of “ the People called Quakers there? The said Officer told him there were a few. “ Then the *Czar* asked him if they had a Meeting in that Place? The Officer “ told him they had. Then the *Czar* bid the Officer let the Friends know, “ that if they would appoint their Meeting that Forenoon, being the First Day, “ he would be at it. The Officer replied, that there were 30 of his Soldiers in “ the Meeting-place; so that there could not be any Meeting in it. When the “ *Czar* heard that, he was angry that they had put Soldiers there, and sent an “ Order by one of his own Captains, that they should all be put out forthwith, “ and that Notice should be given to the Friends by the Captain, that if they “ would appoint their Meeting, he would come to it; and accordingly the Of- “ ficer gave Notice thereof to the said *Jacob Hagen*, then at *Frederickstadt*, and “ *Philip Defair*, a publick Friend, who lived there; and not only ordered the “ Soldiers out of the Room, but made them take away all they had brought “ thither: And, the Place being made ready, they had their Meeting at the se- “ cond Hour Afternoon; to which the *Czar* came, and brought with him Prince “ *Menzikoff*, of *Muscovy*, the General *Dolgorucky*, and several other of his Dukes, “ Generals, and Secretaries of State, and other great Men; and, a great Crowd “ following, he ordered the Door to be shut, as soon as a competent Number “ were in to sit comfortably; and many more came to the Windows, and all “ about: And, after some Time of Silence, *Philip Defair* preached the Doctrine “ of Truth among them, and all sat very quiet, but especially the *Czar*; who “ sat very gravely all the Time of Silence, and all the others, being awed by “ his Example and Presence, did so likewise: But the *Muscovite* Lords and “ Generals not understanding the Language, and the *Czar* himself understanding “ it pretty well, interpreted to them what was declared, with much Gravity and “ Seriousness; commending what he heard, saying, That whoever could live ac- “ cording to that Doctrine would be happy. The Meeting ending, *Jacob Ha- “ gen* was about to speak to the *Czar*, but one who had been a *Lutheran* Priest, “ then out of Office, who had famed of Friends the rest of the House, of which “ the Meeting-house is part; and it appearing to the Soldiers when they had “ en-

“ entered it, as one House, he had shewed them the Meeting-room as being a
 “ Part of the whole, as if it had been his, and so had saved his own Part clear
 “ of the Soldiers: This Priest, fearing the Consequence, if his Deceit had appear-
 “ ed to the *Czar*, craftily and deceitfully stept to him in the mean time, and,
 “ feignedly thanking him for freeing the Place of the Soldiers, requested that
 “ he might have Leave to put up a Paper on the House Door, to signify that
 “ it was a Church, or Place of Worship, the *Czar* having ordered that all
 “ Churches should be free from his Soldiers; and though the *Czar* did not
 “ answer him, yet he put up a Paper, and the Soldiers came no more there:
 “ But by this means our Friends were prevented at that Time from speaking
 “ to the *Czar*; who, whilst there, went to several other sorts of Worship, but
 “ did not seem to be pleased with any but our Meeting: A Friend after this
 “ presenting him with *Robert Barclay’s Catechism* and *Apology* in *High Dutch*,
 “ he said he would have them translated, and printed in his own Language.”

ON the Third Day after Dinner I had a secret Work of Truth in my Mind, and we were all drawn into Silence, and, after some Time, to Prayer, and we were comforted together: And this being a little over, Notice was given to *Jacob Hagen*, that there was an Order come from the King of *Denmark* to shut up the City of *Hamburg*, as *Altena* was, he being informed that the Plague was also among them. We being prepared by so good a Season, were not surprized at it; but, having no farther Concerns there at that Time, and intending forward towards *Frederickstadt* the next Morning at farthest (having staid that Morning at *J. Hagen’s* Request) we were advised, lest the Place should be shut up, and we detained there, to depart that Afternoon on our Way; which we did accordingly, though some of us could have been very free, and rather have staid longer. It was near Five in the Evening before we set forward, and it began to rain as we departed the City; and, being in an open Waggon, we were much wet; and which was worst of all, we had an idle ill-natured Driver, who, being hardy himself, and able to endure the Weather, would hardly go out of a Foot-pace; so that it was very late before we reached the Inn: and, when there, had but mean Accommodations, some of us lying only on Straw, and covered with wet Cloaths.

ON the 17th, early in the Morning, we again set forward, it still raining, and went about the same Pace as before, till we came to another Stage, where we dined: And there we had the Satisfaction to change our Waggon-driver; and though it rained still, yet we were much better used, and proceeded more cheerfully, for this went a good Pace; and we shortened our Journey a great deal that Afternoon, but very wet still, and all of us had taken Cold.

THE next Morning, being fair and clear, we set out early; and, driving at a good Rate, and the Weather continuing good, our Cloaths dried as we rid along, and we were a little more cheerful, and about Eleven Forenoon we arrived at *Frederickstadt*; and, coming to the House of our Friend *Gysmond Outerloo*, who married *Elizabeth*, Daughter of *Thomas Dell*, of *Kensington*, we were joyfully received, and kindly and plentifully entertained with them, and his Father and Mother, they all living together: And, having Things suitable, the Cold we had taken went off gradually; and, being comforted together in the Love of Truth, we soon forgot the Fatigue of our Journey; which, in the Time of it, was a little exercising. Here they confirmed to us what I have written above of the *Czar*; and related many other Things of him of a good Tendency; one of which was this, “ That he used quite another Way with his Officers, and others,
 “ than

ANNO
1715.

“ than had been reported of him when in his own Country; for he was so familiar, that he would have them call him sometimes by his Name, and seemed better pleased with that Way than his former Distance; only in Times of their Worship, which they sometimes held in the Market-place, he would then, as is usual at home, resume great Dignity on him; and one Time, being rainy Weather when they were at it, he, wearing his own Hair, pulled off the great Wig from one of his Dukes, and put it on himself, to cover him from the Rain, making the Owner stand bare-headed the while: for it seems he is so absolute, that there must be no grumbling at what he does, Life and Estate being wholly at his Discretion.”

Frederick-
stadt.

ON the 19th, being the Sixth of the Week, we had a Meeting in Town, where came many of the Inhabitants, and some of the best Rank, in common Acceptation: Things opened full and clear, and they were generally satisfied, and some tendered, and Friends much comforted; and we were glad together of our Visit.

ON the First Day following we had two Meetings there; which were both large and open, and the People generally well affected. The Testimony of Truth was clear, and some made in a Measure sensible of the Power of Truth, and tendered. After the Meeting in the Afternoon was over, I spoke thus to the People before they departed, “ That since there was so much Difference between our *English* Language and theirs, that the same Matters delivered in the former, could not be so quickly delivered in all respects to the same Advantages in the other, they might probably not well apprehend every Thing according to the true Intent of it; and our Testimony, by that means, might suffer Loss, and some might not have the full Benefit of it: And therefore I told them, that if any Scruples arose, we were ready, at any convenient Time and Place, to explain every Thing, or remove any Objection.” But we heard of none any where among them.

ON the 23d we went with several Friends, by Waggon, to the City of *Tübing*, about nine *English* Miles from *Frederickstadt*, to try if we could have a Meeting; and several were spoke to, but none would entertain a Meeting in their Houses, being afraid of their Priest (they are generally *Lutherans*); which some of our Company considering, went to the Priest's House, and asked him if he would let us have a Meeting in his House: This he did not resent, as might have been expected, but was pretty civil in the main; and told them he could not consent to it, he being a Preacher among a People of other Principles, it would look strange in him to admit such a Meeting in his House: But he sending for two more of his Brethren, one of them was more warm and averse; however they parted pretty friendly on all Hands. After this we walked through the Streets, and all about the Town; but had nothing to say to the People there. They took great Notice of us, but offered no Uncivility. After this we went to the House of the Chief Burgomaster, to have spoke with him about a Meeting in Town; but were told he was gone to Court, but might be spoke with between One and Two of the Clock Afternoon: We went again at that Time; but they said he was gone to Court again, so that we did not see him. Then returning to our Inn, we gave Notice in Town from thence that we intended a Meeting next Day at *Frederickstadt*; and thither we returned that Evening.

AND here I think it not improper to relate what I had from several Friends concerning a former Visit to this by *Christopher Midel*, who sometimes had been
“ Preacher

Preacher to the *Danish* Chappel, at *Well-Close*, near *Ratcliff*, *London*; but, being convinced of Truth, and faithful, had received a Part of this Ministry; and it was after this Manner, *viz.* “About seven or eight Years ago, *Christopher* had come to this City of *Tuning*, then under the Command of the *Swedes*, and preached the Truth in the open Streets; and some were affected with his Innocency and Doctrine: But the Magistrates sent Soldiers to apprehend him, and take him out of the City, and all the Centinels were ordered not to suffer him to come in again; so that he lay two Nights without the Gates, one in the Fields, and another in a Farmer’s House: But tho’ the Soldiers could not suffer him to go into the City, yet they were very respectful to him, and he spoke much of the Way of Truth among them; which seemed to take place with several in some Measure. At length he sent to the Governor of the City, who was also the chief Military Officer, desiring to speak with him; and the Governor came to him, to whom *Christopher* made known his Case, desiring he might have Liberty to clear his Mind to the People. The Governor was respectful to him, and told him, that if he had applied to him first, before he had been put out of the City by Order of the Magistrates, he could have answered his Request; but since they had done it, if he should now protest him against them, it would raise a Difference, which he thought was not proper at that Juncture of Affairs there. And after they had reasoned the Case fully, the Governor took out a handful of Money, which he would have presented to *Christopher*, supposing, being a Stranger and Traveller, he might want, to bear his Charges: But *Christopher* refused it, with Acknowledgements of his kind Offer; and let him understand that he was not under any Necessity that way; and so departed from that City.” But we may observe how the LORD orders Things in the Course of his Providence; this City afterwards, *viz.* in the Year 1712, being besieged by the *Czar* and King of *Denmark*, fell into their Hands; and these Banks, Ditches, Gates, and Bridges, which had kept out this Servant of the LORD from declaring Truth in the City, are now so levelled, filled up and demolished, that a Stranger can scarce discern where they have been, but as shewn by others that knew them before: And yet the Inhabitants, being guided by their Priests, (as remote from the Truth, in Nature and Spirit, as those from whom they are a little reformed in Notions) do still continue their Aversion to Truth, the only Way by which they can have true Peace and Safety.

ANNO
1715.

I NOW return to *Frederickstadt*; where, on the 24th, we had a large Meeting, where the Magistrates of *Tuning*, and some of the chief of the Inhabitants, made some Amends for their Remissness the Day before at their own City; for both the Burgomasters came to the Meeting, and also the Secretary, or Town Clerk, with many of the Inhabitants, as also many of the chief, as well as others the Inhabitants of *Frederickstadt*, and Places adjacent, and many others, with several Priests and Teachers of different Sects; and were generally very sober, and several well affected; and the blessed Truth reigned in Majesty over all, to his own Glory; and I believe many were touched with a Sense of the Virtue of it, and their Understandings in some Degree opened. The Matter, in the main delivered, was concerning the Law written in the Heart; the Light of the *Gentiles*, and the Universality of it; the Necessity of Faith in that Light, and Advantages arising thereby; that though this Law of the Spirit of Life, come by JESUS CHRIST, makes free from the Law of Sin and Death, where it is truly opened and revealed, yet this, being compared to a Book in the Hand of the Angel, *there is none in Heaven, or Earth, or under the Earth, can open it, but the Lion of the Tribe of Judah*, which is the LORD JESUS CHRIST, who came of that Royal Tribe; and therefore ’tis in vain to depend upon the Learned, who cannot open it, because it is sealed, or the Unlearned, because they are so; nor

Frederick-
stadt.

Rev. v. 3.

ANNO
1715.
Cor. ii. 10, 11.

upon the Princes or Potentates of this World, who also are unable; but upon the LORD alone: *For as none knows the Things of a Man, but the Spirit of a Man which is in him; so no Man knows the Things of God, but by the Spirit of God; and the Spirit searcheth all Things, even the deep Things of God:* And that as the Vail was (and is still) over the Heart of the Jew whilst the Law was read unto him; and he, in hearing of the Letter, is still ignorant of the Spirit; even so the Gentiles, though the Law is written in them, *it is even in their Hearts,* but yet sealed: so that though they read the Holy Scriptures, which testify of the true and living GOD, and also of his Son CHRIST JESUS, and also hear the Things of GOD plainly and fully declared by the hearing of the outward Ear; yet so long as the Law is sealed up in the Heart, they neither understand the Scriptures, which are some of the Things of GOD, nor what is declared unto them, though in the Wisdom and Demonstration of his Holy Spirit. I exhorted them therefore to believe in the Son of GOD, the Light of the Gentiles, who once had appeared to the Jews in that holy Body; and, fulfilling the Will of the Father therein, is also come in Spirit according to his Promise; and by whom all are taught that believe, and have a divine Understanding by him: but the Wise and Learned in this World, by all their Wisdom, know not GOD; but one giving one Conjecture and Opinion, and another giving another, concerning the Mysteries in the Holy Scriptures, they have led those that followed them into great Confusion; and being departed from the Spirit of the LORD JESUS, the Prince of Righteousness and Peace, they are gone into Wars and Destruction, making outward as well as inward Defolation; in which they have proceeded to that Degree, that professed Christians have commixed the Blood one of another with the Blood of Horses and Cattle in the open Fields. O great Abomination before the LORD! with many more close Things, which that Day, in the Authority of the living Truth, were delivered among them; so that some of them seemed to stand in Admiration, and all were still and solid; and I heard of none but one Priest that muttered, who thought I bore too hard upon the Learned, and left them too little Share in the Knowledge of the Things of GOD; wherein he mistook me: for though their Learning without the Spirit doth not qualify them to teach the Things of GOD, they are not unqualified only by having it; but, as subservient to Truth, it may be, and is really useful. But he only talked softly at a Distance, so that I had no Opportunity to confer with him on that Subject; and, in the general, Things were very well, and well taken.

ON the 25th we were at their Monthly Meeting at *Frederickstadt*, which was altogether of Friends; who, tho' few in Number, the LORD was near, and we were tendered and comforted together in his holy Love; which alone edifies the whole Body, which is one in all Lands.

AND, being invited the Day before by one of the Burgomasters to dine with him, we went accordingly after the Meeting; where we were kindly and plentifully entertained. His Wife had been at the Meeting the Day before, and spoke well of it at Table; where I also had some Words in Prayer before we ate, which was fresh and open. He was very free and open with us, being himself a Mennist: And after some Hours Time after Dinner spent in Discourse, on Matters chiefly about Religion, wherein we had no Difference, we departed thence, and visited the Widows and Fatherless among Friends in Town, there being seven Widows in all, and one with seven small Children, their Husbands having died in a great Sickness (like that at *Altena*) some Time before.

THAT Afternoon some Friends went to a neighbouring Village to try if a Meeting could be had; and, among others, spoke with a Priest, who was a Lutheran;

theran; who gave them a very civil Answer, saying, "My House should be open on that Account; but I being a Preacher myself in the Place, and put in by the Magistrates, I do not know how they may resent it, if I should admit Strangers of other Principles to preach in my House:" and so excused himself; but said he would be glad of a Visit from us.

ANNO
1715.

ON the 26th we had another Meeting at *Frederickstadt*; at which were several Priests and Ministers of different Persuasions, and one of the Regents, or Fellows, or Professors of the College at *Keel*, the Seat of the Duke of *Holstein*, and several again from *Tuning*, &c. for it was their Market-day, and after their Business therein was much over. The Meeting was open, and many Things cleared to them, and all very quiet; and most of Friends and I took particular Notice of the still and innocent Behaviour and Countenance of the Teacher of the Armenians in *Frederickstadt*, then in the Meeting; who seemed to be affected with Truth, and inwardly reached by it. This also was a good and comfortable Meeting.

THE First Day following, being the 28th, we were again at *Frederickstadt*; where the Meeting was large and open, both Forenoon and Afternoon; and there came many of the same People, and some others, who were generally still, and the Way of Truth and Life was plainly opened to them, and several affected with the Power of it in some Measure: And Truth being over all in the Majesty of it, had Honour and Praise, and is alone worthy.

AND there being a Marriage intended between a Couple of Friends, Notice was given thereof largely before-hand, and it being appointed the next Day, *viz.* the 29th, there came a great Crowd of all sorts; so that many, who came a little after the Hour appointed, not being able to come so near as either to hear or see, went away; but as many as could crowd into the House, and about the Doors and Windows, and Lane, staid; the Novelty of the Marriage inducing many that were not concerned about Religion. The LORD was pleased to favour us with his Presence, and open Things suitable to the Occasion; and, I believe, so as most of them had never heard before on the Subject of Marriage: For when that of the Marriage Supper and ten Virgins came up in the Wisdom and Authority of Truth, setting forth the Enjoyments of the five wise, and Misery and Disappointment of the five foolish, the whole Auditory were brought under the Awe of it, and became as still as the most sedate Meeting of Friends; and the LORD's Power was over all magnified, and the Buyers and Sellers of Oil, or what they may so call, exposed. There were many affected at this Meeting with a solid Sense of the Virtue of Truth; and I observed the Professor above-said was there, as he had been, I think, at every Meeting, and also the Armenian Preacher, very solid. We went to Dinner after Meeting, with the new-married Couple; where came also some of the more sober of the Neighbourhood; and all ended in a decent Manner, and to common Satisfaction; the LORD honouring his own Name among his little Family there, and drawing several into a good-liking of his holy and living Way.

ON the 30th, in the Afternoon, being the Third of the Week, we had a select Meeting with Friends at *Frederickstadt*, and the LORD was pleased to visit us together, and afford us a comfortable Season and Parting: But though intended for Friends alone, and in our Lodging at *Gilbert Otterloo's*, yet some others found us out, and came thither; not diminishing, but adding to our Satisfaction, being made sensible of the Power of the blessed Truth, then eminently among us to his own Glory; and, among the rest, was *Jacob Van-Maseick*, a
Wine

ANNO
1715.

Wine Merchant of that Place; who had been at most of our Meetings there; and, I think, fully convinced of Truth, having own'd himself satisfied on the Point of Baptism at the second Meeting we had there.

AFTER Meeting we went to take Leave of *Nicholas Owens*, the Burgomaster, who had been friendly to us; but, not being within, his Wife entertained us with Friendship, repeating her Satisfaction with a Meeting she had been at, and also with what had passed at their own Table when we were there: But though we had not the Opportunity of seeing him at his own House, he came a little after to our Lodging, and brought us a Pass under his Hand, and the Seal of the City, very necessary in those Parts, by reason of the great Sickness at *Altena*, and the Suspicion on *Hamburg* on that Account; and, after some free and religious Conversation, and good Wishes on all Sides, he departed, shewing us Respect, and made the Pass without any Charge.

ON the 31st, in the Morning, we set forward from hence, accompanied to the River by most of the Friends there, and some others already named, and parted with them near the River on the Bank; leaving them in much Love, in which we had been drawn to visit them. It was a solid, but not altogether sorrowful Parting, though not without Tears; for we bear in our Breasts, on all Sides, I believe, that which will make our mutual Remembrance comfortable in distant Places and Times. We had the Company of our Friends *Gilbert Otterloo*, and *John Van-Campen*, as far as the Ferry-house on the *Else*, near *Brunsbottle*; where we arrived in the Evening about Sun-set. But one Thing I observed at the Town of *Mildorp*, in our Way, where we tarried to refresh ourselves, which I think fit to note here: "There was a Church (so called) in Town, about 400
" Years old, as they said, into which I and *Peter Leonards* went, being open;
" and there we saw several Pictures and Images (they call) of CHRIST, in several Conditions; as, in his Office, upon the Cross, risen again, &c. and
" one of a golden Colour all over; which, I may suppose, was most bowed before, because of its Resemblance to a Metal so desirable to most of such Image-preachers. Here were painted and wooden Christs in Statuary and Imagery, painted Heaven, painted Hell, painted Saints, and the damned in Paint;
" and all this among Professors of CHRIST, pretending Reformation from that Church, (or pretended Church) condemned for Idolatry and for such Worship;
" and all justly condemned by the Holy Scriptures, (which these falsely say is the Rule of their Faith, Manners, and Worship) being without any Resemblance to it, and condemned by it, and by the Practice of the Saints in all Ages. This Place, though Lutheran People, is much more bepictured and imaged than the Jesuits' Church at *Port-a-Paix*, in *Hispaniola*, or any
" of the same sort I saw at *Cape Francois*, in that Island. We saw also their Font, or Fountain, in which they baptize their little Infants, who do not want
" it; wherein was Water, (not from a living Spring, arising in that Fountain) representing the living Water, of which they, poor Souls, were too ignorant; for
" it stunk, as all such dead Forms and Inventions of foolish Men do, in the Nostrils of the LORD. Upon this Fountain were Images of little Babes, in divers
" Postures, and one with a Ladder in its Hand to climb up to Heaven with. Their Altar also, where their Sacrifice of Bread and Wine is usually consecrated, was all full of the same sort of Images, and dead Resemblances; which
" gave me occasion to think these Worshipers and Communicants have
" no discerning of the Body of the LORD; for it is the Spirit that quickeneth, the Flesh profiteth nothing. And since the real Flesh itself, in comparison of the living Word and quickening Spirit which dwelt therein, did not
" profit, if they could really have eat it in their own carnal Sense, when the
" LORD

“ LORD uttered that mysterious and divine Saying among that Generation ;
 “ much less does any Symbol, or Representation of eating that Body, now pro-
 “ fit such as are occupied therein ; their Ecclesiastical Bagpipes being not li-
 “ ving, but dead Organs ; their Candlesticks, and, in short, their whole guilded,
 “ painted, and antick Finery, appeared more like the vain-glory of *Dives*,
 “ who was there depicted in Hell, crying aloud (in a Speech script from his
 “ Mouth) unto painted *Abraham*, with painted *Lazarus* with him, in their paint-
 “ ed Heaven, than Instruments of the Worship of him who made Heaven and
 “ Earth, and all Things therein ; who is that glorious and holy Spirit, who is
 “ only worshipped in Spirit and in Truth, and by the only Mediation and Me-
 “ dium of him who is that Truth.”

ANNO
 1715.

I OBSERVED the People in the Inn, as soon as the Clock struck, suddenly
 to change their several Postures, and seem to be very serious and silent,
 and every where enter upon some seeming Devotion, as when they say what
 they call their Grace ; some pulling off their Hats, and sitting still, as if at Prayer,
 and others turning to the Windows and Walls in like Seriousness : which gave
 me occasion to enquire the Meaning of it ; and I was answered, it was the Cu-
 stom of that Place, that as soon as the People heard the Clock strike Twelve,
 they all went to Prayer : But I observed the Ceremony did not last long, nor
 did any of them pray with an audible Voice.

They seem'd nevertheless a People ready for the Reception of better Things ;
 and, I believe, the LORD will, in his own Way and Time, visit them. I asked our
 Landlord, or Host, why they had so many Images of CHRIST in their Churches
 and Houses ? He answered, “ It is to put us in mind of CHRIST.” I replied,
 “ It seems you do not love CHRIST so well as you should, since you want so
 “ many outward Mementos of his outward Appearance : But the Primitives
 “ had the Mind and Spirit of CHRIST ; they bore in their own Bodies the dy-
 “ ing of the LORD, and wore his Cross in their Hearts ; by which they were
 “ crucified to the World, and the World unto them, with all its empty Show
 “ and vain Glory : And this Cross is that living Virtue and Life of CHRIST,
 “ appearing in Mens’ Hearts now as well as in those Days, working the same
 “ Effects in all who believe, follow, and obey it, being the saving Grace and
 “ Light of CHRIST unto all People.” This seemed strange and surprizing
 to him, as appeared by his Countenance ; and, I believe, it answered his Con-
 science, for he made no Reply ; and I felt the Love of Truth to him, and the
 People there, but nothing for a Meeting at that Time.

FROM thence we proceeded in our Journey, and in the Evening came to the
 Ferry-house by the River, but could not get over till after Twelve in the Night,
 the Tide not serving before ; and about that Time, or a little after, parting with
 our Friends at the River Side in much Tendernefs, we embark’d, but not without
 some Exercise ; for the Ferry-man had, in the Night, taken on board 116 Hogs
 in the same Boat ; and tho’ there was a Place apart to be in, yet it was only a Par-
 tition of Boards, with wide and open Chinks ; so that the stink of the Hogs was
 very noisome and afflicting, the Hatches being down for the Conveniency of sailing
 the Vessel : To complain of this to these boorish People, would only have raised
 their Temper to give us further Trouble ; so that we sat down with it in Pa-
 tience, observing the Temper of the Men somewhat resembling these their Com-
 panions. The Wind coming against us as we entered another River, on the
 other Side the *Elf*, this was continued the longer upon us ; but turning up a-
 gainst it, we came to the Ferry-house about Eleven ; where, being provided with

ANNO
1715.

a Waggon, we set forward about Twelve, and that Night, about Eight, arrived at an Inn about 24 Miles from thence.

Breme.

THE next Morning, being the 2d of the Seventh Month, about One in the Morning, being Moon-light, we set forward from thence in an open Waggon, and in the Evening arrived at *Breme*, and lodged at an Inn, where we had been before, and were kindly received: But I having taken Cold, and lying in a musty Bed, between two Feather Beds (their Way of lodging, and they have no other) an intermitting Fever, to which I had of late been subject, returned upon me, and I swet exceedingly; which much impaired my Health and Strength.

IN the Morning we spoke again with *Sarah Schreders*, with whom we had conversed as we went to *Hamburg*; and we found Things were at a low Ebb among them relating to Truth, hardly any of them having Courage to entertain a Meeting, she herself having no House, but being with her Brother; who, though he had passed under that Name in that City some Years, was still very weak and underly: And he and another, who was also friendly, (but sometimes went to the publick Worship) came to the Inn, but could not give us any Hopes of a Meeting with them; for they feared the Magistrates and Priests, there being both Lutherans and Calvinists in their publick Churches, and the People generally of these two Sects. I was under a Burden in my Spirit after they were gone from us, (though I had said many Things to induce their Compliance) and was ready to depart under it; but *John Padley* was rather desirous to stay a little longer, and go to some of their Houses; which we did: and, some more of them being together, they took Courage, (especially by means of *Sarah Schreders*) and consented to a Meeting the next Day: and then we were a little easier.

ON the 4th, being the First of the Week, about Nine in the Morning, we met in *Hendrick Schreders*, *Sarah's* Brother's House, in a back Room; where came more than we expected, and the LORD was pleased to be with us to our Help and Comfort: But so cowardly were most of them, that as my Voice began to be raised, so as to be heard further than the Room, or House, they could hardly sit for Fear; which both hindered themselves much of what otherwise they might have received, and also made my Exercise the greater; and yet they staid till I concluded: but as *John Padley* stood up to speak, several went into the other Room in haste, some knocking at the outer Door, frightened them; but it proving only some that desired to come in, and *Sarah Schreders* going out to them, they came into the Room again, and staid pretty quietly the rest of the Meeting; which, notwithstanding this Weakness, was pretty comfortable, and several of them were broken and tendered; and they were generally very loving when we parted with them after the Meeting.

BEFORE we went from the House, we had a Message from one *Peter Frederick Detry*, the Priest, of whom we had heard something before, who desired to see us at his House; which we also had desired, but had heard he was under Exercise of Mind, and was so retired that he did not care to converse with any Body. When we went in, he received us at the Entrance of the Door very respectfully, and took us into an inner Room; where being placed, we were silent a while; and some Things opening in my Mind suiting his Condition, I spoke them, wherewith he was well satisfied: and, after I had done, he spoke a few Words, by which I perceived he was in a good Degree illuminated by the divine Truth; and, in a Sense of a fresh Spring of Love and Life at that Time in my Soul, I was much broken, which also reached him; and, after some Time in that Condition,

ANNO
1715.

dition, we were bowed in Prayer, where I found my Spirit much more at Liberty than in the Meeting, and the LORD gave us a divine Season of his Love, and a Visitation thereof together, at that Time. When this was over we fell into some Conversation; wherein he was very open and free, and gave us to understand, that he had in his first Concerns in the World followed Merchandize, wherein he had gained well: But a Desire entering his Mind to be helpful to Mankind in a better Concern, he went to the College, (having some Learning already) and studied about Five Years; when, finding himself sufficiently qualified, as he thought, for the Work he aimed at, which was to be a Teacher among the Calvinists, he took that Function upon him accordingly, and had been very acceptable among that People there: But it pleasing GOD to open to him the Emptiness of the Priests, and all outside Shews and Formalities in Religion, he had accordingly published his Sentiments openly in his Sermons, especially the Insufficiency of human Learning, without the Spirit of CHRIST, in a Ministry; and that such a Ministry could never profit the People, but greatly hurt them; and much to this Purpose: And added, that he expected very quickly to be cast out from among them, for this and other Doctrines he had preached among them, contrary both to their Principles and Practices; but being clear in his Understanding, and having Peace with the LORD in what he had done, and not needing their Favour on account of a Maintenance, for the LORD had blest him with a Competency, he was resolved, by the Grace of GOD, to maintain his Doctrines against them, and stand his Ground, let them do what they would. This was very acceptable to us, and he was thankful to the LORD for our Visit; which he said was a Strength and Confirmation to him; and those Things I had said to him were agreeing to what was in his own Mind; and he had that Text ready before him, how that many believed in CHRIST, but durst not own him for fear of the *Jews*, and being cast out of the Synagogues: which he knew at that Time, he said, was the State of a great many in that City, who were convinced of the Way of Truth, but were not yet able to confess it in an open Manner; but was in Hopes the LORD would give them Strength in Time to own him freely: and this was also our Apprehension of that People. We intending that Afternoon to proceed in our Journey, staid not so long as otherwise we should, in conference with him; but, at our parting, he embraced us with much Affection, wishing us a prosperous Journey, desiring we might remember one another in the LORD.

WE were also told by some of these friendly People, that this young Man, (for he seemed not above 30 Years of Age) being more fervent and spiritual in his Doctrine than any of all the rest in Town, was much admired and followed by the People; which raised the Emulation and Envy of all the Priests, and they watched Occasion against him: But being of a holy Life, and much pressing that in his Ministry, they could not find any that Way, till he set forth the Necessity of Inspiration and the Spirit of CHRIST in a Gospel Ministry; and that all that were made Ministers only by Men, without the Power of CHRIST, which alone could make a Minister, and that without any Help, Power, or Authority from Man, were only Intruders and Pretenders, and no true Ministers: nor were the Ministers of CHRIST to teach for Hire, but freely: And this was what they had now against him, and had him at this Time under dealing, having admonished him twice, and the third Time at hand, in order to cast him off and silence him; which he seemed resolved to bear, rather than recant his Christian Doctrine: For though he had gone to the College with that Intent at first, being now better informed, he had leaned upon the LORD for Strength and Wisdom, and not upon his Learning, in which he was not inferior to any of them. We heard also of some others, in other Places, cast off for the same Reasons: So that
the

ANNO 1715. the LORD is at work in many Hearts against Antichrist and his Ministers in several Parts of the World; and that Day drawing near, wherein, *alas! alas!* with wringing of Hands, must be the Condition and Cry of all the broken Merchants of *Babel*; for their old rotten Ware will sell no longer, because there is Wine and Milk, yea, all Dainties and delicate Things, to be had freely at the Table of the LORD, in his Holy City, without Money and without Price: *For the Spirit and Bride say, Come; and he that heareth saith, Come; and whosoever will come may come, and drink of the Water of Life freely.*

Rev. xxii. 17.

WE set forward from this City about Three in the Afternoon, but were stopped about a Quarter of an Hour at the Gate, till their divine Service, as they imagine it, was ended; that being their Order to their Soldiers: But this is not the only Piece of Superstition which *Martin* and *John* use here; for, having Opportunity to see most of their Churches in the Insides, the Calvinists have many Pictures and Images, though not so many as the Lutherans, and are generally some historical Parts of Scripture, represented in Paint, or Imagery; as the last Supper, as they call it, or giving the Sacrament by CHRIST, and the like; but have as large, costly, and gay clerical Bagpipes, to lilt out their high Praises, and play over *David's Psalms*, or what they sing, as the Lutherans: which, I presume, was a great Article with their Brethren in *England* against that Church which came nearer the Lutherans in their Reformation in that Nation: By which one might be ready, and naturally enough, to think, that if upon any happy Turn of Affairs in *England*, they could once more get hold of these fine Houses and Whistles, they might be very like to congratulate their own good Fortune in some merry Hymns, under the secure Enjoyment of these fat Benefices they have so long gaped for: But *Martin* has been too hard for *John*, and will yet hold them a little longer; being glad of a Confirmation, though at the Expence of a standing Army, if his Prince can trust himself and the Nation under such designing and self-seeking ambitious Protectors.

AT last the Gates were opened, and we departed in Peace, though much gazed at as we sat in the Waggon, because they directed to us their formal Salutations, and had not the like formal Returns; but did not abuse us. That Night we rid till about the Tenth Hour, and then lay down on Straw on the Floor; where also stood the Waggon and Horses, and Cattle, tied on each Side; and in the Night I was waken'd by a Couple of Hogs, which grabbed at our Feet to find some Corns of Rye scattered in our Bed-straw.

ON the 5th, early in the Morning, after a Dram of Brandy, we set forward in a great Fog; and, coming to *Oldenburg*, were there stopped at their Gates, by the Military Formalities, for about half an Hour, whilst our Pass was sent by a Centinel to the superior Officer of the Guard, and from him to the Chief, and so back to us; and, entering the City, after some Refreshment we passed on to *Leer*; where we arrived about Ten at Night: After some Refreshment, going to Bed, I had the Fever all Night (as every Night from that at *Breme*); and, by much Sweating, and Fatigue of the Journey in their open and jostling Waggons, was much weaken'd, but not sensible of any Pain or Sicknefs.

Oldenburg.
Leer.

IN the Morning there came to us one who had formerly been a Teacher in that Place among the Baptists, and very acceptable to them, being of a good Conversation; but through an inward Conviction, that he had taken upon him what the LORD had not called him to, he had left it off, and lived retired, and not in Communion with any, but loving all that were honest and spiritual-minded; and we found him pretty near the Truth, both in Notion and Spirit: And de-
firing

ANNO
1715.

firing to have a Meeting there, this Man went with us to have spoke with the Baptist Teacher in Town; who being absent, we went to the House of one of the Elders, by whom we understood we could not have a Meeting in their Meeting-house, as some of our Friends had had the Year before: For a Presbyterian (or Calvinist) Minister had come from *Embsen* since we passed that Way, and had preached in that Town, that the Wars and other Plagues were in the Countries, because of the tolerating so many bad Sects of Religion (smiting more especially at them and us); like the Presbyterian Priest of *Haverhill*, in *New England*, (they are bloody and false every where) who had preached after the same Manner, but, not long after, was himself destroyed in his own House by the Indians: And they themselves having Liberty only by Connivance, and Payment of Money, the Meeting our Friends had there before had drawn their Liberty into question; and, Complaint being made against them, the Matter was now depending before the Court, and they knew not how it would issue, or whether they should not all be banished the Town on that Account; and therefore were not willing to commit the same Crime to aggravate the Magistrates: for none have Toleration there, by the Emperor's Order, but Papists, Lutherans, and Calvinists. Upon this I told them, we were not come there to add to their Sufferings; but were sorry it should happen so on that Occasion, which was not intended for their Hurt, but the Good of all; and I took this Opportunity to inform them, that we in *Britain*, and elsewhere, professing Truth, had been persecuted from the Beginning: Some of us had suffered Banishment from our native Country, for our Testimony to the LORD JESUS, and his divine Light and Grace made manifest in our Hearts; and yet had experienced the Goodness of GOD even in that: for some had obtained greater Riches in the World, in those Parts to which they were banished, than they had before: Others had suffered long and hard Imprisonments, even unto Death, in dirty and stinking Dungeons; some, spoiling of Goods and Loss of Lands, with cruel Whippings, Scourgings, Derision and Mockings; and some had also been hanged, and thrown into Pits, denied Burial for the Testimony of JESUS, which we were now preaching in these Countries. But the LORD was with us still in all this, and was our Support and Comforter, or else we had not been able to endure what we had met with from false Christians, and cruel Persecutors, for his holy Name's sake; but the LORD had now made Way for us, and we had as much Liberty as any others. I told them also, that the LORD had visited a People in *France*; but they being yet weak, and flying the Cross, left their native Country, and fell short of that Testimony given them to bear; but the LORD being still at Work among them, they would at length stand as we had done, and come up in the same Thing; though in another Name (for the World, being ignorant of the Work of GOD, give Names as they list, and all in Contempt and Derision). And I also observed; that there were many here in *Germany*, and the Countries about, convinced in their Hearts of the same Truth and divine Principle of Light; who being yet weak, and fearing Persecution, were not willing openly to own it; which might prove to their own utter Ruin: for CHRIST, who is the Light of the World, said, *He that confesseth me before Men, him will I also confess before my Father and the holy Angels; but he that denieth me before Men, him will I also deny before my Father and the holy Angels*: And so I proceeded, there being several of them present; and the Man having many Children, and grown up to young Men and Women, his Wife called some of them, at first absent, and they were reached and solid; and we had a comfortable Time among them, without any other Appointment, or Talk of a Meeting. This being over, we parted with them lovingly on all Hands; and, returning to our Inn, I enquired for an Apothecary to have something proper for the Fever and excessive Sweating, which had weakened me as to my natural Strength; and being directed to one, that hap-

Mat. x. 32, 33.
Luke xii 8, 9.

ANNO
1715.

pened not to have what I wanted, he directed me to another, a Widow, who happened to have the Things; and, ordering the Medicine to be made up, we went to the Inn: *Peter*, our Interpreter, going for it, the Woman told him, she perceived we were of those People called Quakers, and said she had a great mind to be at one of our Meetings, and knew of many more of the same Mind, who would have been at our Meeting last Summer when there; but could not get in for the Crowd, the Room being small; and that there was a Woman in Town, Wife of one of the Judges in Court, who also would be glad of a Meeting; and accordingly this Woman went to her to enquire. In the mean time we had an Opportunity to converse with some of her Family concerning Truth, and the divine Nature and Work of it in Mankind. This Woman had several Children, young People, and one Daughter more remarkable than others; for we found her of a clear Understanding in the Things of God, her Aspect innocent as a Child, and of considerable Beauty of Person and Complexion, of mild and grave Behaviour, without any Manner of Art or Affectation, speaking with Reverence and Fear, and all she said well guarded; and yet free and open with us, as without Suspicion of any Guile, treating us with Christian Regard and Respect, and fully own'd the Truth as we declared it to her; and I had some clear Openings of the Things of God among them. Her Mother returning, told us, That the Person she had been with would have been well pleased with a Meeting, but at that Time she was in such a Condition, she could not venture to go in a Crowd, being with Child, and near her Time. Then we desired the Woman to enquire further in Town if any would entertain a Meeting, and if any would then give us Notice thereof to *Embden* by a Letter, (intending to go thither, where we thought to stay some Days); and, being but twelve *Englisch* Miles, we would come back, if a Meeting could be had among them: And so taking Leave of them, with Respect on all Sides, we departed, and that Evening came to *Embden*.

Embden.

Soon after we alighted from the Waggon, we went to see our ancient Friend, *Esther Jans*, and to have a Meeting appointed the next Day; and she told us, that there was a Widow, Mother of *Simon Dock*, in Town, who had a large Granary, in a convenient Place there; which, since we had the last Meeting, she had, of her own accord, offered, in case we should return that Way: Accordingly we ordered it to be made ready, and on the 7th, at Three in the Afternoon, had a Meeting there; it being between the Sign of the *Red-hand* and *Distressed World*. The Meeting was pretty large, and many in the Street; and Things opened pretty full and large, but the Work something hard, the People being greatly ignorant of spiritual Things; and yet some of them, reached by the Truth, were tender. The Meeting being ended, we retired to the Inn, and had some Thoughts of departing in the Morning for *West Friezland*; but desiring to be further helpful to the seeking Ones among them, and hearing that several would be glad of another Meeting, we did accordingly appoint one in the same Place, at Two in the Afternoon the next Day.

This Meeting was almost as large as the other, and pretty open, and the Way of Truth further set forth among them; and we parted with them in Peace and Love. After we returned to our Inn, we went to see *Hendrick Zwart*, the Merchant who had invited us to his House as we passed that Way to *Frederickstadt*: For though we did not judge it proper to trouble his House and Family so long, to lodge there, yet to acknowledge his Kindness was suitable; having also had several Invitations now since our Return. He was very open and free with us, and inclinable to discourse on Matters of Religion, which suited us best; and

and we found him ready to own the Truth in all Things we opened to him, which were many; and we had a satisfactory Time, and were handsomely entertained at Supper; on which Occasion I had some Words, which seemed very acceptable. This Visit being finished, with mutual Regard we took Leave, and returned to our Inn.

ANNO
1715.

ON the 9th, about Six in the Morning, we departed from this City; and the Wind being pretty high, and not very fair, and the Weather showery, we arrived not at *Delfzel* till about Two in the Afternoon; where, after a little Refreshment, we took the next Tracthute, or Draw-boat, for *Groeningen*; where we arrived that Evening, and passed through the City near the further Gate, to an Inn, for the Conveniency of another like Boat when we should remove from thence.

Delfzel.
Groeningen.

WE had now increased our Company; for *Henry Johnson* of *Twisk* had come to meet us as far as *Emdden*, and *Jacob Nordyke* from *Harlingen* had tarried at *Groeningen*, to try for a Meeting-place when we should come thither; which was accordingly done: for one *Rudolph Huefer*, a sober Person in Town, having a large upper Room above a Press-house, and the Room below also empty at that Time, he was ready to let us have it: And Notice being given that Night to as many as could be, and others the next Morning, we had a Meeting about the ninth Hour; to which came pretty many Menists, and some others also; and the LORD was pleased to be with us; and many Things concerning the Light and Spirit of CHRIST, and the Word of GOD, were plainly and fully opened to them; and, I do think, to general Satisfaction, though many Things were directly against that Doctrine which many Menists hold, against the Divinity of CHRIST, which was fully proved. This Meeting being well ended, it was in my Mind to propose another to them; which they generally and readily agreed to, and desired it might be at the third Hour Afternoon; which was held accordingly, and was about as large as before, and very open, though I there set forth largely the one divine Baptism of CHRIST, the Word of GOD; and yet did not hear that any of them took Offence, but some were well satisfied with it.

IN the Close of this Meeting I did, as before, propose a third, to begin at Nine in the Morning; which was also held: And being the First Day of the Week, some of our Company thought the Meeting would be very small, because they would generally be at their own Worship: but it prov'd otherwise; for it was rather larger than any of the other; and the LORD was pleased to favour us with his Presence, and to open suitable Things; and we had a good Time among them. There was a Lutheran at all these Meetings, a Man of some Account in the City, and was more reached than many others, and tender in the last Meeting, taking Leave of us with Tears in his Eyes; and had offered his House for a Meeting, but we had been provided before.

THERE was an ancient Apothecary in Town also, about 73, who was at all the Meetings, and well satisfied, and invited us to take a Dish of Coffee with him one Morning, at his House; where he confessed freely, that Water Baptism could not be that commanded, *Mat. xxviii. 19.* but practised for some time, in some Places, in Condescension to the Weakness of the People, and upon its first Bottom in *John's* Time, as was Circumcision, and other legal Rites. His Son and Daughter were also at the Meetings.

IN the Afternoon, about the first Hour, we departed the City in a Draw-boat;

ANNO 1715. boat; and, as we passed off a Baptist Preacher was heard to say, he believed we had had a Meeting that Day, because theirs was so thin; their People, he supposed, had been with us.

Dockum. ABOUT Ten at Night we arrived at *Dockum*; where we had a Meeting next Morning about Ten. It was in the Baptist Meeting-house, and with them only; for they are not willing, in some Places, to let it be publicly known, lest Advantage should be taken against their own Liberty. They are generally young raw People, but some Ancients, of whom the most noted is their Teacher; who swayed the rest, as also did his Daughter, in procuring the Opportunity for us: He was very kind to us after the Meeting; which was not large, nor so open as that at *Groeningen*.

Holfert. THAT Afternoon we went to *Holfert*, near the Sea Coast, where we prevailed with the Ministers to have a Meeting in their House; which was large, and some of several Sects at it, and some of the Town Officers. This Meeting was much opener than the other, and several Things of Consequence cleared to them: but after the Meeting was ended, one of them, as is usual in their own Meetings, read a Verse of the 75th Psalm, (as I was told by one of our Company who understood the Language) and they fell a singing before we got out; but many of them did not sing, and one of their Teachers went out of the House. I found myself easy to stay till they had done; for there was soon something in my Mind to say to them on that Occasion; and the other Friends staid also.

THE Song ended, I desired to be heard a few Words, which was granted; and I spoke to this Effect, "That I had once been among a People who used
 " to sing Psalms; and it was a Custom among many still: But I desired them
 " to consider the Foundation of their Singing, whether it was any Part of the
 " Worship of GOD, or that he required it of them as such; and also whether
 " they all sung their own Conditions: for Things might be true in the Psalmist,
 " which were not so in them: As, for Instance, a high-minded, proud Man's
 " singing that he behaves himself as a weaned Child in Silence and Rest, is not
 " true, nor can any sing in that State; though I did not accuse them of Pride,
 " but this for Instance." I proceeded further, and said, "That the Apostle
 1 Cor. xiv. 15. " Paul says, *I will pray with the Spirit, and with the Understanding also*, and
 " sing also in like Manner; and speaks of making *Melody in the Heart to the*
 " *Lord in Hymns and spiritual Songs*; but nothing of singing other Mens' Psalms
 " without the Spirit: And that I had observed in those Countries, among those
 " who think themselves reformed, a great deal of Images, Pictures, and out-
 " ward Shew, and also high and lofty Instruments of Musick; which had not
 " been duly considered in their Reformation."

THIS last some of them seemed not to relish so well as the former Part; but none made any Answer: and, in general, we had the full Countenance and Approbation of some of their Teachers; and we parted with them in Friendship.

Drachten. THIS Afternoon we rode cross the Country to *Drachten*, where we arrived in the Evening; and my Fever being returned upon me some Days before, and also a grievous fore Bile, in a troublesome Place near my Seat; what with these, and the Exercise of Meetings, I was very low in my Body, but my Mind strong in the Grace of GOD; which is a sure Stay to all that trust therein. This Evening we sent to the Ministers there, to desire a Meeting with them, which they readily granted; and about Nine, on the 14th in the Morning, it begun. Several
 of

of their Teachers were there, and a great and large Gathering of several sorts; but most Menists; having, we supposed, their whole Meeting. The LORD was kind to us together, and advanced his blessed Truth over all in the Wisdom and Power of it; and many Things were opened and cleared to them to a general Satisfaction; and some were well affected with the Power of Truth. After the Meeting was over, some of their Preachers shewed us Kindness, declaring their Unity with our Doctrine;" and one of them said, "I hope we shall all one Day meet in the Kingdom of Heaven; and so we parted in Peace and Love. This is as hopeful a Meeting as any among them I have yet seen.

ANNO
1715.

AFTER Dinner we set forward towards *Goredyke*; which was hard enough for me, having swet much in the Night by the Fever, and my Strength being spent in the Meeting, together with the Pain of the Bile, and the Trouble of it in the hotching Waggon; but the LORD enabled me by his Grace to bear it, for his blessed Name and Truth's Sake, and for the spreading and Advancement thereof among the People.

Goredyke.

WE arrived here about Four, and had a Meeting, about Six in the Evening, with the Menists, in their Meeting-house; and some others were there. In this Meeting I had Strength beyond Expectation; for though I could hardly walk to the Place through Pain and Weakness of Body, and my natural Spirits much exhausted by the Fever, Travel, and Pain; yet the LORD was good, and gave me full Strength in a large Exercise in that Meeting; and the Truth was over all, and the People, both Teachers and Hearers, were loving and pleased; and we parted with them in Love: But after this was over, and we returned to our Inn, I found myself weaker than before; and that Night had the Fever, but not so as at other Times, tho' I got no Rest: and some of the Company, for some temporal Ends, hastening beyond all Reason, we were to set forward the next Morning, at Six, for *Heerveen*: But as I was putting on my Cloaths, my Weakness and Pain was so great that I fainted; which I perceiving before it fully came, attempted to call to the rest in the Room; but they did not hear me, my Voice being cut off by the Fainting: But one of them happening to speak to me, and having no Answer, put by the Curtain, and found me in the Fit; and they used what Means they could on that Occasion. After a short Time I recovered out of it, but found a great Alteration; the Bile was broke, and I became very drowsy, and my Spirits more at rest, and less of the Fever; and, after some Refreshment, went into the Waggon, none offering to stay, or give me any Rest or Ease that way, and the same Person still driving home: (O the precipitant Haste of this World, and the Hardness of the Heart that is overcome thereby!) But that only which prevailed with me to concur in this presumptive Cruelty against myself, was the Consideration of a Meeting, which we expected was appointed in the Menists' Meeting-house, at the Place whither we were going; for one of the Preachers of *Goredyke* going thither as we arrived, he said he would procure one for us; but when we came there, about the ninth Hour, there was no Appointment, the People being generally at a Fair at another Town: However, I was a little easier, the Motion of the Waggon having forced off much Corruption and Blood from my Sore; but lest I should take Cold, and wrong my Body too much, and most of all to try for a Meeting, I staid at that Place the remaining Part of that Day, and the Night following; but with much Uneasiness and impertinent Reasoning from some in the Company, who took too much upon them, having no Sense of the Weight of such a Concern: At last I made Use of the Authority I had in the Truth to silence them, bidding them go home about those Trifles they so much heu'd after; for if it was not their Business then to stay with me, I had none with them: and then they

Heerveen.

ANNO
1715.

were stopped. That Evening we had Liberty of the Menists for a Meeting in their House, at Nine in the Morning; which was accordingly held.

THIS Meeting was not large, but open and fresh; and many Things of great Consequence were made plain beyond Expectation; which made me look a little at the People, they not seeming, by outward Appearance, like such as might have a Capacity to take what they heard; but what opened was declared. In the Time of the Meeting came in a Person, who, by his Garb and Behaviour, look'd like a Gentleman, (as such are usually called among themselves) and he was very modest and serious. After the Meeting was done, and we retired to our Inn, our Host informed us, that he was in an outer Room, in the Entrance of the Meeting-house; where several Persons of more than common Note had placed themselves to hear us; among whom was ----- *Greuslon*, a considerable Military Officer, often mentioned in the publick News Papers, and some with him: Our Host invited them in, but they declined it; because they supposed it might be some Surprize upon the poor People, and make some Disorder in their Meeting, which was already settled and quiet. This was civil, good-natur'd, and genteel, if that was their true Reason; which I have no Cause to doubt.

John vi. 53,
&c.

ONE Point opened in the Meeting was to this Purpose, so as I never had before, viz. "When our blessed LORD, in the Days of his Flesh, on a certain Time was preaching to the Jews, he said, *Except ye eat the Flesh, and drink the Blood of the Son of Man, ye have no Life in you.* Again, *He that eateth my Flesh, and drinketh my Blood, the same dwelleth in me, and I in him.* This Doctrine greatly offending the Multitude, they said, *How can this be? How can this Man give us his Flesh to eat, and his Blood to drink? This is a hard Saying, who can receive (or bear) it? And from that Time they went back, and followed him no more.* And so great was the Mystery of this Saying, that the Apostles themselves seemed (at least some of them) to be staggered at it; which gave the LORD occasion to say to them, *Will ye also leave me?* But Peter, who often shewed more forwardness than the rest to answer, said, *Whither shall we go? Thou hast the Words of eternal Life.* Signifying, that he and the rest had tasted of the divine Virtue that accompanied his Doctrine to such as believed: Agreeable also to CHRIST's own Words, where he said, *My Words they are Spirit, and they are Life.* Now CHRIST here also told them, that it was given unto them to understand the Mysteries spoke to others in Parables. What then was the Mystery of this Saying, *Except ye eat the Flesh, and drink the Blood of the Son of Man, ye have no Life in you?* This is the Meaning of it; 'Tis the Spirit that quickens, the Flesh profiteth nothing: That is as if he had said, If ye would eat my Flesh and drink my Blood in your carnal Sense, and as ye literally take it, that eating and drinking of my Flesh and Blood would profit you nothing; but the Substance is my Spirit, which makes alive, and also strengtheneth and nourisheth all who partake of it. Now, there are certain People, whom I desire not to name, for I would not willingly offend any, who suppose and believe, that as soon as their Priests have uttered certain Words of Consecration, as they call them, over a Piece of Bread, or Wafer, or a Cup of Wine, that this Bread is transubstantiated into the very Body of CHRIST, even the same that was crucified without the Gates of Jerusalem almost seventeen hundred Years ago, and that Cup into the same Blood that was then shed. Now, supposing this was really true, as 'tis plain to common Sense it is not, yet this eating and drinking this Flesh and Blood would profit them nothing: therefore 'tis great Pity that ever so much Bloodshed, so much Fire and Faggot, and cruel Destruction, should have been made under

" Pre-

“ Pretence of that, which, in Comparifon of his quickening Spirit, profiteth nothing: But this Blood muft yet be reckoned for, and the Day haftens.” And though I was full thus plain at that Time in the open Meeting, and it was interpreted unto them, I heard of no Diflike or Objection in any: And, I think, it is very hard to be answered, ftriking at the very Root of that ftrange and monftrous Idolatry, committed under that falfe Notion, and all the Chain of hideous Abfurdities consequential to it.

ANNO
1715.

ONE remarkable Thing was here related to us, which I thought worth noting, viz. one *Talken Corften*, a Menift, who lives at a certain Town called *Mackom*, in *Friezland*, told us, “ That fome Years ago, our Friend *Sarah Collier* being in thefe Parts, defired a Meeting with them in their Meeting-houfe, which they refufed her; but he himfelf had a fecret Defire of a Meeting, having never been at one, and accordingly gave her the Liberty of his Houfe; where a Meeting was held accordingly, and many were there, and well fatisfied: After the Meeting, *Sarah Collier* having a-mind to fee his Wife; who then lay ill of an Iflue of Blood, which had then been upon her for about twelve or thirteen Years, was conducted into the Chamber where fhe lay; and, after fome Time, *Sarah* was concerned to pray bye his Wife, and for her Help and Deliverance from her Malady, and great Exercife of it; and, to his great Admiration, and alfo his Wife’s, and all who had Opportunity to obferve it, his Wife recovered prefently upon it, and has been well ever fince: And he earneftly defired we would come to that Town, promifing that he would let us have a Meeting in his Houfe, if the Menifts would not: and told us he had left them, they having fome way blamed him about the former Meeting.”

HAVING finished here as aforefaid, we went from this Town, on the 16th, about Two Afternoon, towards *Jever*, where we arrived about Four; and the Menifts, being apprized of our Coming before-hand, they were ready and open for a Meeting; which began about Five: And there being feveral People in the Town, befides the Inhabitants, (being the latter End of the Fair) the Meeting was large and crowded, and the LORD was pleafed to manifefit his Truth and Way in a good Degree among them; for the Way of Life was plainly fet forth in Doctrine, and many under fome Senfe of the Peace of it. This being over, we had the Thanks and Approbation of their Teachers; which, of how little Value foever in itfelf, yet fhewed their Good-will; which is no fmall Step towards gaining of themfelves and Hearers; and, under that Confideration, was very acceptable.

ON the 17th, in the Morning, being the Seventh Day of the Week, we fet forward for the Town of *Oudeboone* by Waggon, having detained one with us all this Week fince the Second Day Morning; and being a little recovered, both of my great Bile, (which went off at once, contrary to the Nature of fuch Things) and alfo of my Fever, I found myfelf now more able to bear the Journey, which we began about Six; but, about Eight, our Waggon Beam breaking, I walked on Foot about a Mile; in which I found myfelf very weak and feeble. Having fome Help from fome neighbouring Houfes, we repaired our Lofs, and they overtook me in the Way, *Jacob Nordyke*, a Menift, and friendly Man, having been with us all this Time, and gone before on Foot, when the Waggon broke, to prepare a Meeting at that Town.

ARRIVING there about Eleven, we had a Meeting in the Menifts’ Meeting-houfe at One. The Meeting was not large, but open and frefh, feveral being

ANNO
1715.

being touched with the Power of Truth; and their Teacher was also kind, wishing us a prosperous Journey, and Success in our Labours.

Grow.

FROM thence we departed about Five in the Evening, and came within two Miles and a half of *Grow*, to which we intended, about Six; but could come no nearer, either on Horseback, Waggon, or Boat, but only on Foot, and could have no Lodging at the Inn, to which the Waggon brought us, being all taken up already. This was a little troublesome; but finding it so, we made no Hesitation, but quickly resolved upon the only Shift left us, and went on Foot thro' the Grass and Dew, and came, without any Damage, thither about Seven. Soon after we arrived, we sent *Jacob Nordyke* to the Ministers, to see for a Meeting next Day, being the First Day of the Week; and they sent us word they were glad we were come, and that we might have had their Meeting in the Forenoon, but they expected one of their own Ministers, to whom they had sent to another Place; but if he did not come, we might have the Meeting still; and if he did come, we might have the Meeting at One Afternoon; and if we were not then satisfied, we might have another in the Evening at Five; which accordingly fell out. That beginning at One was large and open, and many Things opened to them, and several of them were reached by the Power of Truth; though, before any Thing was said, one of them raised a Psalm, and they sung some few Verses, and then had done; but they did not all concur, some sitting silent, with their Hats on, and pulled down, as if they had not been pleased. This we bore for Truth's Sake, not joining with them; which they plainly saw. The Meeting being over, I desired another, as they had proposed; and then *Hemine Goffes*, their Preacher, came to us; and taking me by the Hand, he embraced me, and saluted me with several Kisses; which I readily answered: for he expressed much Satisfaction before the People, and received us gladly, inviting us to take a Dish of Tea with him; which we accepted: We found his Wife also in the same Mind with him, open-hearted and kind. He shewed us his Garden, and gave us of his Grapes, of several kinds; but first of all a Dram, lest we should take Cold after the Exercise of the Meeting: and thus he continued his Entertainment till the next Meeting. This Meeting was not so large as that before, several living out of Town, but very open; and some other sort of People also came among us, and all as still as a Friends' Meeting, many Things clearly and freshly opening among them. The Meeting being ended, their Teacher invited us again to his House, and there treated us as if he had been a Friend; from which he is not far, having been as tender as any in the Meeting. When we took Leave of him, he embraced us freely, and we had a great many good Wishes along with us from that honest sincere Man; which we also returned in true Love, leaving the Door wide open for those who may come next: and so we retired to our Quarters.

Leuwarden.

ON the 19th, about Five in the Morning, we set forward from thence, by Water, for *Leuwarden*, where we arrived about Nine; and, sending out *Jacob Nordyke* among his Acquaintances, the Ministers, to see if we could have a Meeting, they readily consented to have one with us, to begin at the First Hour: In the mean time we took a Turn to view the City, and particularly the Prince's Gardens; where we saw some foreign Plants, rare and curious, and also many Orange Trees, and several with ripe Fruit, being forced with Stoves; but not comparable with what the same sorts are in their native Soil.

The Meeting was larger than we expected, and very still, and many Things were opened to them in the Wisdom and Power of Truth; especially the Fall
of

of the First *Adam*, with his Posterity; the Temptations and Victory of the Second *Adam*, and the Overcoming and Salvation of all who believe and obey him, but the final Loss of all who disbelieve and disobey him: For he is the same Word who was in the Beginning; and in whom was Life, *and that Life the Light of Men*; and by whom that Prohibition came, *Thou shalt not eat; for in the Day thou eatest thou shalt surely die*: And, eating, they died unto that Life, and became blind also unto that Light, and so fell from GOD who is that Light: and therefore the Posterity of the fallen Man must again believe in the same Word, Light, and Life, and also obey and follow him; or else he remaineth in Death and Condemnation: and so departing this Life (having a Day of Visitation by this Light, *which is the true Light which lighteth every Man that cometh into the World*, and that once *was made Flesh, and dwelt among them*) are concluded under Death and Darkness for ever: For he said to the *Jews*, *He that believeth not is condemned already*: that is, whosoever hath sinned, as the First *Adam* did, though not in the same Thing, is under Condemnation and Death; but true Faith coming by the Word of Life in him who hath it, and justifying the Sinner from his Sins, maketh him holy, just, and true; for this Faith purifies the Heart, works by Love, and overcomes the World: Then such are free, and live to GOD, and no more to Sin: Then they keep that great Saying of CHRIST, *As I have kept my Father's Commandments, and abide in his Love, even so do ye keep my Commandments, that ye may abide in my Love*: And then *he that hath the Son hath the Father also, and he that hath the Son he hath Life indeed, even Life eternal*, &c. with much more of this kind, which I cannot now remember.

ANN O.

1715

John i. 4.

Gen. ii. 17.

John i. 9, 14.

— iii. 18.

— xiv. 15.

— xv. 10.

THIS Meeting ending about Four, the Countenances of the People were open and free; but, being in haste to take the Boat, (the last for the Day being ready to put off) we had no Conversation with any of them, but only *Wopke Clauses*, and his Wife; who kindly embraced us in the Meeting-house, as soon as the Meeting was over, and invited us to their House: but giving them to understand our Inclinations to depart in the Boat, they saw there was no Time for it, and he went with us to the Boat, and she also near it; we coming a back Way out of the Meeting-house, which he took us, being nearer the Boat, and out of the Crowd. He is a Ruling Elder of that Congregation; and they expressed their Satisfaction with the Meeting, believing it was so to all; and, wishing us Prosperity, and embracing us at the Water-side, there we parted.

THAT Night, about Nine, we got well to *Harlingen*, to the House of our Friend *Amitie Joestens*; where we were before, and now also readily received and kindly entertained by her. Here also we found another Friend, *viz. Cornelius Jacobs*, who came from *Twisk*, in *North Holland*, to meet us.

Harlingen.

NOTICE being given of our Arrival that Night, there was a Meeting appointed next Day, the 20th, to begin at Four in the Afternoon; which was accordingly held. It was small, being the Market Day, and not very open; as few Meetings were any where, where that Sect called *Collegians* had any considerable Sway: though several of them were there, and some necessary Truths clearly opened; especially the Divinity of CHRIST, which they commonly deny; and also his Baptism with the Holy Spirit, of which they are also ignorant.

AT the Close of this Meeting another was appointed to begin at Nine the next Day, in the same Place (being a little Room Friends have there; for they have a Meeting, though very few in Number): This was larger than the other, and opener; which being ended, a third was appointed, to begin at Three Afternoon; which was rather the largest, and most open: So that Truth seemed

ANNO
1715.

Dockum.

to gain upon them, and we heard of no Objection made by any of them. Things thus ending well and peaceably, we departed thence, on the 22d, about Seven in the Morning, and, about Nine, came by Waggon to a Town on the Coast, called *Dockum*; and *Jacob Nurdyke* being still with us, he went to the Menist Teacher's, and he let us have their House, in which was a Meeting appointed for us, beginning at the Tenth Hour. This Meeting was not large, but most of the Heads of them there, and very sober, hearing attentively several Things of moment opened to them; one of which was, "That it is not our embracing
" true Principles and Notions doctrinally, and so sitting down under these, and
" an Imitation of good and godly Men, that will bring us to Heaven, unless we
" be also in the same Life and Virtue in which they were; nor can any inherit
" the Kingdom of Heaven, unless they be in the Nature of Heaven; which can-
" not be but by Regeneration by the Word of GOD; the same that was made
" Flesh, and now appears a quickening Spirit." This they seemed to receive well, though their Meeting was not very open as to Life, but laborious; yet solid, and ended well in free and open Prayer. After the Meeting we visited the Woman, who was healed as above mentioned, her Husband not being returned; and she, and two or three more who came to the House, who are under a Convincement, are pretty tender; and, after a short Prayer with them, (though they had been at the Meeting) we exhorted them to meet together, and wait upon the LORD by themselves in Silence. One of our friendly Folks in this Town going to the Calvinist Teacher, to invite him to the Meeting, he said, "If their Meeting had been in a private House, I would have come, for I desire to hear them; but, being in the Menists' Meeting-house, if I should go there, it would be taken Notice of by my own People, weaken me and my Party, and strengthen the Menists:" but was very friendly.

Henleven.

THIS Afternoon we passed along the Coast to *Henleven*; where arriving before Night, we procured a Meeting with the Menists (that Sect called *Collegians*) in their Meeting-house; which began about the Sixth Hour. It was pretty large considering the Time, and but a small Town, and most of their chief People there, and also one of their Preachers. This was the openest Meeting we had on that Coast, and many Things of great Weight were made plain and clear to the Understandings of several, and especially one of their Teachers; who expressed his Satisfaction, though the Divinity of CHRIST was fully set forth, and proved according to Scripture: Shewing them, that the divine Nature is not the human Nature; neither is the human Nature, (abstractly considered) the divine Nature; but the divine Word, assuming a reasonable Soul, by an inseparable Union, and cloathing that Soul and Word with that holy Body, born of the Virgin *Mary*: This is the true CHRIST, and so appeared to the *Jews*; but the divine Word, cloathed with that holy Soul as a Vail, now appears to us, *Gentiles*, as he is Light; not appearing to us in the Brightness of his Godhead; for so we cannot behold him in the State we are in: but being thus veiled by a holy Soul homogeneal to us, being of our own Nature, here we begin to perceive him, till by Degrees we are changed, so as to behold him in future and more excellent Glory, as to Degree of Manifestation. This Meeting ended in much Sweetness in Prayer, and I had great Peace after it, and was very easy, as if I had done on that Side the Sea.

Malkwara.

THE next Morning we went forward to *Malkwara*, by Water; where we expected a Meeting: But a Person of Note among the Menists being departed this Life, and some of their chief People busied about the Preparations for the Funeral, to be next Day, and others out of Town, we could not have a Meeting, unless we would stay till the First Day following,
and

and not then certain; so that we departed thence without any Meeting, and passed on by Water to *Slavero*, an ancient City near that Place: But here also they were otherwise concerned; for several of them were out of the Town, and others making Preparation for a Fair to be there the next Day; so that we could have no Meeting, unless we should stay in hope till the First Day, this being the Sixth: But, being otherwise engaged, and none of the Company inclining to stay, I being also easy to pass over to *Enchuyfin*, after some Time and Consideration, finding a Spring of Peace in my Mind, we embarked, about Two Afternoon, in order for *Enchuyfin*; where, through the Goodness of GOD, our great Protector and Saviour, we arrived safe and well, and in great Peace with him, about Seven in the Evening; and, having satisfied the Skipper for our Passage, we went to the House of *Martin Daniel*, the Baker, a friendly Man, to answer the kind Invitation he had given us as we went that Way before; and he and his Wife received us freely: But, after Supper, discoursing with him about a Meeting, he told us there was hardly any in all that great City which inclined to come to a Meeting, they being generally Calvinists, full, and wanting nothing; but the next Morning he had considered it further, and said, "If you will stay till the " Afternoon, I will tell all whom I can have any Expectation will come, " (who are but two or three) and let you have my House to meet in:" But we finding Things so cold, and expecting better Service elsewhere, did not think proper to stay upon so uncertain a Ground. Before we departed, I exhorted them to be true and faithful to the LORD, according to the Degree of Manifestation they had, and then they might expect more; and, after a tender Time of Prayer, whereby they were both much reached and tendered, we parted in Peace and Love, he conducting us to the Gate of the City. We departed from thence about the Tenth Hour, by Waggon, and, in our Way, called to see *Dirrick Mindersen*, at *Bennawisent*, a Village between *Enchuyfin* and *Twisk*, having heard he desired it; for his Daughter was at *Horn* at the Meeting we had there, and had told him of us. He had been a Minister, but, for some Time, had withdrawn himself from their Worship, and remained alone; but his two Daughters inclining to our Meetings, he had given them their Freedom, and himself also had an Inclination to Truth. He received us very kindly; and, after some Time of Silence after Dinner, *John Padley* had some Words in Prayer, I also having had a secret Concern during the Time I had been there; and, when *John* had done, I then spoke to this Effect, "That the LORD was at work in many " Hearts to draw Men under his own blessed Teachings; and the Voice of the " Angel of the Covenant of Life was now calling unto the People of GOD yet " in *Babylon*, to come out of her; not to be Partakers with her in her Sins, lest " also they should partake of her Plagues: and so exhorted him to be true and " faithful unto the LORD in what he knew, and the LORD would soon make " him wiser than all his former Teachers, &c." I then kneeled down in Prayer; in which we had a very tender and comfortable Season, though there was only himself and one of his Daughters at home, his Wife and the other being gone before us towards *Twisk*, intending to be at our Meeting there next Day. He went with us, about a Quarter of a Mile, to the Waggon, and his Daughter went to *Twisk* with us; and we parted with him in much Tendernefs, he heartily embracing us. That Afternoon we went from thence to *Twisk*, with our Friend *Hind* (or *Henry*) *Jonsen*; where we were kindly received by him and the rest of our Friends.

ANNO
1715.

Bennawisent;

Twisk;

THE next Day, the 25th, we were at their Meeting, which was not large of itself; but there being several of the sober Neighbours at it, the little Place was full: But here, where we might have expected more Openness than in many other Places, being most of them such as make some Profession of Truth, I was
very

ANNO
1715.

very sensible of as great a Power of Darkneſs as in any Place we had been in all this Journey; and the Meeting was accordingly hard, dull, and dry a long Time in Silence, and hard to be wrought through in Teſtimony; but the LORD being with us, gave us Victory and Dominion in the End, and ſeveral were tendered and comforted. The Meeting being ended we went to *Henry Jenſen's*; and moſt of the Friends, who may be ſo accounted, came to us, expecting ſome further Comfort and Edification in our Society: But, as in the Days of *Job*, Satan came alſo to hinder; ſo there was one of that Place, a Man of ſome Account (as a Man) among them, who had for ſome Time met with them and profeſſed Truth, and yet full of Self-conceit, and Self-contrivance: He, at firſt, had oppoſed their Week-day Meetings, and then, falling in with them, would ſleep great part of the Time, and then ſtand up to preach; and ſometimes, in the End of a ſilent Meeting, would propoſe that all ſhould kneel down together in the Meeting in ſilent and mental Prayer, before they parted; and this mental Prayer he pretends to perform every Night, laying himſelf all along the Floor, on his Belly, as the moſt humble and acceptable Poſture: He is alſo for the Continuance of Water Baptiſm, and the Bread and Wine. By theſe Whims he has been hurtful to the Friends and others in this Place, they being but yet Children in the Way of Truth; and ſome he partly draws with him; he and they keeping to Meetings under all this, and thereby laying a greater Load upon the right-minded. Theſe Things being largely ſpoken to in the Meeting, with a Caution to Friends to keep cloſe to the Power and Virtue of Truth, which is the Subſtance of all; and to beware of ſuch as would draw them off that, and back into the Rudiments of the World; which had not profited thoſe who had been exerciſed therein, who now, as of old, wanted ſomething to glory in, in their Fleſh, and in an outward Show; being ignorant of the Life of CHRIST; and where that took place, ſuch were of no Account: but where they could continue in Imitation of Shadows, therein they magnified themſelves, and boaſted, &c. This had galled him much, and he ſeemed fullen after the Meeting; but ſaid nothing till now he came to the Friend's Houſe, and brought another with him, a Stranger, from *Greeningen*, who had been among the Reformed, (that is, the Presbyterians) but of late gone among the Meniſts; being of that ſort who wear their Beards like the *German Jews*. This Stranger, ſoon after they came in, began ſlily and ſmoothly to move ſome Conference about Matters of Religion, and more eſpecially drew on towards the Subject of Baptiſm; but being aware of them, as ſeeing their Deſign, we were upon our Guard; and the Controverſy falling to my Share, it held not long: For as his chief Allegation was, That CHRIST inſtituted another Water Baptiſm, diſtinct from *John's* Baptiſm, urging *Mat. xxviii. 19.* for Proof, I repeating that, and the other Texts uttered by CHRIST at the ſame Time, explaining that in *Matthew*, which is but a ſmall Part of what the LORD then ſaid; in all which there is no Water Baptiſm mentioned, but only *John's*, and that by way of Diſtinction to the Baptiſm of the Holy Ghoſt, the true Baptiſm of CHRIST there ſet forth. This put him to the common Reply, *viz.* to a Conjecture that it was Water Baptiſm, from common Circumſtances; which being ballanced by other Circumſtances to the contrary, and over-ruled by the Apoſtles Doctrine, where he ſaith, *There is one Body and one Spirit; one Lord, one Faith, one Baptiſm: For by one Spirit we are all baptized into one Body, whether Jews or Greeks, bond or free; for we have all been made to drink into one Spirit.* This is the Spirit of Truth, even of JESUS CHRIST, who is that one Spirit of Truth and eternal Life; into whom whoſoever drinketh, and continueth to drink, is a true and living Member of that one holy and living Body, in which that holy Spirit dwelleth as a living and holy Temple, and of whom he is the Life, and only Ruler and Head; *even the Church, which is his Body, the Fulneſs of him who filleth all*

Eph. iv. 5.
1 Cor. xii. 13.

Eph. i. 22, 23.

all in all: *The Church of the First-born, written in Heaven*; the true Spouse; *Bone of his Bone, and Flesh of his Flesh*; of one Spirit, Life and Nature with him. He was then at a Pause, and so grew a little hot: which I reprov'd him for, and cautioned him against it; telling him, if he let that Fire arise in him, it would darken his Understanding, being from the Root of Evil.

ANNO
1715.

THEN his pretended Friend shewed himself, and alledged some insignificant Things in the same, or more Heat than the other; so that we concluded he had brought the other on purpose, for he had come from *Amsterdam* the Evening before. Then they own'd that Water Baptism was not saving of itself; but only, being a Command, should be complied with, because commanded. But this being only a begging of the Question, I again insisted on Proof. Then he alledged *Peter's* Question, *Who can forbid Water, &c.* I asked him who *Peter* spoke to in that Question? And it appeared he spoke to a few believing *Jews* then with him: And as a Question is no Command, so there were prudential Reasons for what *Peter* thought best at that Time, as Things were then circumstanced: For these *Jews*, being always tenacious and bigotted to Ceremonies and Shadows, even after they had believed, if *Cornelius* and his House had not been baptized, (or at least an Offer made of it, for it does not appear they were baptized) these *Jews*, and others who might hear of it, might think these *Gentiles* still wanted something they should have had to make them compleat, and so deny them Communion; which, when all was done, they were too apt to do, being always self-conceited of themselves, and a Tincture of the old Bitterness, and Contempt of the *Gentiles* still remaining after they had believed in the same Saviour. And to this I added, that the Apostle *Peter*, in all his Defence before the Apostles and Elders, did not so much as mention this Passage about Water Baptism; but on the contrary, places the Command and Baptism of CHRIST, in *Mat. xxviii.* altogether upon the Holy Ghost. And I alledged also, in the proper Part of this Conference, That it is not *the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God*; and therefore not that Baptism, which extends only to the Outside, and an outward cleansing of the Body, as Water can only do; but that inward Baptism and cleansing of the Mind and Conscience by the Holy Ghost, and Fire of the Word of GOD, and Spirit of CHRIST: For, *not by Works of Righteousness which we have done, but according to his Mercy he saved us.* But how? *By the washing of Regeneration, and by the renewing of the Holy Ghost.* And this Baptism is known by its Effects; for, by this Baptism, *we are buried with Christ into his Death; who, in that he died, he died unto Sin once, but in that he liveth, he liveth unto God*: so that they that are thus baptized, and thus buried, *are dead indeed unto Sin, but alive unto God, through Jesus Christ our Lord*, the Second Adam, the LORD from Heaven, the quickening Spirit: *That like as he himself was raised from the Dead, by the Power and Glory of the Father*, (which was a full and perfect Resurrection) even so also all those that then were, now are, and hereafter shall be so baptized, are, and shall be so raised, as they keep with that holy Word of Life, and divine Power and Nature, which effects this great and truly wonderful Change; which common Observation and Experience teacheth, in all Ages, Water Baptism could never do, or can do, by whomsoever administer'd, though even by *Peter, Paul, Philip*, or any other, or all of the Apostles. And I further urged, That since *Paul* was the Apostle to the *Gentiles*, and not one whit behind the chief of the Apostles; and since that Command in *Mat. xxviii.* was given long before his Conversion and Call to the Ministry and Apostleship, if that had been a Command for Water Baptism to any, and all who should have a Part in the Ministry and Apostleship, then it would have been a Command to the Apostle *Paul*: But he did not think he had any Power from that Text, or any other Way, to baptize with

Acts x. 47.

1 Pet. iii. 21.

Tit. iii. 5.

Rom. vi. 4,
10, 11.

ANNO
1715.
1 Cor. i. 17.
Acts xxvi. 18.

1 John i. 9.

Water; for, long after this, he saith, *Christ sent me not to baptize, but to preach the Gospel*; which was to open the blind Eye, unstop the deaf Ear, and to turn them from Darknes to Light, and from the Power of Satan unto God: That is, from the Spirit and Power of the Prince of this World, and of all the Ungodly, who is the Prince of Darknes, and blinds the Eye of the Ungodly; and unto the Prince of Peace, the true Light, *who lighteth every Man that cometh into the World.*

THIS almost silenced them, and then they fretted; and the Stranger replied, “That since it had once been in use, what Hurt could it do to any, though such had already received the Holy Ghost, having been once administred to such?”

I RETURNED, “That so had Circumcision, yet not fit at this Day. But this is not all: Water Baptism is imposed as a Command of CHRIST from that Text, where there is no Command for it, and is Will-worship; made a Part, and a great Part too, of the Christian Religion; and not by CHRIST’s Authority, but by the Errors of Men: not being of the true Nature of the Kingdom of CHRIST, which is spiritual, but a Shadow, in which Antichrist hath wrought in a Mystery; all Shadows being of the Nature of Darknes, and, continued beyond their due Bounds, become hurtful: And this having been as a Garment, or Cover, to the Ungodly for many Ages, GOD hating the Garment spotted by the Flesh, cannot approve of Men in their unwarrantable Imitation of any Shadow, at any Time in use in the Church; but has raised Witnesses against them, and for the ever-living Substance: without which, all that Man can do or imitate, is but as *Cain’s* Sacrifice, of no Acceptance.”

UPON this they grew impatient, and wanted to be going; and, after a few soft Words to them by *John Padley*, in a Testimony to the Life and Substance; telling them, that we were surely come to it, without the Use of any Shadows; and therefore he exhorted them to wait for it in themselves, they went away under a Disappointment: But though we, by their Means, were also disappointed of the Comfort we expected with these few tender and living Souls, who in Love came to visit us, yet this afforded some Satisfaction and Confirmation to them.

Horn.

THE next Morning they all went with us to *Horn*; where we had a far more open and comfortable Season together in the Menists’ Meeting-house; which began at Nine in the Morning.

Amsterdam.

AFTER the Meeting we were invited to Dinner by ----- *Vlasblome*, and kindly entertained; and then we went into the Trackscot about One, and that Night about Seven, arrived safe at *Amsterdam*; where our Friends were glad of our Return, and received us kindly.

HERE we staid till the 28th, being the Fourth of the Week, and their Meeting-day. The Meeting was small and cloudy, but Truth in some more Dominion than in the Meetings before in this Place.

ON the 29th was their Quarterly Meeting; which was small and dull.

Harlaem.

ON the 30th we went to *Harlaem*; and that Evening at Five had a Meeting there; which was both larger and opener than that we had before in this Place, many Things relating to Truth being clearly opened, and the Truth in good

good Dominion, and the People generally satisfied, and Friends comforted; so that this made up in some measure the Want commonly at *Amsterdam*: For there is a Cloud usually over that Meeting, not easily to be removed.

ANNO
1715.

THIS Night we lodged with *Peter Leonards*, and returned next Day, in the Afternoon, to *Amsterdam*.

ON the 2d of the Eighth Month, being the First of the Week, we were again at the Meeting at *Amsterdam*; which was larger and opener than on any other Day, both Forenoon and Afternoon: For several Persons coming in when they hear of Strangers, there is, for the most Part, a fresh Visitation to them, which makes Things more lively and open; though the Meeting was not so large as some Friends expected, by Reason of the Rain that fell that Day.

ON the 3d the Friends from *Twisk*, taking their Farewell of us in much Tenderness, departed homeward; and at the same Time we went over to *Surdam*; and, calling at the House of one *John Cornelius Gesbart*, a Minister of some Note, (one of our Company having some Acquaintance with him); and, he not being at home, his Wife entertained us courteously, and invited us to dine with her: But we excused ourselves, other Concerns there at that Time interfering; and having a-mind to try for a Meeting, we also mentioned it to her, which she seemed well pleased with; and which we also moved to some others: but no convenient Place presenting, and the Chief of the Ministers being over at *Amsterdam*, we could not make it bear at that Time; and so returned to *Amsterdam* in the Evening.

ON the 5th, being the Fourth of the Week, we were at their Meeting; which was small, dark, and hard in the Forepart of it, but Truth prevailed in some good Degree before it ended. That Evening there came a dark and heavy Load upon my Spirit, from a Cause then unknown, as to any Thing which outwardly appeared, and so continued till the Sixth Day; when, after some Discourse with an ancient Friend, concerning certain Offences and Misunderstandings between some of them about little Things, I found myself much easier.

ON the 8th we visited several Families of Friends in Town to our mutual Satisfaction.

ON the 9th, being the First of the Week, we were there again; and, being fair Weather, the Meeting was large, and many Strangers; and the LORD was pleased to condescend unto us, and give me a good Time to the clearing of my Mind fully among them; and Truth was over all and exalted: But in the Afternoon (the People then usually going a-pleasuring in fair Weather) the Meeting was not so large; but pretty fresh and open, especially towards the End of it.

WE staid there the 10th all Day, and visited some Friends; and on the 11th, taking Leave of them in much Love, and pretty easy in our Minds, we went to *Harlaem*; and that Evening had a Meeting there about the Sixth Hour, which was large and very open. Several Teachers of different sorts were at this Meeting, and generally satisfied, some of the Ministers expressing it freely and openly. Returning to *Peter Leonard's* House after the Meeting, we lodged there, and were very easy and comfortable in our Minds, and well entertained by them.

ON the 12th, about Ten in the Morning, (accompanied by our ancient Friend *Jacob Clause*, an old Servant of Truth, and of the Ministry, as an Interpreter above

ANNO thirty long and laborious Journeys) we departed hence in the Draw-boat, and arrived at *Rotterdam* that Evening about Eight; and *Robert Gerard* meeting us in the Way, took us with him to his House; where we were well and openly entertained.

Rotterdam.

NOTICE being given of our coming, we appointed a Meeting the next Day at Five in the Evening; where we had the Company of some People of different Persuasions, as Presbyterians, Baptists, Papists, and one Minister Teacher, tho' we knew not what they were till after the Meeting. Truth was declared plainly and fully to them; during which they were very still, and seemed touched with some Sense of the Power of GOD, which reigned in the Meeting; tho' the same Thing, as formerly, opened about Transubstantiation, viz. "That if the Bread, after Consecration (as they call it) were really transmuted into the very Body of CHRIST, retaining only the Accidents of Bread, and were really eaten in that Sense, which some People take it in; yet even that eating of his Flesh and drinking of his Blood would profit nothing: For we have the Authority of CHRIST himself against all the World, that his real Flesh and Blood profiteth nothing to be eaten and drank in the Sense of the People, who carnally conceived such an eating and drinking from his Words; by which he intended a being quickened by his Spirit, and living unto GOD by him, who is the Resurrection and the Life, the Second *Adam*, a quickening Spirit." This was a good Meeting, and the LORD's Name was honoured by it.

ON the 16th, being the First Day of the Week, we were there again, both Forenoon and Afternoon; and People of several Notions were at the Meeting, and Things opened largely and with good Authority, concerning CHRIST as GOD and Man, and the Object of the Faith of the *Gentiles*, as he is Light and Life, being so promised of the Father unto us. The Meeting being over, we had the Comfort of the Society of Friends at our Lodgings; where we had some Discourse and Conversation concerning Truth and divine Things.

ON the 19th, being the Fourth of the Week, and their Meeting-day, we were there again; and, being a select Meeting, altogether of Friends, it was small: but the LORD was graciously pleased to visit us together in his tender Kindness and Mercy, and opened Things fully to the States of all; and it was a good Meeting.

ON the 22d, *John Padley* embarking for *London*, and no Opportunity offering for *Yarmouth*, where I intended, I was there also the next Day; and, being the First of the Week, the Meeting was full, both in the Forenoon and Afternoon: and many Things were fully and plainly opened, and they generally satisfied; and, the LORD's Presence being with us, it was a good Meeting.

THE Winds standing contrary, and generally stormy or foggy Weather, I continued here longer than otherwise I would have done, but was from Time to Time with Friends at their Meeting; and the LORD was pleased to comfort us together, and condescended to be with us therein. During this Time I enquired more particularly into the State of the Ministers in those Parts, and found, that all along, their Ministers had preached freely, till of late some here and there had begun to receive Hire, but were moderate therein; and though they still keep up their old Testimony against fighting and swearing, yet they are not so lively in their Worship, nor so near the Truth as they were in their first Appearance: and I was informed that their Ministers are, for the most but weak and dry in their Ministry; and sometimes their Hearers had rather

rather some of them would be silent than preach, though *gratis*. If thus it be, it hath fared with them as with many others, who, having had a Day of Visitation from the LORD, and obtained a Reputation through his Goodness among them, and by that holy and innocent Conversation they have had through his Grace; yet some becoming more loose, and not keeping in the Grace of GOD, and the Virtue and Power of it, have ended in meer Formalists; and then, in a Generation or two, little has appeared but the Outside and Form of Godliness, which the Power of Grace brought forth in those who went before; and so, in a great Measure it is with them: and yet, in the main, they are preserved from the gross Evils of the World; and I hope the LORD hath a Visitation of Life and Power yet in store for them. Among other Things I obtained the Form of Words used by them instead of an Oath; which is thus: *In the Words of Truth, instead of a solemn Oath, I declare, &c.*

ANNO
1715.

IF we in *Britain* had waited the LORD's Time for such a Form as this, we had been more happy in a fuller Testimony than they in some other Things; and, in the LORD's Time, might have had the like Testimony from the Ruler, and Rulers, in *Britain* and her Dependencies, as this People have of late had from the States General of the United Provinces.

THE Wind at length coming fair, and I inclining to take the first likely Opportunity, on the 13th of the Ninth Month, about Six in the Evening, after two good Meetings, being the First of the Week, accompanied by *Robert Gerard*, his Wife, their Sister *Bethia*, and their Brother-in-law, *John Davison*, I went to the *Bril* in a Scoit, and there we lay at an Anchor that Night; and the Wind being high all next Day, we staid there till the 15th, about Eleven in the Morning; when, departing from my Friends, I embark'd on board the *John of Yarmouth*, *Michael Bailey* Master, the Wind being easterly, and a steady and fine Gale, but very cold; and through the good Providence of GOD, arrived safe in the Harbour at *Yarmouth* on the 17th, about Nine in the Morning: For which, and all the Preservations of the LORD through so many Dangers, I desire to remain thankful unto him only.

ANNO
1715.

I CONTINUED at *Tarmouth*, lodging with my Friend *Mary Low*, till the 20th; and, being the First of the Week, was at their Meeting; which, though small, was open and well; and, in the Afternoon came *Joseph Gurney* and *Gregory Springell* from *Norwich*, on purpose to accompany me thither; and we all staid the Afternoon Meeting. It was larger than in the Morning, and also more open.

ON the 21st, about Eleven Forenoon, we went on to *Norwich*, and got well thither in the Evening: I lodged at *Joseph Gurney's*; where I was kindly and fully entertained.

THE 23d, the Fourth of the Week, was their Meeting-day, and we had a good and open Time together; for the LORD was with us, and was very gracious to me in this City.

HERE I staid till the 27th, being the First of the Week, and was at their Meetings Fore and Afternoon. Their Meeting was large of Friends, and there were many Strangers there in the Afternoon; and Things opened fully, particularly concerning War and Fighting, and the Inconsistency thereof with the Nature and End of the Kingdom of CHRIST; and we had a good Meeting to general Satisfaction.

Lammas. ON the 29th I had a Meeting at *Lammas*, and nine or ten Friends were with me from *Norwich*; and the LORD was pleased to give us a good Time there. That Night, being wet and cold, I went home with *John Baxter*, about five Miles.

Holt. ON the 30th I had another appointed Meeting at *Holt*; which was small, but a lively Meeting. That Night (together with *Thomas White*, who met me there) I lodged with *John Southgate*, at *Cloy*.

Wells. ON the First of the Tenth Month we had a Meeting at *Wells*; which was not large, but a very good and tender Meeting: That Night we lodged there with *Matthew Wild*.

Fakenham. ON the 2d I had a Meeting at *Fakenham*; which was but small, but a good tender Meeting. That Night I lodged with *Joseph Peckover*; and the next Day proving cold and rainy, he, and his Son *Edmund*, accompanied me to *Lynn*; and we lodged at *Jacob Thierdens's*.

ON the 4th, being the First of the Week, I was at their Meeting, both Fore and Afternoon; which was not large, nor very open in the Forenoon, but better both ways in the Afternoon: I remained there that Night also.

Stake. ON the 5th, in the Morning, I set forward, and, in the Afternoon I came to *Stake*, and that Evening had a little Meeting with the few Families there; which was open and comfortable. That Night I lodged with *George Philips*, where I was well provided for, having taken Cold the Week before in Time of ill Weather.

Brandon. ON the 6th I went to *Brandon*; and there meeting with *Richard Afby*, who had come on purpose to see me, we had an Evening Meeting; which was pretty large and open, and I observed several about the Doors and Windows with Lanthorns,

thorns, who did not come in. That Night we lodged with *Thomas Brewster*; where I found my Cold increased, and I was feverish, and in Danger; but the LORD wrought in me to my Help and Comfort, and preserved me. ANNO
1715.

ON the 7th, accompanied by my Friend *Richard Ashby*, *Thomas Brewster*, and one of his Sons, we went to *Mildenhall*; where we had a large and good Meeting that Afternoon. That Night I lodged with *Simon Burgefs*; where I was well entertained, (but they returned to *Brand*) and had something for my Cold, which proved effectual; and the next Day, being much easier, I went to *Livermore*, and lodged with *Joseph Nun*. Mildenhall.

ON the 9th I had a Meeting appointed at *Ickworth*; which was small, and, for some Time poor and low; but the LORD quickened us together in some good Degree, and the Meeting ended well. Ickworth.

THAT Night I staid there, and lodged with *John Turpin*; where I was freely entertained: The next Day he accompanied me to *Difs*, and there I lodged with the Widow *Susannah Wells*; where I was also very well, only a Bile, which had been gathering some Time before, was a little troublesome. Difs.

ON the 11th, being the First Day of the Week, I was at the Meeting at *Difs*; which was a large and open Meeting, many Strangers being there, and generally satisfied, Things opening full and clear to the Understandings of many.

ON the 13th I had an appointed Meeting at *Rickingshall*; which was pretty large, and also open, and many of the Neighbourhood there, and likewise satisfied. That Night I lodged with *Jonathan Simons*. Rickingshall;

ON the 14th I called at *Charles Harrison's* and took Breakfast; and then went on to *Needham*, and lodged at *Samuel Alexander's*, they receiving me gladly in much Friendship. Needham;

ON the 15th I was at their Meeting, which was appointed on purpose. It was larger than usual, and pretty open.

ON the 16th I was at the Meeting at *Ipswich*; which was pretty large considering the Time of the Year, being very cold Weather, and a very open Time the LORD gave us; but my travelling about this Time was a little troublesome to me, by reason of a Bile in the Inside of my Left Thigh. This Night I lodged with our ancient and honourable Friend, *Esther Melsop*; who was as a Mother to me, and gave me occasion to mention that Saying of our LORD, *He that leaveth Father, Mother, &c. for my Sake, and the Gospel's, shall receive in this Life an hundred-fold, &c.* Ipswich.
Mat. xix. 29.

ON the 17th I went to *Woodbridge*, and lodged at *John Pinder's*; where I was well and freely received and entertained. Woodbridge;

ON the 18th, being the First of the Week, I was at their Meeting, both Fore and Afternoon; which was very open, especially the latter, which was much larger.

ON the 20th I returned to *Ipswich*; where the Meeting was larger than before, and a good Meeting. That Evening I returned to *Woodbridge*, and was again at their Week-day Meeting on the 23d; which was also a large good Meeting, ing,

ANNO
1715.

ing, though a very cold, windy, snowy Day. That Night I went home with *Nathaniel Keeble*, to his House at *Turfsall*, about seven Miles, the Lanes being in some Places almost blocked up with Snow, which had drove much all that Day.

Lafon.

THE next Day I went to an appointed Meeting at *Lafon*; which was larger than could be expected, and the greatest part Strangers: but the LORD was kind to us, and gave us a good Time, many Things opening, tending to Convincement, and informing of the Understanding. That Night I went home with *Peter Crofts*, formerly of *Woodbridge*, but now of *Kelsbell*; where I was well received and entertained.

ON the 25th I was at a general Meeting at the Widow *Pearson's*; which, by reason of the very great Snow and Cold, was small, but pretty open: Besides, by the Misfortune of a Letter, no Notice had been given.

ON the 26th I returned to *Woodbridge* to my former Quarters, and staid there that Night.

Colchester.

ON the 27th I went to *Ipswich*, and was at their Meeting, and some Friends with me from *Woodbridge*. The Meeting was small, for the Reason above, but pretty open. I tarried there that Night with the Widow *Melfop*; but found myself under a great Load of Cold, and my Inwards much affected, and took some Things I thought proper for it; but it was got too close to be easily removed, my Inwards being touched with something of a scorbutick Humour, in which the Cold settled, as I imagine, in the Nature of Chilblanes on the Outside; and, desiring to get nearer *London*, I went the next Day to *Colchester*, and lodged at my old Quarters, with *Benjamin Dikes*; where I was provided with every Thing thought proper for me, by him and his Son *Benjamin*, and his little Daughter *Anne*, who were all very careful of me.

HERE I staid till the First of the Eleventh Month, being the First of the Week, and, being a little better, was at their Meeting; which was not large in the Forenoon, and I had nothing to say among them: but in the Afternoon, at the Great Meeting-house, were a great many, both Friends and others; and I had a long Time among them, and was enabled to hold it out beyond Expectation, and, I believe, to general Satisfaction; being upon the Subject of War, and the Nature of the Kingdom of CHRIST, the Kingdoms of Men, and the Kingdom of Antichrist: But after the Meeting I found myself much weaken'd, and the next Day yet more sensible of my inward Decay, having also had an inward Fever, and my Sleep taken away some Days before: But the LORD was near in all this, and his Presence was the best Help and Cordial, and Friends also were very kind and comfortable to me; so that on the Third Day I was much better, and finished some Observations which I had begun upon a late Law for the Preservation of the King's Person and Government.

FINDING myself still weak within, and not fit for publick Service; and knowing, if I staid there, some would come to Meeting with an Expectation, which could not be answered, and might hurt them; and, willing to be where I might be more retired, and less in the Way of the Inconveniency of Visits, I went on the fourth Day following to *Kelden*, and staid that Night with Dr *John Fish*, who gave me some Things which proved helpful: But his House being in the Town, I went from thence next Day to *John Osgood's*, near *Cogsbill*; where, being received and entertained as at home, I staid two Weeks; in which Time I was at several Meetings, viz. on the 5th, at *Cogsbill*: On the 8th, being the

First

First of the Week, there again; where the Meeting was large and open, there being several Friends from *Colchester*: On the 12th, there again; when the Meeting was small and silent, but, to me, very strengthening and refreshing: And, on the 13th, at *Braintree*; where, though a small Meeting, yet the LORD was good to us. The next Day I returned to my Lodging, being much recovered.

ANN O.
1715

Braintree.

ON the 15th, being the First of the Week, I was at the Meeting at *Kelden*; which was large and very open, there being many Friends from *Colchester*, and my Friend *John Crouch* from *London*, and, with him, *Clement Plumstead* from *Pensylvania*, who brought me several Letters from Friends there. After the Meeting we dined at Dr *Fijb's*, and that Night I returned to my Quarters with *John Osgood*; from whence *Clement Plumstead* returned to *London* (having Business) on the 17th, but *John Crouch* and I staid till the 18th, being the Fourth Day of the Week, and then went on to *Chelmsford*, and lodged at *Thomas Wyat's*; where I had every Thing suitable to my Condition.

Kelden.

Chelmsford.

THE 19th, being their Week-day Meeting, I was there. The Meeting was small, but open. I, desiring to see some of the People of the Town, and Friends more generally, and also being but weakly to travel, staid till the 22d, being the First of the Week.

THE first Meeting was pretty large, and for the most part of Friends, tho' some few Professors: And, appointing an Evening Meeting, there came a great many of several forts; but most of the Church of *England*, and of those called the *High Church*; where Things were opened so among them, that I have heard they were generally satisfied: And this I observed in the Meeting, that Truth, and the Testimony of it, was fully over them, to his own sole Glory.

ON the 23d, accompanied by my good Friends, *John Crouch* and *Thomas Wyat*, I arrived well at *London*, (the Way being very dangerous through the great Snow, the greatest that ever I had seen, partly melted, and the Road broke in several Places) and lodged, as before, with my Friend, *John Crouch*.

London.

CONTINUING weakly and indisposed, I staid at *London* some Time, and the LORD was pleased to make my Services acceptable to his People there in a general way, and many good Times we had together in his blessed Presence. During my Stay about this City I also visited some of the neighbouring Meetings; as, *Ryegate*, *Winchmorehill*, *Plastow*, &c. But the Yearly Meeting at *Bristol* approaching; and, having some Drawings thither, in order thereto, on the 14th of the Second Month, 1716, being the Seventh of the Week, I set forward from *London*, and that Night lodged at *Ruscomb*, with our Friend *William Penn*; where my Company was acceptable, and we were mutually comforted one in another.

Ryegate.
Winchmore-
hill.
Plastow.
1716.

THE 15th, being the Half-year Meeting at *Reading*, I was there. It was large, and as open as could well be expected, considering how long that old Separation had continued among them, and most of the separate Party present; but the Gospel being preached, and nothing dropped like Reflection, but rather for healing, Things were well and comfortable, the LORD being with his People. The Meeting held till the Second Day Afternoon, and then, in the Evening, I returned to *Ruscomb*, and staid there all the Third Day.

Reading.

ON the 18th I went to the Meeting at *Henley*; but giving no Notice of my Coming, being willing to see them as they were, and rather desiring Retirement, the Meeting was small but comfortable: And, after some Stay at *John Turry's*,

Henley.

ANNO I returned in the Evening to *Rufcomb*; and, on the 19th in the Evening, went
1716. to *Reading*, to *William Lambel's*, where I lodged before.

Newbury. ON the 20th I went from thence to *Newbury*; where a Meeting was appointed, at which were some of the separate People, there being a few remaining still at that Place, but most of them gone either to the Publick, or become loose and irreligious. The Meeting was a little stiff in the Beginning of it, but better in the End, being comforted together in the LORD.

Marlborough THAT Night I lodged with the Widow *Mary Evlin*; and the next Day, being the Seventh of the Week, went on to *Marlborough*, and lodged at our Friend *Daniel Smith's*.

THE next Day I staid there; where their Meeting was very small, and very dull, but a little comfortable in the End; and, in the Afternoon, was a little enlarged, both as to Number and Life: For having some Concern to speak more freely to them than in the Morning, and my Voice more raised, pretty many People as they passed from their several Worshipps came, and heard, and hearing, staid, and Truth seemed to reach several of them; and they were generally still and solid.

Calne. ON the 23d I went to *Calne*, accompanied with *Daniel Smith*, and that Evening had a pretty large and open Meeting there among Friends: And observing the Testimony of Truth run sharp against such as underhand colleague with Priests, and support them by Payment of Tythes, &c. I heard afterwards some there were guilty; and the honest-minded were comforted, in that the Reproof was full and plain from the Testimony of one who was so great a Stranger to any of their Conditions in particular. That Night I lodged at *Joseph Serjeant's*, Son-in-law to *Daniel Smith*.

Charlecot. ON the 24th I had a Meeting at *Charlecot*; which was small, by reason of the short Notice, and not very lively, but comfortable, the LORD's Presence, in some measure, being with us. That Night I went to *Chippenham*, and lodged with *Adam Goldney*.

ON the 25th I was at their Meeting; which was pretty large, it being their Meeting-day, and a little Notice, but not very lively, though several were tender, and it ended well. That Afternoon I went to *Caleb Dickenson's*, at *Monks*, near *Croftam*; where I staid that Night.

Croftam. ON the 26th I was at *Croftam* Meeting; which was small, there being no Notice of my Coming, and very heavy in all the Forepart of it; but the LORD was pleased to favour us in the End, and it concluded well. That Night and the next I staid with *Caleb Dickenson*.

Bristol. ON the 28th I went to the City of *Bristol*, and lodged with *Brice Webb*; where I staid during my Abode at that City, and was kindly entertained.

THE 29th was the Beginning of their Yearly Meeting, and I had some publick Concern among them; which took some Impression, and my Spirit was unloaden in some Degree: for I went thither in great Heaviness.

ON the 30th, in the Morning, was the Meeting of Ministering Friends; which was not so large (they said) as some Times formerly; but it was a very open com-

comfortable Meeting: And having some publick Concern therein, I was much eased, and we were mutually strengthened and refreshed in the LORD. That Afternoon was their Meeting for Enquiry into the Affairs and Prosperity of Truth within the Limits of that Meeting; and Things were well and hopeful in the main.

ANNO
1716.

THE next Day Forenoon, being the 1st of the Third Month, was a Time of publick Worship; in which I was silent, but much comforted in the Truth and strengthened. That Afternoon I went to the Meeting for Business; where I staid a little while, and then went to the Womens' Meeting: There I had some Time in Testimony; and, being well satisfied, retired, and left them to their own Concerns in the Church.

THE next Day in the Forenoon, being the parting Meeting, it was very large and full, both of Friends and Strangers; and, after several Brethren, I had a publick Concern, in which the LORD was pleased to raise his Truth and Wisdom over all to his own Glory, and the general Satisfaction of his People, and others: For it is not Man but the LORD that works effectually, and the Honour is due to GOD only, though the weak are too apt to look to an Instrument; which, in itself, is nothing.

AN ancient Friend concluding the Meeting in Prayer, it ended in much Love and Comfort; Friends being generally refreshed in the Life of our dear LORD, as much as at any Meeting for some Years there; as we had our Enjoyments together therein, so we also parted.

ON the 3d I went to *Frenchay* Meeting; to which came many from the City; and it was both large, and, through the Goodness of the LORD, a good Meeting. That Evening I returned to *Bristol*. Frenchay.

ON the 4th I went to *Bath*; where, about Five in the Evening, we had a Meeting: But pretty many Strangers being there, Things opened in the A B C of Religion; as, *first*, concerning the Holy Scriptures; their Original, by the Spirit of CHRIST, the Word of GOD; and their divine Authority: And, *secondly*, concerning the divine Word, which, in Time of old, came to the Prophets, saying so and so, as in the Scriptures of the Prophets; and his being made Flesh, or assuming the whole human Nature; and afterwards declared, by the Scriptures of the New Testament, to be the *true Light, that lighteth every Man that cometh into the World*; and that all ought to believe in this Light as manifested in their own Hearts, &c. And though this Meeting was not attended with so much of the Overflowings of Life, as some others, yet it was to me, and several other Friends, a comfortable Meeting: And our Friend *Samuel Bownas*, that able and experienced Minister of the Gospel, being there, I was also comforted in his Ministry, (having some Time, after me) as were many more both there and at *Bristol*; where we also had his Help in the LORD. This Meeting ended well, and that Night I lodged in Town with our Friend *Thomas Gingel*. John i. 9.

ON the 5th I dined with our Friend *John Andrews*, who was come up from *Bristol* for his Health, and that Afternoon returned to *Bristol*.

ON the 6th, being the First of the Week, I was again at the Meeting at *Bristol*; which was large both Forenoon and Afternoon, but not so large at the Great Meeting-house in the Afternoon, by reason of the Meeting in the other Place: But Things opening with good Authority about the Kingdom of CHRIST, Bristol.
the

ANNO
1716.

the Kingdoms of Men, and the Kingdom of Antichrist, as at *Norwich* last Year, I was carried through the Matter with good Evidence and Clearness, to general Information, Confirmation, and Satisfaction. The Meeting concluding well, I went afterwards, and visited some Families of my more particular Acquaintance, who had bore Regard to me for the Sake of Truth. I found my natural Strength very much exhausted, which was gradually restored by the Refreshments I partook of among my Friends. I rested that Night in the same Lodging.

Thornbury.

ON the 7th, accompanied by several Friends from *Bristol*, I was at a Monthly Meeting at *Thornbury*, which was pretty large; and having some Things tenderly declared among them, we were comforted together, and a tender good Time it was to most. After some Refreshment at *John Thurston's*, I proceeded that Night about 15 Miles; and the Evening being chill in the high Country, after we went from the Valley, I took Cold, which proved some Lett to me next Day in the Meeting. That Night I lodged at *Henry Wilkins's*, at *Ninsfield*.

Nailsworth.

ON the 8th I was at the Quarterly Meeting at *Nailsworth*; which was large and well in the main, but a little hurt by an unskilful Hand; and not having so full a Time with them as I desired, I let them know in the Meeting, that I intended to stay their Week-day Meeting, which fell the Fifth Day following of course, at the same Place. I, wanting some natural Rest and Recruit of Strength, staid at the Widow *Elizabeth Smith's*; where I was respectfully entertained, as many others, on the like Occasions, had been by herself and late Husband, and Father; the Father being (as Friends told me) as right and honourable a Friend as any in those Parts in his Day; and as he had entertained Friends out of a good Income the LORD had afforded him in the Course of Providence, and an honest Industry, so he had left his Son in such a Way, as continued it in his Time, which was not long after him; and now continues in his Widow, as well good part of the Estate, as the like Hospitality and plentiful Entertainment to Friends on all Occasions.

THE Fifth Day's Meeting was larger than usual; and, though heavy in the Beginning of it, some being set down in an empty, drowsy, dead Form and State, yet, after some Time and Labour of Love, the LORD was pleased to break in, and give us a good Season; and the Meeting was generally comforted, though Things were terrible against the Unfaithful, especially such as connive in paying Tythes, and supporting the Priests of Antichrist. After this Meeting I was greatly comforted in the blessed Truth, and Friends were under a Weight of solid Love and Peace: And, after some Stay among some Particulars of them at the Friend's House next the Meeting, I returned to my Quarters, where I staid that Night.

Cirencester.

ON the 11th I went to *Cirencester*, and that Evening had a Meeting there; which was thin, and one of the heaviest dullest Meetings that I had been at in all *England*, but a little better in the End. That Night I staid there at the Widow *Townshend's*, an honest Friend of a meek and quiet Spirit.

Witney.

ON the 12th, being very wet and heavy Weather, I went from thence to *Witney*, to *Jeremy Worney's, jun.* where I staid a while, and so on, in the Rain, that Night to *Oxford*, to *Thomas Nichols's*.

Oxford.

ON the 13th, being the First of the Week, I was at their Forenoon Meeting; and there being Soldiers in Town to overawe the *Oxonians*, much prone to Rebellion in that * Reign, some of them, and also of the Students of the University,

* King George I.

versity, came to the Meeting; but the former were civil, and the latter rude: For most of them that came (being but few in all) stood sneering, grinning, and scoffing all the Time they staid; though so fluctuating were they whilst there, that they could not reasonably take any Matter delivered, under any Consideration, so as to form a Judgment; but, like *Ismael* their Father, mock'd at what they could not prevent, though to their own Disappointment: for several Things were delivered against the very Foundation of their Craft, and End of their Establishments; which they did not otherwise oppose: And yet, to distinguish fairly, there were some of them very sober and attentive, and seemed affected with Truth in several Degree; as were several sober People also.

ANNO
1716.

IN the Afternoon the Meeting was larger; but, as there were more of the Scholars, there was more Rudeness; so that I thought if they could see their own Folly and ill Behaviour, as it was exposed to others, they could not but be ashamed; but the greatest part seemed void of Sight, and Sense; though some were of better Deportment, as well the Collegians as others; and, in the main, over all that the Enemy in these Tools could do, the LORD gave us great Refreshment, and kept our Minds above that evil Spirit that moved in them; and we were comforted together in the LORD. That Night I staid at *Oxford*, and the next Day I saw their famous Library, stored with a Multitude of Books of all or most kinds, and, without all Doubt, many of good Use, if not abused in ungodly Hands, and perverted to evil Ends; and I saw also most of the Rarities of the University; none of the Scholars shewing any Rudeness whilst we were there, but some of them were very civil.

HAVING finished this Curiosity, I went, on the 15th, to *High-Wiccomb*, and lodged that Night with *Abraham Barber*; and, next Day, being their Meeting-day, I staid there till it was over: It was small, but very open and comfortable. That Afternoon I went to *Banger's-Hill*, to *Richard Richardson's*, and staid there that Night.

High Wic-
comb.

ON the 17th I went to *London*; where I arrived at my former Lodging with my Friend *Crouch*, about Two Afternoon; the LORD having made this Journey in some good Measure comfortable to me, and also to Friends.

London:

THE Yearly Meeting coming on, I tarried there during the Time; and tho' we had some good Times in our Meetings for Worship, yet, in our Meetings for Business, the Affirmation, and what arose from thence, ministred great Occasion of Grief to many Souls, especially such as love the Truth, and the Brethren therein. It was chiefly owing to some rude and forward Spirits; who, taking Boldness from the Connivance and Indulgence they had met with from such as had all along strenuously contended to force the Affirmation upon all, and charged all the ill Consequences of Division upon such as could not comply with it: but tho' the Comfort of our Meeting was greatly lessened and hindered by that Means, yet the imposing Designs of these were frustrated, and the Body preserved together and entire, by establishing a just Liberty; which these Persons, in their Temper and Practice have ever denied, to the unspeakable Exercise of the Church throughout the World.

ON the 8th of the Fourth Month, the Summer being thus far advanced, and I inclining for *Ireland* to visit Friends there, in order thereto I set forward from *London*, and went that Night to *Marsh-gate*, to *James Taylor's*, and next Day to *Rushcomb*, to *William Penn's*; who I found in the same Condition he had been in for

ANNO 1716. some Time, *viz.* full of Love and Sweetness, but not able to express himself as formerly before that Apoplectick Fit, which had so much impaired his Memory.

Reading. ON the 10th, being the First of the Week, I went to the Meeting at *Reading*; which was not large, little Notice having been given. That Evening, after the Afternoon Meeting, I returned to *Ruscomb*.

ON the 12th I returned to *Reading*, being their Meeting-day; and there the LORD gave us a very open Time, and I was much comforted, having never had so satisfactory a Time there before: And having had some Thoughts before of endeavouring to bring the Remnant of these Friends back, who formerly, by means of *John Story* and *John Wilkinson*, &c. had separated themselves: and several of them having been at this Meeting, I went to some of their Houses; where I was kindly received, and spoke to them about it, answering their Objections as Things were with me; and I found them not averse to return, but loth to make any Acknowledgement of any Fault in separating and keeping off, unless the Friends there would take Blame also, and so make a Balance; which I could not by any Means yield to: For they had gone off under a Jealousy, that Friends were Apostates and Innovators, according to the Accusations in *William Rogers's* Book; and, being off, had long continued in that Error and Schism; and being now satisfied that they had been mistaken, and that Friends were not such, (as several of them own'd) I thought they might well own their Mistake, and so be reconciled; for they could not desire to be reconciled with Apostates and Innovators, but with a Christian People. But I found one main Obstruction was on Account of their Preacher *William Saundy*; and therefore I spoke with him the next Day, and laid Things open and plain before him, and found him condescending: but Affairs could not then be brought to a Conclusion, he having a-mind to consult the rest; but told me, he had moved to them the Day before, that they should all come to our Meeting, and he would go with them, and most went; but some staying at their own Meeting, he staid with them. After a full Time with him, we parted in Peace; and I was very easy and comforted in the LORD, after a full and hearty Endeavour for their Reconciliation; having nothing in view but the Honour of Truth, and their own Good in it.

Bluebury. HAVING been two Nights at *William Lambel's*, on the 14th I went to *Upton*, and lodged at *Jane Stanton's*; and, the next Day, had an appointed Meeting at *Bluebury*; which was not large, being Hay-harvest, and a Market near, but a good open Meeting in the main, most being Strangers of the Neighbourhood. That Evening I went to *Little Charlow*, and lodged with the Widow *Elizabeth Nokans*; where I was very easy, comfortable, and well.

Charlow. THE 17th, being the First of the Week, I was at *Charlow* Meeting; which, being a Monthly Day, was large, and many Strangers, who were generally satisfied; for their Creeds, and the LORD's Prayer, were so opened and applied as they had not heard before, as was collected by what several of them said after the Meeting.

Nailsworth. ON the 18th I went down to *Nailsworth*, about 28 Miles, and lodged with the Widow *Elizabeth Smith*, my former Quarters; where I was freely and respectfully entertained.

Panfwick. ON the 20th I went to the Week day Meeting at *Panfwick*, and alighted at

at *Thomas Loveday's*. The Meeting was not large, but larger than usual, and pretty open. That Night I returned to *Nailsworth*.

ANN O
1716.

ON the 21st I was at their Week-day Meeting; which was pretty large (being one of the largest of itself in the County): and having heard, by Letter from *Brice Webb*, that these Vessels were gone for *Ireland* from *Bristol*, by which I intended to have gone over thither, if I had reached them in time, and that another would be ready in ten Days; and in the mean time my Mare falling blind, and not fit to travel, I staid their Meeting at *Nailsworth* the First Day following: and though it proved very rainy Weather, the Meeting was large, both Forenoon and Afternoon; and many Things were opened to general Information and Edification, and the People very solid and satisfied.

TARRYING here till the 26th, being the Third of the Week, I went to their Meeting at *Tidbury*; which was small and heavy, but ended well. That Night I lodged at *Hopewell Vokan's*. Tidbury.

ON the 27th I went to *Bath*, and lodged, as before, at *Thomas Gingell's*; and the next Day, being the Fifth of the Week, and their Meeting-day, I staid with them; where we had a pretty good Meeting. Bath.

ON the 29th, in the Morning, I went down to *Bristol*, to my former Quarters, and was at their Meeting on the First Day following; which was large, both Forenoon and Afternoon, and Things very open and comfortable. Bristol.

ON the Third and Sixth Days following I was there also, and had comfortable Times with Friends, both in Meetings and Conversation; for the LORD was with us, and Love abounded.

THE First Day following I was there again; and, in the Forenoon, at the *Friers*, the Meeting was large and open, and in the Afternoon, over the River at the other House, the Meeting being crowded by reason of a Funeral, Things opened fully concerning Death, the Kinds and Definition of it, and the Resurrection from the dead, &c. and, after the Meeting, I had another Time at the Grave-Yard; where there was a great Multitude, and generally very sober.

ON the 10th, being the Third Day Meeting, I was there again, and also on the Sixth Day following; where Things were well and comfortable.

ON the 15th, being the First of the Week, I was at *Bath*, Forenoon and Afternoon; where the Meeting was large and open, and Friends and Strangers generally satisfied. The next Day I returned to *Bristol*; where I heard, by Letters from *London*, and other Parts, that the separate Friends at *Reading* had laid down their Meeting, and returned to Friends; which gave me great Satisfaction.

ON the 17th I was at their Meeting; which was very open and comfortable: and therein I took Leave of them, being bound for *Ireland*, and the Vessel intending to sail that Evening; but the Wind coming against us, we failed not till the 20th, about Seven in the Evening, from *King's-Road*, with an Easterly Wind, which came up just as we fell down thither with the Tide.

ON the 21st, about Seven in the Morning, we were a little below *Minehead*, and, about Ten, anchored further down, the Wind coming up Westerly, and a-head. About Five in the Afternoon we weighed Anchor, and fell down
with

ANNO
1716.
Minehead.

with the Tide; and a fresh Gale arising in the Night, we turned it down till we came in sight of *Lundy* Island: But being very wet hazy Weather, and a fresh Gale a-head, we returned back to *Minehead*; where we anchored about Four Afternoon, and there went on Shore with *John Davis*, the Commander of the Vessel, the *Friendship of Bristol*; where I staid till the 24th, and then had a Meeting at that Place; which was small and dull, by the Neglect of due Notice, and Coldness of some Professors; but Truth wrought through, and it ended in some Comfort.

Cork. THE Wind continuing Westerly, here I remained till the 26th, and about Nine in the Morning, set Sail about the turning of the Tide, and the next Morning we were near *Lundy*; where, by reason of a Calm, we hovered that Day till near Sun-set; and then a gentle Breeze arising from the North-East, and increasing, we were in Sight of *Ireland*, about Four in the Afternoon next Day, and in the Mouth of *Cork* Harbour that Night.

T U R N I N G up next Morning within about seven *English* Miles of the City, the Tide failed; and there being no Boat fit to carry my Mare on Shore, I walked on Foot, willing to get at least to the Afternoon Meeting at *Cork*; which I accomplished, accompanied by *Robert Davis*, the Master's Son; but found myself much fatigued with the Heat and Dust, besides the Walk, which proved hard enough, having been sick at Sea, and but weak otherwise: But going to the House of my good Friend *Joseph Pike*, he gave me a kind and open Reception, and, after some Refreshment, went to their Afternoon Meeting; which being pretty open and well, I found my Strength return a little.

O N the 30th I was at their Mens' Meeting in Town.

O N the 31st I was at their Week-day Meeting; which was larger, I suppose, by reason of the Notice gone about, of my being the Dean of *Limerick's* Brother, who was well known in this Nation, as having writ the History of the late Wars there, and lived long among them in that Station; and though it made my Work the harder, their Minds being outward, and their Expectations high and off from the true Object, and their Observations more particular; yet my Mind being only to the L O R D, he was pleased to answer, and Things were pretty well.

Bandon.

O N the 2d of the Sixth Month, being the Fifth of the Week, I went to *Bandon*; and that Evening had a Meeting there, where came many of the Inhabitants; and we had an indifferent good Meeting. That Night I staid there.

O N the 3d, early in the Morning, we returned to *Cork*, and were at their Meeting; which was open and well.

T H E 5th, being the First Day, was their Province Meeting: I was at their Morning Meeting of Ministering Friends; which was small and heavy, the Load of the approaching Meeting being upon us; but the L O R D own'd us with his good Presence in some Degree. The Meetings that Day, both Forenoon and Afternoon, being very large, the L O R D was with us in his Power and Wisdom, and many Things were opened to general Satisfaction; and a good Time it was to Friends and others.

O N the 6th, in the Morning, we had also a good Time; and, in the Afternoon, being for the Inspection of the Affairs of Truth, Things were well and peaceably managed, and ended in Comfort.

O N

ANNO
1716.

ON the 7th was a Meeting more select for the young People, in which I had a very open and full Time to them in the Love of Truth, and many of them were much reached; and the LORD gave us a good Meeting and Season of his Love and celestial Showers together, to his own Praise, and our great and mutual Consolation, Help, and Edification.

IT being the Time of the Assizes, many of the higher Rank were in Town on that Occasion, and divers of our Friends being acquainted with several of them, one Day came to my Friend *John Pike's* to Dinner, the young Countess of *Kildare*, and her Maiden Sister, and three more of lesser Quality of the Gentry: Upon this Occasion we had some free and open Conversation together, in which this Lady, and the rest, commended the plain Drefs of our Women, as the most decent and comely, wishing it were in Fashion among them. Upon this I told her, "That she, and the rest of her Quality, standing in Places of Eminence, were the fittest to begin it, especially since they saw a Beauty in it; and they would be sooner followed than those of lower Degree." To this she replied, "If we should drefs ourselves plain, People would gaze at us, call us Quakers, and make us the Subject of their Discourse and Town-talk; and we cannot bear to be made so particular."

I ANSWERED, "The Cause is so good, being that of Truth and Virtue, if you will espouse it heartily upon its just Foundation, a few of you would dash out of Countenance, with a steady and fixed Gravity, Abundance of the other Side, who have no Bottom but the vain Customs of the Times; and you will find a Satisfaction in it, an Overbalance to all you can loose, since the Works of Virtue and Modesty carry in them an immediate and perpetual Reward to the Worker." This seemed not unpleasant, being said in an open Freedom: But then, alas! all was quenched at last by this; they all of them alledged, "That our own young Women of any Note, about *London* and *Bristol*, went as fine as they, with the finest of Silks and laced Shoes; and when they went to *Bath*, made as great a Show as any." Not knowing but some Particulars might give too much occasion for this Allegation, it was a little quenching; but, with some Presence of Mind, I replied, "I have been lately at *London* and *Bristol*, and also at the *Bath*, and have not observed any such; but at all these three Places generally indifferent plain, and many of them, even of the younger sort, very well on that Account: But such among us who take such Liberties, go beside their Profession, and are no Examples of Virtue, but a Dishonour and Reproach to our Profession, and a daily and perpetual Exercise to us; and I hope you will not look at the worst, since, amongst us every where, you may find better and more general Examples of Virtue and Plainness." This they did not deny, and so that Part ended; though we had much more free and pleasing Conversation in the Garden, to which we adjourned from Table, and spent good part of that Afternoon together on like agreeable Subjects; there being the Family, and but one Friend more in the Company.

ON the 9th I went to *Kinsale*, in Company with nine or ten Horse, setting out in as great a Shower of Rain as most I have seen. The Meeting was considerably large, and mostly Strangers; for there is no settled Meeting, only Friends have built a House, on purpose to accommodate Meetings when any Stranger inclines to have one for the Sake of the People; who often come on Notice given. Things opened beyond Expectation, and Truth was over them, and a good Time we had; I being as easy, and as much satisfied after this Meeting, as any I had yet been at. That Evening we returned to *Cork*.

Kinsale.

ANNO
1716.

ON the 10th I was again at the Meeting at *Cork*; which was also a good Meeting.

ON the 12th, being the First of the Week, I was there again, the Meeting, both Forenoon and Afternoon, being large and well; and People very sober, and generally satisfied, and Friends comforted and helped.

ON the 14th I was there again, and had some Time in the Meeting; but afterwards there came some Heaviness over my Spirit, which I did not then see the Reason of, but was only the Forerunner of some bodily Exercise that afterwards ensued, and Weight of the Work before me in other Places.

Charleville.

ON the 15th, being the Fourth of the Week, we went to *Charleville*, and lodged with our Friend *Nicholas Harris*, and had a Meeting there the next Day about Ten; which consisted mostly of Strangers and Friends from *Cork*: And though I had both a Fever and several Biles upon me, all was made very easy, and the LORD gave us a good Meeting; Truth, to his own Praise, being over us and the People. That Afternoon, under the Fever, and great Pain of these

Limerick.

Sores, I went forward to *Limerick*, where we arrived in the Evening; but I found myself much spent, and very weary: But one of my Biles breaking, and my Friend *Thomas Pearce*, where I lodged, being an Apothecary, and skilled both in Surgery and Physick, providing suitable Things, I was better in the Morning, and went to the Meeting; which was large, the People expecting my Coming, and wanting to gaze at the Dean's Brother, a Rarity to see such an one a Quaker; and many Notions and Fancies they had about me: but Curiosity, not Truth, drawing them thither, I had not much Comfort among them; though Things were well, and without Exception.

ON the 19th, being the First Day of the Week, both Forenoon and Afternoon, the Meeting was crowded, and Things opened well, and Truth was over them: But the greatest Part having no want of Truth, but drawn by Curiosity, I had not so much Satisfaction in them as in some other Places, where their coming had not the same Inducement: However, Things were in the main well, and I was generally easy, contenting myself partly with this, that tho' they took the more particular Notice of me on my Brother's Account, yet they had no Advantage, or any Thing they could justly or fairly misapply, or object to: But, after all, they had conceived a Notion, as I heard, that I was for High Church and the Pretender; the Reverse to my Sentiments on these Affairs: For so far as ever my Thoughts have been on them, (and that as little as most Men) I have ever left these Things to Providence, being always content with what the LORD orders therein, without murmuring or meddling: and this has been great Peace to me ever since the beginning of the Revolution.

ON the 21st I was at the Meeting there again; which was well, considering it consisted most of Strangers, of like sort as before: but being the Time of the Assizes, several were taken off about the Affairs thereof, so that we were less crowded.

ON the 22d, being out of Order as to my Health, and attended with Biles, I took Physick; which working kindly, I found some Relief by it, and the Feverishness abated.

ON the 24th, being the Sixth of the Week, I was at the Meeting again; which being mostly of Friends, and few Strangers, was more comfortable than

than before; and a good Time the LORD gave us together, and some of the Strangers were also tendered.

ANNO
1716.

I continued here till the next First Day, when the Meeting was again crowded, both Forenoon and Afternoon, and Things opened well and full on several Points; especially concerning Freedom from Sin in this Life, and the Necessity of it; in which I urged the Catechism of the Church of *England*, (*quasi ad hominem*) and the great Vows and Promises therein mentioned: That the Composers thereof either believed the Possibility of the Attainment, or they did not; if they did, then they taught a Perfection higher than ever we had done, *viz.* that Men may live from the eighth Day of their Age (their Canon requiring Baptism to be then administered) to the eightieth Year, if so long they live, and never sin: For he that renounces the Devil and *all* his Works, the Poms and Vanities of this World, and all the sinful Lusts of the Flesh; keeps GOD's holy Will, or Law, and Commandments, and walks in the same *all the* Days of his Life; and, finally, believes *all* the Articles of the Christian Faith; never sins, or errs, in Faith or Practice: But if they did not believe the Attainment, and yet enjoined and promised the Thing, then they committed great Sin in so doing; for *what is not of Faith is Sin*. But, alas! though despising the Covenant of Grace, they have thus invented to themselves a Covenant of Works, they have not kept it, being, by their own Confession, miserable Sinners, leaving undone those Things they ought to have done, and doing those Things they ought not; and so in the State of the fallen Angels who were once in Heaven, but kept not their first Station, but fell by Transgression. I directed them therefore to GOD's Covenant of Light, being *Gentiles*, and that Grace come by JESUS CHRIST; (which, though they mention it in their Catechism, yet they regard it not in Practice, but commonly dispute, that no Man can be free from Sin in this Life) as the only Means to attain that Freedom, and perform those Vows; which, though they made so very light of them, would be exacted to the utmost Farthing, in a Day that was hastening over all Nations, when all must give an Account before the great Judge of all the World, and every one be rewarded according to his Works. All which they seemed to bear with Patience: but in the rejecting Purgatory as a satanick Invention, to elude the End of the Coming of CHRIST, (which was to destroy the Works of the Devil, to finish Sin, put an End to Transgression, and bring in everlasting Righteousness) and render poor weak Mortals secure in their Sins, in vain Hopes of Purification after Death; there went some of the Papists out of the Meeting: being obstinately bent against all that is good and true, and mean nothing but Murder, and the Slavery of Sin, Satan, and Priest-craft to the End of the World; which GOD will disappoint and destroy by the Brightness of his Coming and Glory, now advancing as the rising Sun, through the thickest Darknes; and none shall be able to hinder or delay him.

ON the 28th, being the Third Day, I was there again; and the Crowd being now well over, and the Meeting more select, it was very open to Friends, and the LORD gave us a baptizing Season of his Love together; and Things ended here to general Satisfaction.

ON the 29th, having had a kind Invitation by my Brother and Sister to their House at *Bilboa*, I went thither, accompanied by *Joseph Phelps*, *George Peake*, and my Cousin *Charles Story*, one of the Prebends of *Limerick*. This was an uncommon Mixture, but no occasion of Offence given or taken on any Hand, but all free and friendly: And my Sister being a Person of excellent natural Temper, and very discreet, and my Brother also well pleased with our Company, we were
fully

ANNO
1716.

fully and kindly entertained: The next Day, after he had shewed us his Deer-park, and some of his Fields, with some other Entertainments, the two Friends went back to *Limerick*, but I staid till the 1st of the Seventh Month; and, being the Seventh Day Morning, my Brother and Cousin went with me, about five Miles, to the House of ----- *Waller*; where the same Friends and some others met me from *Limerick*: That Evening we went to *John Ashten's*, within five Miles of *Birr*.

HERE we had a large Meeting next Day, but not very open: In the Evening I went to *Birr*, with *Thomas Winsloe*; where I was kindly entertained by him and his.

Birr.

ON the 3d we had a Meeting there; where came many People, and some Officers and Soldiers: All behaved civilly, and Truth was over all, and it was a good Meeting.

Greenogue.

ON the 4th we set forwards, accompanied by *Thomas Winsloe*, and some others: That Night we lodged with *Josbua Cliburn*, at the Mote of *Greenogue*; where we had a large Meeting next Day, but not very open; there being many young People in it, not yet arrived at a sufficient Sense of Truth; and, tho' under a Profession of it, many of them have little Desire after it, but think themselves safe; having had their Education in the Form, think all is well, and want nothing: and so it is in many other Places. That Night we staid there again, and the next Day went near to *Oldcastle*, to *John Freeman's*; where we lodged.

Oldcastle.

ON the 7th, being the Sixth of the Week, we had a small, but open and tender Meeting at *Oldcastle*: That Night I returned to *John Freeman's*; where I was freely entertained.

Cout hill.

ON the 8th I went to *Cout-hill*, and lodged at *Isaac Davenport's*.

ON the 9th, being the First of the Week, we had two large Meetings, which were filled, especially in the Afternoon, with many Strangers, there being great Openness among the People thereaway; and Things were very well.

Monaghan.

ON the 10th, in the Morning, we went forward to *Monaghan*; where there were three or four Friends: and, as there had been some Times before, we got a Meeting at the *Bull-Inn*, in a large upper Room. To this Meeting came a Crowd of Papists, Episcopalians, and some Presbyterians; and some of the younger sort, especially Papists, were a little wanton and airy at first; but Truth arising, they were generally tamed by the Power and Wisdom of it, though they did not know what did it; and the Meeting continued sober to the End, though some two or three Papists withdrew, when I had exposed the Insignificancy of their Doctrine of Transubstantiation: but the Meeting ended well, to the Honour of our great LORD; of whom is the Power and Wisdom.

Charlemont.

THAT Night we lodged at the same Inn, where *John Barecroft* and his Wife had come to us from the North, in the Time of the Meeting; and the next Day I went on near to *Charlemont*, to our Friend *William Whiteside's*, jun. who made me very welcome.

ON the 12th was their Meeting, where I was; but, though large, was not very open, there being some Contention among them about a Marriage too near of Blood; where some sided one Way, and some another; there being scarce any

any Thing so bad but that one or other will espouse it, to their own Hurt and Exercise, and Hurt of others also; but, in the main, Things were well. That Night I returned to *William Whiteside's*. ANNO
1716.

ON the 13th I went to the Meeting at *Ballyhagen*; which was not very large, but pretty open and well. That Night I lodged at *William Gray's*, by the Meeting-house; where I was made very welcome. Ballyhagen.

ON the 14th I returned to *William Whiteside's*; and, on the 15th in the Evening, went to *Brenagh*; and that Night lodged at *George Gregg's*.

ON the 16th, being the First of the Week, I was at the Meeting; which, by Turn, fell out about a Mile off, at *Toberhead*. The Meeting was pretty large and tender, and Friends and others generally satisfied. That Night I returned to *George Gregg's*, and staid there till the next Day, and then went to *Dunclaudy*, to the Widow *Henderson's*. Toberhead.

ON the 18th, the great Rains having raised the Waters, we had but a small Meeting at *Dunclaudy*; but a very broken tender Time it was, and we were generally comforted. That Evening I went forward, about ten Miles, to *James Moor's* at *Ballinuny*; but his Wife being ill he directed us to his Son *James's*, about a Mile farther; where we staid that Night. Dunclaudy.

ON the 19th I had a Meeting near *James Moor's*, the elder; which was small, being Harvest, and wet Weather, and not so open as the last; and yet a good Meeting. That Evening I went over the River again to *Ely Crocket's*.

ON the 20th I went forward to *Tanee*, near to *Portlanone*, and lodged at *James Starrat's*.

ON the 21st I had a Meeting at the *Ship Inn*, near the Bridge over the *Band*, at *Portlanone* aforesaid; where came many People and Friends from several Places: Many Things were opened in the Word of Life to general Satisfaction; and it was a good Meeting; which being over, after we had dined, I went on to *Grange*, and was entertained kindly by our Friend *Walter Clarke*; but we were much wet by the Rain before we arrived there. Portlanone.

ON the 22d I was at their Six-weeks Meeting in that Place; where some Strangers came: and, among others, one *Moses Cleck*, who had received his Education at *Glasgow*, in *Scotland*, was a good Scholar, and had commenced Minister among the Presbyterians, to whom he had often preached, and was in good Repute among them; but having fallen in with one of our Meetings providentially, some Years before, was reached by Truth, under the Ministry of *Hugh Hamilton*, and afterwards by *John Salkeld*, though he still continued in his old Way till the Week before this, when he had, before their Presbytery, disclaimed his Ministry, and left them; though they had taken great Pains to reclaim him, and offered him his Choice of several Parishes, or Places; but in vain: For he own'd himself convinced of Truth as profess'd by us in many Things; though not in all at that Time. We had a good Meeting; but he took Exceptions at some Things I delivered, there being some of the old imbibed Notions still, as a Vail of Darknefs, over his Understanding. After the Meeting he discoursed with me upon them; and I satisfied him, by explaining them fully, so that all ended well; and he staid with me there till the Third Day following. Grange.

ANNO
1716.

THE 23d, being the First of the Week, I was at their Meeting again; which was large, and a good Meeting: tho' some were disappointed, by receiving a Report of this young Man, that he was come among us, and was to preach in our Meeting that Day; but though they mis'd of that, they were generally satisfied with what they heard.

Antrim. ON the 25th I set forward to *Antrim*; where the Meeting was that Day: And the same Expectations being got among the People there also, many came to the Meeting; but some of the Presbyterian Sect being disappointed here also, went out before it ended, though most staid; and the Truth shining bright that Day over them, they were generally satisfied; and it was a good Meeting to Friends also. Having alighted at *Lewis Rayford's*, I went thither again after the Meeting; and, after some Stay and Refreshment there, he accompanied me that Evening to the Widow *Mary Byce's*, at *Ballandary*; where I staid that Night.

Ballandary. ON the 26th I was at their Mens' Meeting at that Place; which was a large and good Meeting. That Evening I went to *Lisburn*, with *Robert Richardson*; where I lodged that Night.

Lisburn. ON the 27th I had a Meeting there; and several Towns People came in, and were orderly, and some affected with the Testimony of Truth, which was large and free that Day; and a good Time we had. That Night I also staid there.

Hilborough. ON the 28th I was at the Meeting at *Hilborough*; which was also pretty large, and indifferent open. That Night I staid there at *Alexander Seton's*; and, in the Morning following, I went on to *Lurgan*, and lodged at *John Hoop's*.

Lurgan. ON the 30th, being the First of the Week, I was at the Meeting at *Lurgan*; which was very large in the Forenoon, and also (tho' not quite so full) in the Afternoon; and it was a good Meeting, Truth being over all, and many Things largely opened, to the sole Glory of him who hath the Key of *David*; *who opens and no Man shuts, and shuts and no Man opens*.

BEING a little wearied, and worn out with my Journey and Service, and willing to take a little Rest, especially where I found the most Service, I staid here till the 3d of the Eighth Month, and was at the Meeting again; which was an open and comfortable Meeting, and several Strangers were there, and affected.

Monallin. ON the 4th I went to their Meeting at *Monallin*; which was not large, but open and free, and several Strangers reached by the Power of Truth, and broken, and it was a good Time. That Evening I went again to *Ballybagen*, and lodged with my old Friend *William Gray*: For, intending to stay the Province Meeting at *Lurgan*, I was willing to spend some Time more in some Meetings about; and accordingly on the 5th was at the Meeting there; which was a good Meeting, and more open than the last Time I was there. That Night also I staid there.

ON the 6th I went to *William Whitefide's*, and lodged there that Night.

Grange. ON the 7th, being the First of the Week, I was at the Meeting at *Grange*, by *Charlymount*; which was large, and an open good Meeting; after which I was as easy and much comforted as at any hitherto in *Ireland*. I had a long Time in it, and many Things were fully and clearly opened: One was concern-
ing

ing such Teachers and Priests as pretend to have Power, by the Text in *Matthew* xxviii. 19. to teach and baptize all Nations, and yet sit down at the first Parish or Town where they can have a Presentation, or make a Bargain for so much a Year, and never go into half, or a thousandth Part of their own Nation, and baptize no Body, for Sprinkling is no Baptism; 'tis neither dipping, washing, nor wading into Water; nor are Infants Subjects of Baptism: And, besides, the Apostles themselves, who had the immediate Command of CHRIST, who has all Power in Heaven and Earth, by whom these Priests and Teachers pretend to derive their Authority successively, as they were not to proceed upon that Command barely, without actual Power by the Spirit; so none else can have Power but by the same Spirit: Since then these have not the Spirit, by their own Confession, they have no Power from GOD; but through Covetousness, and as mercenary Hirelings for Bread, run when they are not sent, and do not profit but deceive the People; who, nevertheless, loving to have it so, the Buyers and Sellers (as in the Parable of the ten Virgins) are excluded together, &c. This Meeting being over, after some Refreshment at the Widow *Whitefide's*, I returned that Evening to the same Lodging, and the next Day, the 8th, back to *Lurgan*.

ANNO
1716.

ON the 10th, being the Fourth of the Week, and their Meeting-day, I was there again, and Things pretty open. *Lurgan*.

ON the 13th, the Seventh of the Week, was their Province Meeting, being for Worship in the Forenoon, and Business in the After. It was large and open, and I had some Time after the Meeting for Business; which was very satisfactory to all, being something of my own Experience in my Convincement, and the Satisfaction I had in secret in these Meetings for Business, before I found myself at all qualified to meddle in them; which was not till my Peace began to lessen, by reason of my Aversion and Neglect: for if I could always have had Peace, and the Enjoyment of the good Presence of the LORD, without either preaching, or answering the Concerns incumbent on me from him in Matters of Discipline and Affairs of the Church, I had much rather never have meddled in it, observing the Tempers of some Men professing Truth, and what Spirits they are of that are for the most part to be dealt with in it: And that though the Discipline now in use in the Church was of GOD, through the Openings of his Wisdom, and Dictates of his Spirit; yet it may be said now of Discipline, as *Paul*, personating that State, said of the Law, the Law is spiritual, holy, righteous, just, and good, *but I am carnal, sold under Sin*: The Discipline is settled to great and glorious Ends; but as Satan regards not what be the Law, if he can be Judge to pervert it, so, even in this Age, the Mystery of Iniquity has so wrought, as that ungodly Men, in some Places, have advanced themselves into the Seat of Judgment, whose Spirits and Ways are for Judgment and Condemnation; who, by that Means, being unseen of some, and awing others, turn the Edge of Judgment backwards, and pervert all Right, put Truth for Error, and Error for Truth; which being the highest Abomination and Indignity to the LORD, he will shortly arise every where, to the Discovery and Overthrow of all such, with their evil Work, throughout the World: For, till that Day come, as a few are easier brought to a Settlement, through debateable Points, than a Multitude; so, when Things are fully settled in the Church that now is, whilst but few; such as shall be added will sooner fall in with what is established before their coming in, than if they were to be settled after: And this is one great Cause why the LORD delays bringing in the great Multitudes yet to be gathered.

ON the 14th the Meeting was large, (hardly any seen there larger) and I had

ANNO 1716. a full Time in the Forenoon, many Things being opened to general Satisfaction, though there were many Strangers, as well Episcopalians and Presbyterians, as Papists: And in the Afternoon, as pretty many Friends who lived remote, went home after the first Meeting, so many more Strangers appeared there; so that the Evening Meeting was almost as large as that in the Morning, and the blessed Truth reigned over all, to the Praise of his own Name; of whom is the Power, and to him be the Glory from every baptized Soul, now and for ever.

THE Province Meeting at *Lurgan* being over, on the 15th I proceeded to *Ballinahinch*. *Alexander Seton's*, and the Day following had a Meeting at *Ballinahinch*, a Village where there is no settled Meeting, but had it at an Inn kept by an Episcopalian, though the People are generally Presbyterians. Having great Peace and Comfort in the Truth after this Meeting, we went that Evening to *Downpatrick*, and lodged with our Friend *John Beck*, he and his Family being all the Friends that were in Town. Next Day we had a Meeting there, which was pretty large and open.

Ralphryland. ON the 18th we had a Meeting at *Ralphryland*; and the People having Notice, seemed inclinable to come; but the Presbyterian Priest, one *Robert Gordon*, and one *Robert Little*, one of his Elders, went about to forbid their Party, and hindered them generally to come to the Meeting, they two standing in the Street to that End, their Sect not daring to go to Meeting in their Sight: But their Envy extended further than this; for, after we were set down in the Meeting, there came a great Company of big Boys, and made a Noise near the Door; but being discouraged by some Friends that went out to that End, then they threw Dirt, Stones and Turf, and disturbed the Meeting that Way; several of that Sect of Envy, looking on and abetting them. Our Peace nevertheless remained in us, and we were comforted in him; and after a while, *John Turner* of *Lurgan*, with some other Friends being there, went out into the Street, there being many People in the Shops and Houses, as near the Meeting as they could; and I going after him, having the same Thing also in my Mind, he stood by the End of a House, which had a View several Ways, and some Shops and Houses on the opposite Side, and there he preached to them a pretty while; and by that Time he had done we had a far greater Auditory than the Meeting-place could have contained: After him I stood up; and then the Friends came to us out of the Meeting, and there I had a full Time among them: But all the Time we spoke to them, the Boys made a Noise, and threw Stones, Dirt, and Turfs; and though sometimes some of the People would reprove them, and drive them off, yet others gave Countenance, and encouraged them; and some others, who, by the Distance they stood, must be stronger than Boys, threw Turf and some Stones over a House, standing out of Sight behind it, among us most part of the Time, one Stone hitting me on the Right Breast, but falling dead, did little Harm: But though this Manner of throwing Stones, if any had been killed, would have rendered the Throwers guilty of Murder by the Law of *England*, and they did it in that Mind; yet the LORD preserved us from their Violence, so as no great Harm was sustained by any of us.

THIS being over, having had a full and open Time among them, we retired to the Meeting, where some of the People came, and we had some more Time there: But the Work of that Spirit of Envy in these brutish Presbyterians was not yet at an End; for they renewed their Disturbance, and one Fellow came into the Meeting with Water, and, in a scoffing Manner said, "The Preacher must needs be very dry by much speaking, here is Water for him;" and seemed to intend to throw it among us by some Motion he made; but a Person in the Meeting

ANNO
1716.

Meeting turn'd him out, and some Boys also that were with him; and at last Things ended peaceably, and we were generally comforted: But one Thing I think fit to mention here, which was with me to say to the Multitude in the Street, *viz.* "That it could not be childish Behaviour only in those Children
" that scoffed the Prophet of old, that provoked the great and merciful God
" to bring (or suffer) that Destruction upon them by a she Bear out of the
" Woods; but as, without all doubt, they had been taught and countenanced by
" their Parents, so they were punished in their Children: So, in like Manner,
" we impute not this to them only, but to those that set them on, and abet
" them, being well apprized of the Root of this evil Treatment, wherein those
" miserable Parents and Abettors are but laying in those Children a Foundation
" of a more dreadful Destruction; for, being thus debauched in their very In-
" fancy, and improving therein as they increase in Years, their End must needs
" be miserable, and their Damnation sure."

THE Day's Work being over, we went to the Inn to refresh ourselves; and then going out of the Town, the Rabble of Boys followed us along, stoning us, and saying, "We will drive them out of the Town like Dogs." Upon which I rode back till I met with some of the Inhabitants, and told them we understood the Meaning of all that, and where to place it; not only on those poor Children, who were thus depraved, and ruined by their wicked Leaders and Abettors, but were certainly informed that their Presbyterian Priest, and *Little*, their Elder, had hired them, by giving them Money for that evil Service of them and Satan; and therefore they must answer for it in Time. But the said Priest being at his Door as we were riding that Way, and I intending to have spoke with him on that Subject, he seeing me, slunk away into the House; and, in a Minute's Time, they in the House said he was not within, though I was at the Door by that Time he got out of it. I made this Observation on these Presbyterian People in the North of *Ireland*, That as their Party in *Scotland* exercise their Church Tyranny there over all not of their Way, and many of the Teachers of that Sect in *Ireland*, either coming from *Scotland*, or having their Education there, forgetting, through Pride and a self-exalting domineering Spirit, that they are in another Nation where they themselves are but only Dissenters as well as we, begin to exercise the same Cruelties which they do at home, and would do every where if they had but Power; which they are now gaping for as upon their Tiptoes, as if they were saying, "Lord, wilt thou at this Time deliver the
" Kingdom again to *Israel*?" But as there is nothing a-wanting to the blind Leaders of that unhappy People but Power, to make the Nations once more swim in Blood from their murdering Hands; so I hope the merciful God has a more favourable Aspect upon the poor deceived Inhabitants than ever to gratify their Lusts therein, or give Power any more to such, who, when invested with it, used it so ill; exercising the antichristian Cruelty of their Religion and unnatural Tempers, upon such whom the Grace of God had taught to fear him, and deny their wicked Ways: For they are of the same Principles and Temper still, and, like all the Ungodly, shall never be renowned.

THAT Night we went forward to *Newry*, and lodged at an Inn, the Plume of Feathers, *Henry Gardner*, Landlord, an Episcopalian; and having, at Times, remembered that Place ever since I had been there, about 18 Years before, and, desiring to have a Meeting, the Landlord, who was also Senechal of the Town, readily accomodated us with a long Malt-house; which being made ready in the Morning, (the second Day of the Fair which then happened) we had a Meeting of some hundreds of People of several sorts, but many of them Presbyterians; and we had a very open good Meeting, the People being generally

ANNO
1716.

sober and satisfied; which gives me occasion to remember that true Saying, *The Leaders of the People cause them to err*: For, in the other Place above, where they were under the Eye and Influence of their Priest and Leader, they were full of Fury and Ill-nature; but here, where they had not such an Abettor, they behaved like other sober People there.

Dundalk.

THAT Evening, the 19th, we passed the Mountains, and came within Night to *Dundalk*, and lodged at an Inn, *William Sewell* Landlord. A little after we were alighted, having a-mind to have a Meeting, I enquired of him where a Place might be had for that Purpose, and he immediately proffer'd his own House; which was a new building, and not a small one: But expecting a pretty large Gathering, (no Meeting having been there or at *Newry* for many Years) we tried to have had the Court-house; but one putting it off to another, we found the Magistrates were not willing, and so we prepared the Inn next Morning, being the Seventh of the Week.

THE Meeting gathered about the Tenth Hour, and was as large as several Rooms together could accommodate, and many in Entries, Stairs, and other Places, a great Concourse of divers Sects, and many Papists. Things opened very suitably to them, and a very open Meeting it was to general Satisfaction, the Tendency of what was delivered being mostly for their Convincement of the Principle of Truth, its Being, Nature, and Manner of Operation and Appearance.

Dunleer.

THE Meeting being ended, we went that Afternoon to *Dunleer*, and lodged at an Inn.

Drogheda.

ON the 21st, in the Morning, we went to *Drogheda*, where there is a small Meeting of Friends; but the Notice being short after we arrived before the Meeting, it was very small, and but a dull Time, till some People without, hearing me speak, came in, and then Things quickened a little, and the Meeting ended pretty well. After some Refreshment at the Inn, we went that Night to *Dublin*, and I lodged with my old Friend and Acquaintance, *Amos Strettle*; where I was kindly received and generously entertained.

Dublin.
Timaho.

I REMAINED at *Dublin* till the 29th, and then went to *Timaho*, upon or near the Bog of *Allen*; and, on the 30th, had a Meeting there: After which, I, with *John Bearcroft*, and some other Friends, who came over the Bog on purpose to that Meeting, went a-crofs the Bog, and lodged that Night with *John Bearcroft*.

Edenderry.

THE 31st, being the Meeting-day at *Edenderry*, I went thither. The Meeting was pretty large and open; and that Night I went home with *Thomas Wilson*, who lived about two Miles from thence; where I was well and easy.

THE next Day, being the 1st of the Ninth Month, he, (*Thomas Wilson*) with some other Friends, went with me to a Meeting at *John Stephenson's*; which was not large, but an open good Meeting; for the LORD comforted us together.

Ballytore.

ON the 2d we went on to *Ballytore*, a Place belonging to *Abel Strettle*; where there is a small Meeting; but it was larger than usual, and a free open Meeting. That Night and the next Day we staid there at *Abel's* House, a good retired Place.

Castledermont.

ON the 4th, being the First Day of the Week, I went thence to the Province Meeting at *Castledermont*; which held that Day and the next. It was a large good

good Meeting; and thither came also *George Gibson* and *Edmund Peckover*, from *Norfolk*. On the Second Day Evening we went back to *Ballytore*.

ANNO
1716.

ON the 6th we had a Meeting at *Stephen Wilcox's*, a Friend's House, in three low Rooms opened together; and being mostly Strangers, and the Meeting pretty large, Things opened accordingly for Convincement, and we had a pretty good Time among them; *George Gibson* and *Edmund Peckover* being also there. That Night we went towards *Dublin*, and lodged at an Inn at *Blessington*.

ON the 7th we returned to *Dublin*, the Half-year's National Meeting beginning the Day following; where I was in all the Concerns of it, both in the Ministry and Discipline: And all the Affairs of it were carried on with great Ease and Unity, and much Sweetness; which gave me, and some other Strangers, occasion to remark, That it were happy, and greatly to the Benefit and Growth of the Church, if the Affairs of the Yearly Meeting at *London* could be so unanimous and peaceable; which could not well be expected till some Men are removed, and others regulated; who have crept in unawares under the Wings of others, who were never true Members of the living Body, or ever qualified for the Stations they have assumed by the Connivance of such as ought to have been more vigilant, and kept them at a due Distance.

FINDING an Openness at *Dublin*, and many People of divers sorts frequent our Meetings, especially in the Afternoons, I staid there till the 20th of the Tenth Month, where I had Services of several kinds: And, being fully recovered, (for I was a little out of Order of a Cold at one Time there) I went thence that Day to *Ballytore*, *Amos Strettle* and some other Friends being with me.

ON the 21st we had a Meeting there, which was not very large, but pretty open. That Night we went to *Gregory Ruffel's*, he being at the Meeting with us.

ON the 22d, being the Seventh of the Week, we went to the Province Meeting at *Carlow*; which held that Day and the Day following, and was a good open Meeting, and many Strangers there on the first Day; and Matters opened suitable to them, and Things ended to general Satisfaction. That Evening I went home with *James Lackie*; where I was kindly entertained.

ON the 24th I went to *Samuel Watson's*, at *Kilionmore*, and the next Day had a Meeting there, being the Third of the Week, and that Day supposed to be the Nativity of CHRIST, commonly called *Christmas*. There were pretty many Strangers in the Meeting, and very full it was; and the LORD was with us, to the Comfort of Friends. In this Meeting it was upon me to set forth the Word of GOD made Flesh, (or appearing in Flesh) born of the Virgin *Mary*, sent to the *Jews* in that Manifestation, according to the Foreknowledge, Purpose, and Promise of GOD; but they (save a Remnant of them) rejected and crucified him; and yet at the same Time were magnifying *Moses*, and garnishing the Tombs and Sepulchres of the Prophets, and boasting themselves of them, but refusing the Son of GOD himself, LORD of all the Prophets: And that even so now are the nominal Christians of several Notions, that whilst they keep Feastings and Revelings, under Pretence of Honour to CHRIST, in Commemoration of his Birth, behave themselves so as rather to represent a Triumph of Sin and Satan, rejecting his divine Light and Grace in themselves; crucifying to themselves the Son of GOD a-fresh by wicked Works; in which they abounded especially at that Time. It was a grave Meeting, and ended to Satisfaction.

THAT

ANNO
1716.

THAT Evening I returned to *James Lackie's*; and, the Day following, accompanied by him and *Samuel Watſon*, I went through the Mountains to *William Eve's*, being late within Night before we got there, and wet cold Weather.

Ballycaine.

ON the 27th we had a Meeting at *Ballycaine*; which was not large, but an open Meeting, and Friends refreshed together in the Truth, who was near to ſeveral. After the Meeting, refreshing ourſelves at *John Penroſe's*, near the Meeting,

Eſcontinna.

I went that Evening to *William Errot's* at *Eſcontinna*.

ON the 28th we had a Meeting there; which, though ſmall, yet open, ſeveral Strangers being there; and a good Time we had, the LORD ſeaſoning us together by his Grace. *William Sandwith* ſending his Son *Jeremiah*, and another Friend with him, to meet me, I went that Evening after the Meeting to *Gowry*, *William Errot* and ſome other Friends being alſo with me, and ſtaid at the Inn together that Night.

ON the 29th we went forward to *Ballancarring*, to *William Sandwith's*; where we ſtaid that Night.

Lambſtown.

THE 30th, being the Firſt of the Week, I went to the Monthly Meeting at *Lambſtown*; which was large, conſiſting of ſeveral neighbouring Meetings. It was, in the Beginning of it, heavy, the Ears of the People being outward for Words; but, the LORD condeſcending to us, was pleaſed to appear after ſome Time, and the Way of Life was opened clearly and fully, and many were reached, and Truth over all; but a laborious Meeting, many Things being thoroughly handled in the Word of Truth. That Evening I returned with *William Sandwith*.

Wexford.

ON the Third Day following, being the 1ſt of the Eleventh Month, commonly called *New-year's Day*, I went to a Meeting at *Wexford*; which was large and open, the Truth appearing in his divine Majeſty: And therein I had to declare to the People, the Abomination of *Ireland* in her different Parties, covering her Fields with the Blood one of another; the Earth receiving the Blood of profeſſed Chriſtians at the Hands one of another, mixed with the Blood of the Beaſts and Cattle of the Earth; the Inconſiſtency of it with the Nature of that Love through which CHRIST died for all, whiſt yet Enemies; the Ingratitude of *Ireland* to the LORD for her many Deliverances; and the Threatenings of the LORD of further Punishments yet to come, in caſe of Continuance in Wickedneſs, by the Sword, Plagues, Peſtilence, Fire and Famine. In the Delivery whereof all were bowed, and ſome amazed, and the Meeting concluded in a weighty Frame univerſally. That Night I ſtaid at *Henry Hillary's*, who has been an old Entertainer of Friends there; where I was kindly entertained.

ON the 2d I returned to *William Sandwith's*, and had a Meeting there; which was pretty large, conſidering the Day was wet and windy, and the LORD was good to us, the Meeting being pretty open, eſpecially in the latter End of it. That Night I ſtaid there.

New-Rofs.

ON the 3d I went to *New-Rofs*; and the Day following, being the Sixth of the Week, had a Meeting at *John Elly's*, where I lodged, about Three in the Evening. The Meeting was in his Houſe; and many of the Inhabitants coming in, it was a large Gathering, in ſeveral low Rooms, beſides many who could not croud in. The LORD ſeaſoned my Heart with his Grace, and renewed his holy Spirit in me; for I had been ſomewhat low in my Mind that Day: And many Things opening

ANNO
1716.

ing to their Conditions, with somewhat also relating to the Abomination aforesaid, they were generally weighed down under the Testimony of Truth, and Friends were comforted; some being there from several Places. That Night I tarried there; and next Morning, accompanied by *Henry Hillary*, and several others, I went on to *Waterford*, and lodged at *Francis Ainsley's*.

ON the 6th, being the First of the Week, I was at their Meeting at *Waterford*. It was not large in the Morning, tho' some Strangers were there, but very open and comfortable, many being bowed under the blessed Truth, and some sweetly broken and melted; and a comfortable Time the LORD gave us, to his Praise. In the Afternoon we had a large full Meeting, many Strangers being present; and Things opened fully and with good Authority, and the LORD exalted his own Name and Truth over all, the People being generally settled and bowed down under the Weight of it; and Things passed to the Honour of the LORD, and the Consolation of the Faithful there. I had also something in this Meeting about Transubstantiation, and the Unprofitableness of such eating and drinking of the Body and Blood of CHRIST, if really true; which I could not grant, but oppose.

ON the 8th, being the Third of the Week, I was there again, and the Meeting was pretty large and open, many of the Inhabitants of all sorts being there, (tho' but a few Friends belong to the Meeting) and generally satisfied.

I STAYED till the Tenth, and had another Meeting, which was larger than before, the People being a little awaken'd by the former Meetings, and Things opened clear in the Authority of Truth; which was plainly over them.

ON the 11th I had an appointed Meeting at *Thomas Barnes's*, about four Miles out of the Town; which was crowded, the Place being but small: Hither came several Officers of the King's Customs, who were civil, and the Meeting was well and open; and several of the meaner sort of the *Irish* Papists, and others, were well satisfied, tho' Things tended, in some Part, to expose their Priests and their Deceit. After the Meeting we were invited by a Baptist and his Wife, who were at the Meeting, to their House, near the Place; where we were kindly entertained. That Night I returned to *Waterford*.

HERE I staid till the 13th, and, being the First of the Week, had two more Meetings: That in the Forenoon was large, and an open Meeting, the People being reached and brought down; but that in the Evening was much larger, filled with People of all Sorts, and Truth reigned over all in Wisdom and Power, to his own lasting Praise; and I believe many will remember that Day so long as they live. I was concerned here to open to the People that called the *Apostles Creed*; which came very clear in my Understanding at that Time, as at some other Times: But as to that Article, *He descended into Hell*, I took Exceptions to it, thus; "His being dead and buried, sets forth he was in the State of the Dead; and his descending into Hell, as they suppose, must mean another Thing, as if he tasted of the State of the Damned; which cannot agree with what he said to the Thief on the Cross, *viz. To-day shalt thou be with me in Paradise*. The Word *thou*, respecting the Thief, being intended of his Soul only, (for the Body of the Thief was broken and buried, or disposed of after the Manner of Criminals, and not in Paradise) and the Word *me*, respecting CHRIST, must intend his holy and innocent Soul, in an inseparable Union with the divine Word (for so it was from the Beginning) to be in Paradise, (a State of divine Pleasure) at the same Time when the Body lay dead in the Sepulchre: And since the Body was in the Grave, and Soul in Paradise,

Luke xxiii. 43

ANNO
1716.

“ what was there of CHRIST to be in Hell?” Which I recommended to their further and serious Consideration. Another Point also fell in my Way, *viz.* Predestination; wherein the Presbyterians say, “ That GOD, *from all Eternity*, hath decreed some Men and Angels unto Life and Salvation, and others unto “ Damnation, or Destruction; and the Number is so certain and definite, that “ not one can be added or diminished;” referring, for the more Certainty of Words, to the *Greater Catechism* of the Presbyterians made at *Westminster*. Upon which I thus remarked, among other Things, “ That ’tis a Contradiction “ in the Terms in which they have laid it down: For the Act of the divine Will, “ moving to a Decree, must have a Beginning in order to effect that Decree; “ and therefore cannot be from all Eternity, or without Beginning; which is “ all one: And if GOD had at all made such a Decree, whether before or since “ the World began, he had not then left any Room for that Saying, *As I live*, “ *saith the Lord, I desire not the Death of a Sinner*, (whether it might be Man or “ Angel) *but rather that he should turn from his Wickedness and live*: But so the “ LORD hath said long since the World began, and since the Time of the sup- “ posed Decree; and therefore he had not made any such before at all. And “ again, when GOD, by his Son JESUS CHRIST, our LORD, offered “ Salvation to all the People of the *Jews*, especially at *Jerusalem*, and they (most “ of them) refusing it upon the Terms offered, at last he wept over them, say- “ ing, *O Jerusalem, &c. thou that killest the Prophets, &c. how often would I have* “ *gathered thy Children, as a Hen gathereth her Chickens, &c. but thou wouldst* “ *not. O that thou hadst known*, in this thy Day, *the Things that belong to thy* “ *Peace, but now they are hid from thine Eyes*. Now, if GOD had decreed these “ to Destruction, why did he then offer them Salvation, and charge it upon them- “ selves as an Act of their own Wills to refuse it? It cannot consist with any “ Notion of Justice that GOD hath given unto rational Mortals, that he should “ decree any to Damnation, (without either Foresight of Faith, or Condition of “ Works) and yet offer Terms of Salvation to the same Persons, (as in this Case) “ and seem to reject them for Noncompliance, when he that is almighty hath “ determined they shall never comply.” With much more to the same effect, too long to be inserted here.

Exek. xviii.
23, 32.

Mat. xxiii. 37.
Luke xiii. 34.

Carrick.

ON the 14th I departed hence to *Carrick*, and lodged at an Inn, *Francis Ainsley, Joseph Jacobs*, and several other Friends being with me, and next Day had a large and open Meeting there. There is no settled Meeting, and but a Friend or two in the Place; and yet Truth came over them in some good Degree, most of any Note in Town being there, and generally well satisfied; and the LORD comforted us in his Service. That Night we went on to *Clonmell*, and lodged with *Stephen Collet*, who came to us at *Carrick*.

Clonmell.

ON the 16th we had a Meeting at *Clonmell*, about Ten in the Morning; which was large and pretty open; and, the greatest Part being Strangers, Things opened for Convincement, and much concerning the true Church, what it is, and how constituted; and the People were generally satisfied.

Youghall.

ON the 17th we went to *Youghall*, and lodged at *Gabriel Clarke's*; and, on the 18th, in the Evening, had a Meeting there; which was very large and open, though but few Friends; and the People were very open and well satisfied.

Cork.

ON the 19th I went to *Cork*; and the next Day, being the First of the Week, and their Province Meeting, it was pretty large and well, and held two Days. The 22d, being their Third Day Meeting, I was there also, and so staid till the 25th, and was at their Week Day Meeting again, consisting for the most part of Friends;

Friends; where I had Opportunities to speak to some Things more peculiar to their States than in those mixed Meetings. ANN O.
1716.

THE First Day following, being the 27th, accompanied with many Friends from *Cork*, I was at a Meeting at *Kinsale*; which, in the Morning was not very large, but pretty open; but in the Evening was greatly crowded by People of all Ranks and Sorts, and many Things were declared to general Satisfaction; though Errors, both of Papists and Protestants were laid plainly open: But the Crowd was so great that many went away, who, coming late, could not get in, and not being able to abide the Cold, or stand so long without Doors. This was a good Meeting, and Truth over all, and the People generally, both Officers, Soldiers, and others, were very civil to us; especially the next Morning as we passed the Streets, wishing us well as we went thence towards *Cork* again; where we arrived about One in the Afternoon. Kinsale.

ON the 29th I was again at their Week-day Meeting at *Cork*; and also on the Sixth Day, being the 1st of the Twelfth Month.

ON the 3d, being the First Day, I was again there; where the Meeting in the Afternoon being put off till towards the Evening, and the Town's People having pretty general Notice, it was one of the largest that had been seen there, and very open, being crowded with People of all Ranks there in Town; and, for any Thing we could learn, they were very well satisfied, Truth being over all to his own Glory.

THERE being a Couple of Friends to be married the Third Day following, I staid the Occasion; and the Meeting was greatly crowded, the Novelty of the Thing drawing some, who otherwise might not have come, and many could not get in for the Crowd. Matters opened full and clear to several Points, and the Meeting was open and satisfactory, and many spake well of the Way of the LORD, to whom only belongs the Praise of all his own glorious Works; for of him is every good Word and Work. Here I rested till the Fifth Day following, and then went forward to *Malo*; where we had a large Meeting, the Town's People being generally there, and some out of the Country adjacent. Many Things were opened to them, but not in that Degree of the Power of Truth as at some other Places, they being greatly Strangers to Truth, and unfit for the Streams of Life till further sanctified: and yet Things were well, considering their State, and they were generally satisfied; for I had the Thanks of the Town at the Inn next Morning, for the good Sermon, (as it was called) by an Attorney, who took upon him to be their Mouth: But I told him, if any good was done, they ought to thank GOD, the Author of it. Malo.

ON the 8th we had a Meeting at *Charleville*; where pretty many People came: Some of them were a little raw, and whispering a while; but as Truth arose, it came over them, and we had a good Meeting, the People being very solid in the End. That Night I lodged again with my respected Friend *Nicholas Harris*. Charleville.

ON the 9th, in the Morning, we set forward, accompanied by several Friends from *Cork*, viz. *Edward Fenn*, *Samuel Randal, junior*, *Joshua Wyat*, *Francis Pyke*, &c. and arrived at *Limerick* in the Evening, the Roads being bad at that Season of the Year: And having had Letters of Invitation from my Brother *George Story*, then Dean of *Limerick*, and also from my Sister, his Wife, to lodge there at their House, I accepted of it, and was with them during the Time I staid in Town. Limerick.

ANNO
1716.

Town. They were very kind, and invited my Company one Day to Dinner, and entertained us freely and plentifully: But in a short Time I found my Spirit under a very great Load, which rendered my Stay there very uncomfortable, though Things, to outward View, were all agreeable; till at length I perceived they were under a deep Prejudice against the Truth, being poisoned by the invidious and wicked Writings of *Leffy*, that implacable and venomous Rattle Snake; and this occasioned some ungrateful Rubs: For I found a Disposition in them to take Advantage (if they could have had any) of every Word they could at any Time wrest to a Sense never intended in the speaking of it. As for Instance, one of them, in some serious and private Discourse, commending the Satisfaction to be reaped in Prayer; and I, in the mean time, having an Eye upon the Result and End of all Prayer in a State of Paradise, happening to say, "It was true in all them, who addressed themselves to GOD in the Spirit of Prayer; but that 'tis much better to be in a State where there is no need of Prayer; that which was once needful to be prayed for being now obtained, and become the Enjoyment of him that prayed for the same before he obtained it." This was wrested, as if I had said, "We (the Friends) were in such a high State in this Life, as that we had no Need of Prayer at all." Again, I happened to say in Discourse, "That as the Apostles, living long after the Days of the Prophets, and having the same Spirit, saw some Things clearer than the Prophets themselves did, relating to their own Prophecies, as saith the Apostle *Peter*; so we, in our Days, having the Advantage of near 1700 Years Time and Experience of all those Ages, might see some Things writ (obscurely) by some of the Apostles, clearer than they themselves did." This was immediately wrested to intend, "That we were wiser, and had more Knowledge than the Apostles, &c." And thus perceiving what kind of Snares were all around me, I from thenceforth conversed as little with them as I could during the rest of that tedious and burthensome Week I staid there; though in every Thing else they made me very welcome. As they had mentioned these Books, I procured the *Switch*, wrote by *Joseph Wyeth*, and left it with them, if, peradventure, it might be instrumental to expel some of that Poison, but too willingly drank in from the other; whose wrestling and uncharitable Spirit so plainly appeared in the above mentioned, and some other like Passages that happened: But, after all, I parted with them under a great Burden and Load, being much troubled to see them under these Prejudices, and in a State, where 'tis next to impossible they should ever have any reconciling Thoughts of Truth; but take Measures of Truth, of me, and Friends in general, by that false Rule they have thus espoused.

DURING my Stay at *Limerick*, finding Things thus with my Relations, I was as much as well I could in the Conversation of Friends, as much more easy and comfortable, my nearest Relation being to those who dwell in the Truth, though not otherwise related. I was at the Meeting on the First Day Morning; which was pretty large, and something open; and, in the Afternoon, very large, a great many coming out of Curiosity, hearing I was the Dean's Brother; which was also a Cross to me, by their Gazing and Observation: However, Things were pretty full and open; and so I staid, being at their Week-days, and, after, their next First Day's Meetings; the last being also large and pretty open: so that I was preserved, that they had no Occasion against me.

Tipperary.

ON the 18th I departed from thence, and that Night went to *Tipperary*, and lodged at ----- *Cherry's*, *Thomas Pearce*, *Edward Fenn*, and *George Pease* being with me, and the next Day had a pretty large Meeting there; which was indifferent open, the Load of *Limerick* being partly cast off and overcome. That Night we went to *Joshua Fennel's*.

ON

ON the 20th, being the Fourth Day of the Week, we had a Meeting at *Jos. Fennel's*; which was small, but open, and my Spirit more at Liberty. After the Meeting we went to *Clonmell*, and lodged at the House of our Friend *Joseph Collet*. ANN O
1716.

ON the 21st, being their Meeting Day, which usually is in the Forenoon, Clonmell. they appointed it in the Evening, at the fourth Hour, for the Sake of the People; whom we had a Desire should be at the Meeting, Things frequently opening most fully when many of them were there. The Meeting was very large, and many Things of Weight were opened to them, and Truth prevailed over all. The Mayor of the Town was there, with the Badge of his Office, and some Military Officers, and all very sober and satisfied; and Things were well and comfortable.

ON the 22d we had a Meeting at *John Bowle's* at *Woodhouse*; where most of Woodhouse. the Gentry (so called) in those Parts adjacent, and others, were present, and four of them Justices of the Peace. The Meeting was open, and Truth over them, and generally satisfied: But one of the Justices, an ingenious Man, after the Meeting, in some free and pleasant Discourse with *John Bowles*, said, "The Doctrine was good; but that Part against War, (though according to the Scripture) was too hard, especially at this Time when an Invasion was expected: Would you have us lay down our Arms, said he, and suffer the Pretender to take Possession of us?" But he said nothing to me, nor any Thing in Displeasure.

I STAYED there till the 24th; and, being the First of the Week, went thence Castel. to *Castel*, lodging at *Isaac Newbowles's*. The Meeting, both Fore and Afternoon, was very large, especially the last; and the Truths of the Gospel were fully and largely opened to them; many People of all Ranks being there, and generally satisfied or silenced; and a good Time it was to many, who spoke well of the Way of Truth.

ON the 25th we had a Meeting at the Town of *Thirles*, in the Court-house; Thirles. where came together a great Concourse of People, it being generally a Popish Town; but the People were civil in the main, except some of the baser sort, who were a little light; and many were reached by the Wisdom and Power of Truth, and well satisfied: But the Curate of the Town, one *Thomas Sharp*, though he did not give us any Interruption in the Meeting, yet, in the mean time, put up a Paper on the Market Cross, a Copy whereof followeth, viz.

February 25. 1716-17.

" ALL religious Assemblies which dissent from the established Church in
" this Kingdom, &c. are schismatical, and contrary to Law; therefore,
" to go to a dissenting Congregation for any other End than to oppose and sup-
" press such a Meeting, is sinful.

" To go with a Design to join in the Worship of it is so; because this is to
" have Fellowship with that which is Sin, and partake in the Iniquity of it.

" OR for Diversion, because it is not lawful to make a Mock at Sin; and they
" are Fools, i. e. prophane and wicked, who do so.

" OR for Curiosity, because this is in order to know and be acquainted with
" Sin.

ANNO
1716.

“ OR for want of better Employment, and out of Amusement only; because
“ no one ought to be so idle, or so ill employed, as to pay Attendance to any
“ Thing which is sinful: This is to shew a Respect and Countenance to it.

THO. SHARP, *Curate of Thirles.*

AFTER we went to the Inn, I had begun to write an Answer to this Paper; but, in the mean time, came the Priest himself, and one *Oliver Grace*, a Gentleman in the Country, and a Lieutenant of Horse, to our Inn; and, seating themselves in a Room, desired to see me. I went accordingly to them, and two or three Friends with me; and, after some Civilities, we began upon the said Paper. I observed to them, That all these supposed sinful Consequences depended upon the Proof of the first Position, *viz.* “ That all religious Assemblies, which
“ dissent from the established Church in *Ireland*, &c. are schismatical, and
“ contrary to Law;” which I denied, and put him upon his Proof: But first, fully to establish the Terms of his Proposition, I desired him to explain the Meaning of this &c. For as there were once in *England* a sort of Men who swore with an &c. including *pro* or *con*, to be explained as they might think most conducing to their Interest, or Advantage, afterwards; so in this &c. might be included many sorts of National Churches in other Countries, and some quite contrary to that now in *Ireland*. He answered, “ I mean the Church of *England* only.” Then I asked him, “ How is that Church established more than any other in *Ireland*?” He said, “ The Clergy of *Ireland* being, in Time past, met in
“ Convocation, agreed upon certain Articles of Religion, 39 in Number, which
“ were afterwards confirmed by the King and the Great Seal of *England*.” I asked him, “ How does it appear that this is such a Church, as that all are Schismatics and Sinners that dissent from her? For the true Church is hid with God
“ in CHRIST, the Ground and Pillar of Truth, the *New Jerusalem*, the Church
“ of the First-born, and Mother of Saints; and built on CHRIST JESUS, the
“ true Foundation, Rock of Ages, and chief Corner Stone: But a Church established by human Authority, is the Creature of that Authority: which the
“ Church of CHRIST never wanted, or will want, to establish her; being settled already by his own Power, to his sole Glory. And if Schism and Sin be
“ Marks of an irreligious Assembly, pray then, why are they in *England* and
“ *Ireland* so divided among themselves, as that one Part is in Rebellion against
“ the Government that established them, and the whole miserable Sinners, as by
“ Law established? Can it be any Schism or Sin to dissent from, or meet together, otherwise than among miserable Sinners?” Some of his Company being rude, and more subtle than himself, would have brought him off, by giving ill Language, and so making a Confusion; for they saw where it was like to land: but he could not take the Hint. “ For if it were Schism to dissent from a National Church, why did they, in *Queen Mary’s* Time, &c. dissent? And if
“ that was a Schism, why do you continue it? Is that the Reason you are miserable Sinners?”

THEN he recurred to the Sacraments, and said, “ They that deny the Sacraments and Ordinances of CHRIST are Schismatics.” I asked him, “ What does thou mean by these Terms?” He said, “ Baptism and the LORD’S Supper.” I asked him, “ What Baptism?” He said, “ Water Baptism.” I replied, “ If all are Schismatics that decline Water Baptism, you yourselves
“ are so; for sprinkling Infants is no Baptism: ’Tis an Error both from Mode
“ and Subject. Then he recurred to the Authority of the Church; which being a plain Handle for turning the Schism where it should be, the above Officer, one of his Company, threw in a Diversion, by accusing me of being the Leader of those Bullocks, as he called the Friends there. I told him, “ They
and

“ and I have all one Leader, and I am far from assuming any such Character; which is very injurious and scornful in thee to offer.” Then we proceeded upon the Argument of Baptism: He alledged the Text, *Go teach all Nations, baptizing them*, &c. and said it was Water Baptism. I said, “ Water is not mentioned, but in another Place, by way of Distinction; shewing it was not Water, but the Holy Ghost, thus: *For John truly baptized with Water*, said our LORD CHRIST, *but ye shall be baptized with the Holy Ghost not many Days hence.*” He said, “ The Apostles did baptize these with Water who had before received the Holy Ghost; therefore it was Water they understood by the Text.” I replied, “ That is no fair Deduction, or Consequence; for some were also circumcised after they had received the Holy Ghost, which established the one as well as the other; but indeed neither: Besides, if the Apostles had baptized with Water from that Text, they would have pursued the Terms of it, *viz.* *In the Name of the Father, Son, and Holy Ghost*: but they never baptized any so with Water; therefore not from that Text.” Then he said, “ I can prove they did;” alledging that Text, *Who can forbid Water*, &c. I answered, “ It does not appear by that Text that these were baptized in the Name of the Father, &c. and, in other Places, it was in the Name of CHRIST the Son only; not upon this Text in *Mat. xxviii.* but upon the same Foot on which they baptized in *John’s* Time, before the giving out of this Text; where *Jesus* himself baptized not, but his Disciples: But that the Apostle has put out of all question, where he says, *There is one Lord, one Faith, and one Baptism*; which one Baptism must either be Water Baptism without the Spirit, or the Spirit alone without Water, or the Spirit and Water must make up that one Baptism. It is not Water alone; for *Simon Magus* was baptized with Water, and yet had neither Part or Lot in the Holy Spirit. Again, the *Samaritans* had been baptized with Water in the Name of the LORD, but had not received the Spirit; and some were baptized that had not heard of it: Therefore, the Spirit and Water not going together, they are not one Baptism. But the Apostle is clear in the Point, where he saith, *By one Spirit we are all baptized into one Body; for we have all been made to drink into one Spirit*: And this makes Members of the Church, which is his Body, *the Fulness of him who filleth all in all*; which is not a Body of miserable Sinners, but of Saints and saved of the LORD.” They could not hear this, but with divers Interruptions; and he would have evaded it by some poor Glosses upon some Texts, *viz.* “ It was to be understood by the Authority of one Spirit, &c.” which I rejected. Then this *Oliver Grace* (said to be a late Convert from Popery) began to be further abusive, and said, “ You have no more Religion than my Horse.” I asked, “ What has thou seen or heard by me to provoke thee to such an Expression; which thy Horse, if he had had like Faculties as thyself, would hardly have used, where no Occasion was given.” I told them, “ I am now disappointed in you; I expected, when desired and invited into your Room and Company, at least a rational Conference on the Points proposed: but to be thus hors’d and bullock’d was another Thing;” and so departed the Room. I lodged alone in a low Room, in one End of the House: but, before I went to Bed, I double-lock’d the Door, and kept the Key within. After I went to Bed, I found my Spirit much loaden; which, after some Time, went off, and I fell asleep in much Sweetness: but, in less than an Hour, was in much Trouble in my Sleep; which occasioned me to awake: and I found a great Struggle with a violent Power, that I perceived came by their Spirit: For they were drinking in a Room at the other End of the House, the People being Protestants, and civil, having so contrived it, that they might not disturb us. There they staid the greatest Part of the Night, and the Priest with them, till they could hardly know which End was up: But in the Morning

ANNO
1716.

Mat. xxviii
19.

Acts i 5

AR. A. 47.

John iv. 2.

Eph. iv. 5.

Acts viii. 13.
16.

1 Cor. xii. 13.

Eph. i. 23.

ANNO
1716.

Morning I was told, that this *Oliver Grace* would needs come to me in the Night, in that Condition, to dispute about Religion, as he pretended; by which I saw the Cause of my first Trouble, the latter Part, after my first awakening, relating to another Thing; which, at that Time, I did not particularly see, but, by the Nature of the Exercise, I suspected it to be in my Way.

Kilkenny.

THE next Morning, the 26th, we set forward for *Kilkenny*; where we arrived in the Afternoon, and lodged at the *Swan Inn*, *Thomas Dale*, Master. That Evening we procured a Place of one in the *Black Abbey*; which being a long Malt-house, we had well furnished with Seats that Evening and the next Morning. At that Place, it is to be noted, was, at that Time, a very high and lording Prelate; who, having also a temporal Title, *Sir Thomas Veazie*, is, in that respect, in a Manner amphibious. This high, and *Haman-like* Man, had, ever since he mounted the Dignity, (about three Years before) shewn a particular Aversion to Friends; and several of our Meetings in that Town had, from time to time, been disturbed and hindered by his Register, one *Robert Connel*, an Alderman in that Town, and such others as he could procure to officiate in such evil Work. They two exercised their Violence and Disturbance upon *Elizabeth Jacobs* once, and another Time upon *Margaret Hoare* and *Abigail Craven*, and hindered the Meetings; which Friends had bore for the Sake of Peace, without any Complaint to the Government: But now they proceeded more violently; for as we were met according to Appointment, on the 27th, about the second Hour in the Afternoon, and many of the Town's People with us, some Time after I had stood up, in came *Arthur Webb* and *Robert Sherwington*, and made Disturbance, bidding me be silent, and the People disperse. I did not mind them for some Time, but went on, till they had so disturbed the Meeting, that the People were not in a Condition to hear? Then I stopped, and asked who they were, and by what Authority they did that? They answered they were the Church Wardens. I replied, That the Church Wardens, as such, had no Business with us, or Power to hinder us; and desired them to desist, and sit down quietly as others were. They seeing that would not fright us, as they had imagined, then began to speak to Particulars of their own sort, threatening them with the Bishop's Court, and Excommunications, and such like frightful Things, and began to take some Names in Writing; which some being afraid of, went out: but the greatest Part staid, and some were much troubled at the spoiling of the Meeting; for it had begun well: But the Envy of Satan, and Pride of ungodly Men rising higher, whilst we were at this Work, in came one *Joseph Worley*, one of the Mayor's Serjeants at Mace, and a Constable with a Warrant; and I being still standing, and sometimes exhorting the People as well as I could in such Disturbance, they bid me come down and go with them, for they had a Warrant from a Justice of the Peace to apprehend me, and disperse the Meeting. Then I said, we were well known to be an innocent People, readily subject to Government, either actively or passively; but desired them to have a little Patience till I had cleared myself among the People: and they did not seem very forward to take me away, till some of the superior Persecutors towards the Door cried out, "How well do you execute your Warrant!" and then they took me, *Edward Cowper*, *Henry Ridgeway*, and *John Harris*, away in Custody up to the Justice's House: But he would not be seen, being much troubled that he had sign'd the Warrant, it being ready drawn by *Robert Connel*, the Bishop's Register, and sent to the Justice by the Bishop, desiring him to sign it; which he had done with great Reluctancy. They then took us from Place to Place to find a Justice; but none cared to see us, till at last we were brought before the Mayor and this *Connel*, who, being one of the Aldermen, is also a Justice of the Peace for the City *ex officio*. They were a little rough, and pretty high upon us; but the

LORD,

ANN O,
1716.

LORD, for whose Name and Cause we were there, kept us over their Spirit and Power. *John Bowles, John Lackey, Samuel Watson, Thomas Prin, John Prin, junior*, and other Friends, continuing the Meeting, and many of the People with them, the Officers also brought away those Friends last named before the Mayor at the same Time. They charged us with a riotous and unlawful Assembly. I told them they themselves did not believe it to be a riotous Assembly; and there were many Witnesses that we were peaceable, till the Church Wardens and their Officers disturbed us. Then *Robert Connel* himself confess'd we were not making any Disturbance; but said it was an unlawful Assembly, the Act of Toleration in *England* not extending to *Ireland*. I answered, "That Act, being for the Liberty of the Subject, extended every where in *Ireland*, and other Countries where the Subjects of *England* are settled under the "Crown of *England*." Then they demanded Security for our Appearance at the Assizes, and for our good Behaviour in the mean time. We told them, we were not of ill Behaviour, and therefore needed not to be bound; but, seeing their wicked Design, we all refused. Then they wrote a *Mittimus*, pretending to send us to Jail; but at last they told us we might go where we pleased, only they charged us, upon Pain of what should follow, not to have any more Meetings there; for if we did, they would take more severe Measures with us. Then they, having a full Bottle of Wine upon the Table, would have given us some; but we all refused it; at which they were angry: So we left them, and went down to *Thomas Dates's*, at the *Swan*; where many of us lodged: And pretty many Friends being together there after Supper, we concluded to have another Meeting next Morning, and some Friends were appointed to give Notice to the Mayor, some to the Justices, some to the Soldiers, and some to the People of the Town.

ON the 28th, about Nine in the Morning, we went to this second Meeting, where the People did not gather much till about Ten, and I had stood up about half an Hour; when in came the same Church Wardens, and made the like Disturbance as before, taking Names, and threatening the People with the Bishop's Court and Excommunication, frightening some: but most did not seem to mind them, and I went on for some Time over them, till also came two of the Mayor's Serjeants at Mace and Constables, and a great Mob after them; and they commanded me to be silent, and the Meeting to disperse. Some of the meaner sort went out of the House as fast as they could, being fearful; but many staid to see the Issue; and they taking me into Custody, I went with them, but they took no other Friend. The Mayor, this Alderman *Connel*, and some others, being together, I was had before them without any Warrant. They were very angry, and gave me some threatening Language. I told them they were not to insult the King's peaceable Subjects, nor exercise their own Passions upon them; but if I had broken any Law, I was subject to the Law, either actively or passively; and if they acted without Law, they also were punishable by the Law. They were very angry still; and the Mayor said, "I "had assembled myself with others, contrary to Law; and demanded Security for "my Appearance at the next Assizes, the 16th of next Month, at the City of "*Kilkenny*; and in the mean time to be of good Behaviour." Then I said, "What Law have you here in *Ireland* against our Meetings?" Said the Mayor, "There is no Law for them here." Then, said I, "There is none against "them; and where there is no Law there is no Transgression. The Act of To- "leration in *England* gives us, as well as all others the King's Protestant Dis- "senting Subjects, Liberty every where in his Dominions." Then they wrote a *Mittimus* as followeth, *viz.*

ANNO
1716.

By JOHN BIRCH, *Esq; Mayor of the said City*, and ROBERT CONNELL, *Esq; one of his Majesty's Justices of the Peace of the said City*.

City of } ff. “ **W**E herewith send you the Body of *Thomas Story*, he un-
Kilkenny. } lawfully assembling himself with several other Persons,
“ and refusing to find sufficient Security for his Appearance next Assizes, and for
“ his good Behaviour; and him in safe Custody to keep, till thence discharged
“ by due Course of Law: And for so doing this shall be your Warrant. Given
“ under our Hands and Seals this 28th Day of *February*, 1716.

To the Keeper of his Majesty's
Goal of the said City.

JOHN BIRCH, Mayor.
ROBERT CONNELL.

THE following is a Copy also of the first Warrant, *viz.*

By EBENEZER WARREN, *Esq; one of his Majesty's Justices of the Peace for the said Counties*.

Com. Kilken. & Com. } ff. “ **W**Hereas Complaint hath been made unto me,
Civit. Kilken. } that a Set of People called Quakers are
“ riotously assembled: These are therefore, in his Majesty's Name, to will and
“ require you, and every of you, on Sight hereof, to disperse the said Quakers;
“ and, in case of Resistance or Refusal, to apprehend the Bodies of the several
“ Persons so refusing or resisting, and them so apprehended to bring before me,
“ or some other of his Majesty's Justices of the Peace in the said Counties, to
“ be dealt with according to Law: Whereof fail not at your Peril; and for so
“ doing this shall be your Warrant. Given under my Hand and Seal this 27th
“ of *February* 1716.

To the several Constables and Officers
in and through the said Counties.

EBEN. WARREN.

THIS Justice *Warren* having all along in Parliament (for he was a Member) been friendly, and kind to Friends in all their Concerns; and being inadvertently precipitated into this by the Bishop, we were better satisfied that we had this second Handle to proceed upon, than to have any Occasion for his Name in the Contest: And so I was sent to the common Jail of the Town, among Thieves in Irons; where I staid not long in the Custody of the Jailer, till *Anthony Blunt*, the Sheriff of the City, a very civil young Man, and loyal to King *George*, came to me, and shewed his Resentment sufficiently at their Doings; for he not only called for the *Mittimus*, that we might have a Copy of it, (which the Jailer had refused, being an *Irish* Papist) but left it in my own Hand till he returned, going immediately to some of the Justices, (*Warren* for one) to have their Opinions and Concurrence in taking me to his House; which he readily had: and accordingly took me with him, and provided me a very good Room in his House, and agreeable Accommodations, to the Disappointment of that great Episcopal Envy thus levelled against me. All this I observed to be the LORD's Doings, for the Furtherance of the Gospel and his own Glory; and the LORD was with me in a good Degree, to my great Comfort, and as my only sure Help.

ON the Sixth and Seventh Days came Friends from several Parts to see me, and many staid in Town till the First Day, being the 3d of the First Month; and, in the Forenoon, we had a Meeting in the Sheriff's House; where his Wife (a very good-natur'd sober Woman) and Family were present, and many of the Neighbourhood. We had a good open Time; wherein I had an Opportunity to expose Antichrist and his Ministers; which, I am apt to think, went to the Bishop's

shop's Ears, as it did quickly through the Town; the People wondering at our Boldness, not knowing our Foundation.

ANNO
1716.

THE next Day, the 4th, I went to take the Air in the late Duke of *Ormond's* Gardens there, and some Friends with me, and several People came to us; and, among others, some *French* Protestants, and an *Irish* Papist: He seemed friendly, and repeated some Verses against such as seemed to be religious, but aim'd at nothing but Promotion, and worldly Honour and Glory by it. I guessed what he was, and gave him the following Lines, which he took on a Piece of Paper with a Pencil.

Natural Religion was simple first and plain,
Tales made it Mystery, Offerings made it Gain;
Sacrifice and Shews were at length prepar'd,
The Priests ate roast Beef, and the People star'd.

HE seemed pleas'd with the Verses: Then I told him, some People's Religion made them worse than their natural Temper; which could not be right: for the End of true Religion is an Improvement upon Nature, and Restoration from the Fall, even in this Life, and rendering Men more sociable and safe; but that Priestcraft of many kinds, tending to an evil End, had, as to great part of Mankind, eluded all the Means hitherto offered for the Help of Man, and made a Prey of him, instead of that Aid designed: For though there is nothing more plain than Religion in its native Simplicity; yet the Priests, the better to effect their own Designs, had invented Abundance of lying Mysteries, to confound and amuse the People, and persuaded them, that Offerings of many kinds were Essentials of Religion; which Offerings were ever at the Priest's Disposal, and for his Gain and Advantage: And, taking Advantage of the natural Propensity of the People to admire Tricks and Shews, much of that had been invented to gull the People; setting them a-gazing at Shews, which are of no Value, whilst the cunning Priests eat up the Roast: For they love dearly to have the ruling of it; and in whatever they differ, in this they all agree, with feigned Words to make Merchandize of the People; and who to have them, for their own Gain and Promotion, is the great Bone of Contention; which will ever continue till the People receive the LORD JESUS, and turn to his Light and Grace as their true Teacher.

IN the mean time, as we were at this sort of Conversation, in came Justice *Warren*, Alderman *Haddock*, and ----- *Clarke*, the Collector of the King's Customs, and some others; and, entering into Conversation with us, some told them of the Verses, and they desired me to repeat them; which I did to their Satisfaction: and, by Degrees, they fell to discourse upon my Confinement; which they all did with considerable Resentment; and some of them observed, that to make a Shew, now after the People had talked so broad in the Streets, the Mayor, and that Party, had shut up the Mass-houses, which before had been connived at; and also how angry they were with our Meeting the Day before, but could not help themselves; since I being a Prisoner, could not be hindered from speaking to such as came to me; and very friendly they were.

AND, in the mean time, in came the Mayor and Alderman *Connel*, greatly chaffed; which was heightened to see these Persons with me, conversing so friendly together. Their Business was to persuade Justice *Warren*, Alderman *Haddock*, and who they could besides, to join with them to send me out of the County, from Constable to Constable; for I becoming very burthensome to them,
they

ANNO
1716.

they had fallen upon this Contrivance to get rid of me; and their Power extending no farther than the Town, they could not send me out of the County, but out of the Town only, and then they feared I would come in again immediately; but if out of the County, being some Miles, 'tis like they imagined I would not take the Pains: But in this, instead of helping themselves, they were worse; for, as they advanced towards us, I began to speak to those Persons with me above mentioned, concerning the Grounds upon which my Adversaries built all their Structure, viz. upon a Supposition, that the Toleration Act extended not to *Ireland*: But I told them "They were mistaken; for all Men by Nature are free, till that Freedom is taken away, either by Policy or Force: "Some penal Laws then, made by an antichristian Policy, and applied by tyrannical Force, having obstructed the Liberty of the Subjects of *England* for a Time, yet that Liberty was not destroyed; but that Force being removed, Liberty revived, and turned into her natural Channel: For there are many Statute Laws in *England*, in which there are several Terms and Clauses of enacting, that, in reality, are not initiatory of new Matter, or new Laws or Privileges never before claimed, or enjoyed by the People, of Right; but declaratory only of Rights and Privileges in Possession by them and their Ancestors, before endangered by evil Counsellors to Kings and Princes; who, for their own Advancement in Favour, are too frequently the wicked Instruments of tyrannical and enslaving Counsels, where they meet with any Degree of Propensity in the Tempers of their Princes biasing them that Way: and of the like Nature is this Toleration Act in *England*: Which native Rights and Privileges all *English* Men carry along with them into all Regions of the World where they settle under the Regimen of the Crown of *England*; now upon a very worthy Head, who declares for Liberty to all his Protestant dissenting Subjects throughout his Dominions the World over; and that Indulgence they enjoy every where but here. The Act of Toleration then extends to *Ireland*, *America*, and all the King's Dominions; being declaratory, in its own Nature, not only of *English*, but also of Gospel Liberties; and which we now insist upon against the unjust Force of such as oppose themselves here. And that this is, and ever hath been, the Mind of the King and his Predecessors since that Law was made, is plain, by extending that Liberty and Indulgence here, as likewise to all his *English* Dominions. And not only thus, but the King has given us his Royal Word for his Protection, upon several Addresses on sundry Occasions; and particularly upon one from our last Yearly Meeting at *London*, the 26th Day of the Third Month, 1716; and another since, from our last National Meeting at *Dublin*, here in *Ireland*; to which he was pleased to answer in these Words, viz. *I thank you for the Assurance of Duty and Affection to my Person and Government, contained in this Address; and you may always depend upon my Protection*; I myself being present, with many more, when the King received us with this first Address in his own Bedchamber: So great was his Condescension and Regard to his loving and peaceable Subjects. But it seems the Mayor and Magistrates here think it their Interest to insist upon an Opinion quite of another Nature, at the Hazard of what may follow; for you may assure yourselves we are as jealous and tenacious, both of our Gospel and natural Liberties, as any Body here can be bent to deprive us of them."

THIS being finished, the Mayor and his Party shewed a great deal of Rancour, but could not help themselves; and immediately after, the Mayor and *Connel* made Application, as aforesaid, for Assistance; for their Envy had made them both mad and blind: But instead of that the Justice at once refused it, and told them he had done too much of this Drudgery for them already, and would do

no more, but would leave them to their own Measures. This vex'd them heartily, and occasioned some more Words, which were pretty warm on both Sides, till the Justice, and the rest that were for the King and Indulgence, asked them "How come you to connive at so many Masses in view, and be so furious upon the King's Friends and peaceable Subjects? Pray, Mr Mayor, said he, what Notice have you taken of the seditious Sermon you heard Yesterday Afternoon in the little Church? You can bear such with Pleasure, whilst you treat these loyal Subjects with so much severe Usage. Did you, Sir, demand that Person's Notes, and bring him to account for what he had done?" To which the Mayor answered, "That is my Lord Bishop's Business, not mine." Then they replied, "If it was not your Business, being a Matter of Religion, pray, how comes it to be so much your Business to meddle with those People, who have given you no other Occasion but in respect of their religious Opinions; to which they have equal Right and Liberty with all others his Majesty's Protestant dissenting Subjects, and are much more useful to the Government than some that you connive at? And, pray, from whom arises the common Danger?"

WE heard them thus far, but Things rising higher and higher, thought best to withdraw and leave them, the Dispute turning favourable on our Side; which we did: But in the Evening the Sheriff told me, that they ended in Heat; and that the Mayor and Alderman *Connel*, finding they could not have any Aid of the others, were resolved, as they pretended, to send me out of the Town next Morning by the Constables; and that if I came again they would put me in the Stocks. I told him I did not fear them; let them run the Length of their Chain: For tho' they thought to frighten me with their Threats, I knew the Laws better than they imagined; and that they could not do it but by illegal Violence.

THE next Day, the 5th, the Mayor was much cooler; and, intending to go out of the Town the Day following to meet the Judges at *Wexford*, (being Deputy-Clerk of the Crown) he took up the *Mittimus*, and sent me Word by the Sheriff, that I was at Liberty, and might go when and where I pleased; and said also, That he would not have done what he had done against us, but that the Clergy, as one Man, greatly urged him to it, saying, they had thought him a Man for the Church; but to find him so remiss in suppressing the Quakers, looked quite otherwise: And added, that for his own part he did not care what Meetings we had; but intended to get out of the Way of it, and leave Alderman *Connel* in his Place (as he ought of Course) till he returned; hoping all would be over in his Absence.

UPON this Message I told the Sheriff, That they had committed me publicly by a *Mittimus* till the Assizes, as if I had done some heinous Crime; and as on the one hand I could not accept of a private Discharge, so, on the other, this Discharge was not legal: which was an Indication they were either ignorant or arbitrary; for they ought to have returned their Proceedings before the Judges, that the Matter might be heard at the Assizes: But in Case of a Discharge before that, it ought to have been by a Liberate in Writing under their Hands and Seals, or of some other Justices: and therefore I remained with the Sheriff; which displeased my Adversaries worse than before, and heighten'd their Rage.

MANY Friends visited me from divers Places, on the 9th, being the Seventh of the Week; and considering together of a Meeting next Day, we spoke to the same Person about the same Place we had before, and he readily granted it: so all was prepared, as Seats, &c. and Notice was given by

ANNO
1716.

some Friends to Alderman *Connel* (now Deputy-Mayor) and the Justices, of what we intended; but he said he would disperse us again. and that we should not have any Meeting there: However, we went to Meeting; and tho' I had some Things in my Mind to say in the Meeting, before I found the proper Time to stand up, one of the Church Wardens came and began the Disturbance; and soon after came the Mayor's Serjeants at Mace, commanding the People to disperse; and the Church Wardens took down Names, and threatened the People with the Bishop's Court. Then I reasoned the Case a little with the Constables and Serjeants; and they seem'd troubled that they were put upon using us so; but could not help it, being under Authority. After a while I went with them, having first made some Remarks on Things to the People, and they put me in Jail the second Time; where I was hardly well entered, till they brought *William Brookfield* of *Dublin* thither also: For some Friends from thence coming to see me, and he among others, and the Meeting continuing after they had brought me away, *William* had stood up to speak, and some of the Constables took him down, and brought him to us.

WE had been in Prison but a small Time, till the Sheriff came and took us home to his House; where the other Friends came to us after the Meeting was over; which they held, notwithstanding all the Disturbance, till it regularly ended.

BUT the Deputy-Mayor being come from his Worship, sent for me before him, and seemed very angry; and asked me how I came to appoint another Meeting, being in Custody? Then said the Sheriff, "Sir, The Gentleman was not in Custody, for Mr Mayor took up the *Mittimus* before he went out of Town, and told me he was at Liberty; only he would not go out of Town till he himself thought fit, being free, as he apprehends, to go or stay at his own Election." Then said I to the Deputy-Mayor, "These Proceedings are very arbitrary: What have I done now to deserve Imprisonment?" "Did not I tell you, Sir, said he, that I would disperse you, (for I had met him in the Street as we went to the Meeting) and that you should have no Meeting here?" "'Tis true, said I; but since there is no Law against our Meeting, thou hadst no Right to say so, nor was I obliged to take Notice of it, being without Law; but, besides, the Gospel must be preached, and GOD must be worshipped according to his own Appointment, whoever will make Laws to the contrary, or apply an unjust and illegal Force to restrain it."

THEN said one of the Serjeants to the Deputy-Mayor, "Sir, This Gentleman said nothing in the Meeting; he was not preaching." He immediately laid hold on that to get rid of us, (for he wanted his Dinner, then staying for him) and said, "I cry Mercy, I thought you had;" and so dismissed me. But, before we parted, I told him, "That notwithstanding thou hast used us so ill, I have a secret Apology in my Mind for it; but cannot be positive whether thou deserves it: and that is, I conjecture that thou does not act altogether from a native Spring of Dislike in thy own Mind, but as excited by some other Person or Persons, for some other Reasons than perhaps thou carest to express or own." Upon this he said, "I have no Enmity against Friends; but have, upon occasion, forgiven some of them Fees (being Register to the Bishop's Court) to the Value of seven Pounds." And so we were dismissed without any further Conditions.

About Three in the Afternoon we went to Meeting again in the same Place; and the Bishop hearing of it, and walking in the Tolfel, told one of the Serjeants,
if

ANNO
1716.

if we met again, he would have us put in the Stocks till he came from Church: But, being fet, many People came to us; and the LORD, who never fails nor forsakes his own, was with us, to our great Comfort, whilst Envy and Rage tormented our Enemies. I had something to say, and had gone on some Time, the People being greatly desirous to hear, and many still and satisfied with what they heard, till in came the Constables and Serjeants again; but so faintly, and with Apologies, that they could hardly touch me: But, after some Time, one of the Serjeants named the Bishop to be concerned in it; which I laid hold of, and told the People, we had not been without Apprehensions all this Time who was at the Bottom; but now they heard plainly it was the Bishop: and, after some further Remarks, viz. “That what our LORD said to his Disciples, *Some of you shall Satan* “*cast into Prison*, was now also fulfilled in us: For though that evil one cannot “cast any into Prison by himself, as he is a wicked destroying Spirit; yet, as un- “godly and wicked Persecutors are excited, instigated, and hurried to that evil “Work by Satan, he, as the first Mover, is said to do it; so that they might plain- “ly see on what Bottom they were who thus abused us.” The People, nay, even “many of the Papists who came there to hear and see, were generally displeased with them; and the Truth reached them through our Works and Patience, and exposed our Enemies to the just Censure of all.

THE Serjeants and Constables taking me away, many of the People followed, calling out, *Shame*, and blaming the Magistrates; but we desired them to avoid Disturbance, lest some Advantage might be taken. And the Officers became so troubled and ashamed, that they intreated me to walk up to my Lodging till the Church was done: but I told them I was in their Custody, and could not go but where they took me; and they went with me to the Sheriff’s House; where they expressed their great Concern, that they should be in Offices that subjected them to Actions so much against their Inclinations. But the Meeting continuing after I was brought away, *William Brockfield* had a good Time in a short Testimony among them; and though some Constables were there, they stood without, as if they had no Mind to understand or hear any Thing: and the Meeting ended in Order, and Friends were generally comforted.

IN the Evening the Deputy-Mayor sent me Word by the Sheriff, that he would wait on me by and by at my Lodging about that Afternoon’s Meeting. I replied, “That was not so proper; but if he had any Thing more to say, that required my Answer, I would wait on him where he pleased.” The Sheriff told him what I said; and he sent the Sheriff to ask me if I intended to go out of Town the next Day; and, if I did, he had no more to say: but if I did not go out, he would put me out.

I REPLIED, “That if the Mayor had sent to ask me that Question, without any Threats annexed, I would have answered him freely and plainly as to my Intent; but was not to be frighten’d, being at my own Liberty to stay “or go as I pleased.”

THIS the Sheriff told him: And then he made the Sheriff take it down in Writing; which he did. The Mayor then bid him set his Hand to it; which he did: but told the Mayor, he would keep it in his own Custody; and accordingly showed it me. I suppose the Mayor thought to frighten me by this poor little Shift. Then I told the Sheriff, I intended to go out of the Town in the Morning, to take some Meetings in the Country, and return there again at the Assizes, in the latter End of the Week.

THEN

ANNO
1716.

THEN the Sheriff told me, the Bishop was very angry with him, and so were all his Creatures, for letting me have Liberty, and had sent for him that Morning; but that he would not go till we were out of the Town. I told him he had best go then, lest the Bishop might take some Advantage, as if he did not regard him; but, as for us, we did not fear any Thing he could do to us: However, he went not so long as we staid; which was till about the Eleventh Hour, I going to see several of the Aldermen who had shewn us Countenance, and also Colonel *Warren*, before named, before we took Horse; and went openly through the greatest part of the Town, telling the People on every Occasion, I intended to see them at the Assizes, as in the First Day Evening I had told ----- *Sanford*, the Colonel's Son-in-law, (whom they had put into the Bishop's Court on this Occasion) when he asked me about it; which he approved much; "Because, said he, they want only to be rid of you, being such a Torment to them by staying, they know not what to do, and would have you away at any Rate; but when they know you intend to come again at the Assizes, it will perplex them the more."

ON the 11th we set forward about the Eleventh Hour; and several Friends being in Company, on comparing Things, we found we had all had a Share of the Burthen; but were very easy and comfortable in our Spirits, concluding, that as we had come laden thither, and left our Burthen behind, it was gone upon those who had opposed Truth, and would be heavier and heavier on them, till they sunk under it, or yielded: And so we saw the Hand of the LORD in the whole, and rejoiced together in him. That Day I went home with *Edward Cooper*; who had been with us all this Time.

ON the 12th we had a Meeting at *Samuel Watson's*; which was a large open Meeting, and the People, as well as Friends, were well satisfied.

Carlow.

ON the 13th we had another Meeting at *Carlow*; which was also well filled with People of several sorts, and they were also very quiet and sober in Time of Silence. I had taken Cold in the Transactions at *Kilkenny*, and, upon that had taken a Fit of the Looseness incident to Strangers in that Country of *Ireland*; which had weakened me as to my natural Strength: but the LORD strengthened me so as to make me instrumental to deliver many Things to Edification, Information, and Comfort; and it was a good Meeting to some, and the People were generally satisfied, and some much pleased. That Night I went home with *John Lackey*, about a Mile from *Carlow*, back towards *Kilkenny*; where I was well entertained, and had some Things proper for my Distemper, as I had had the Day before, at my Friend *Samuel Watson's*.

THE 14th being wet and stormy, I staid there till the Afternoon; and *Edward Cooper* coming from his House on Purpose, I went home with him that Evening; where I staid till the 16th, being the Seventh of the Week; and *Patrick Henderson*, *Samuel Braithwait*, *Edward Foxcroft*, and *Paul Johnson* coming from *Dublin*, and some others, we went together to *Kilkenny*, to see what they had to say to me at the Assizes, to which I had been committed by the *Mittimus* aforesaid; not thinking it honourable in the Truth to take Liberty by Word only, lest, being absent, they might pretend I had given them the Slip; to which I never had any Temptation from first to last.

ON our Way we fell in upon the Road with some Persons going to Town; and one of them offering some Discourse about Religion, I perceived, after a while, he was a Roman Catholick; and, after some other Points, we came upon that
of

of Transubstantiation. He urged the Words of CHRIST; where he said, concerning the Bread, *Take, eat ye all of it; this is my Body which is broken for you:* And again, concerning the Cup, *This Cup is the New Testament in my Blood, which is shed for you, &c.* “This, said he, is so plain and distinct, that there can be “no Mistake in it: *This is my Body; This Cup is the New Testament, &c.*”

ANNO

1716.

Mark xiv. 22,

23, 24.

I ANSWERED, “This is a figurative Speech: *This Bread* signifies my Body, which shall shortly hereafter be broken for you: And *this Cup*; that is “to say, the Wine, or Liquor contained in it, signifies, or symbolizes, the New “Testament in my Blood: For if it were a proper Speech, without any Figure, “many Absurdities would follow, against both Sense and Reason; whereas “CHRIST and his Apostles suit their Doctrine and Miracles to both. For in “working of Miracles, if the Senses were not infallible, (as they are concerning “their proper Objects, where the Sense is not imposed upon by false Mediums, “or any Depravation in itself; for all Mankind will conclude a Man to be a “Man at first Sight, though they may express that Thing, or Man, by different Names; as a Man, viz. *Antropos, Homo, &c.*) then it could not be certainly known whether such a Thing (as raising the Dead, making the Lame to “walk, opening the Eyes of the Blind, &c.) was done at all. And as to Reason, CHRIST often uses it; *No Man can serve two Masters, &c. No Man goes to build, but first counts the Cost, &c.* He that goes to War first considers “whether he is able with 10,000 to encounter his Enemy with 20,000, &c. “And again, faith Reason, ’Tis impossible that both the Body of CHRIST and “the Bread can occupy one and the same Place, at one and the same Time; for “when the Body is present, the Bread must be absent; and when the Bread is “present, the Body must be absent.

Mat. vi. 24.

Luke xiv. 28,

31.

“AND again to the Senses: The Apostle John says, *That we have heard with our Ears, seen with our Eyes, and our Hands have handled of the good Word of Life*; alluding to the infallible Certainty of Sense in preaching the Gospel; “*for the Life was made manifest, and we have seen it*: So that as certain as is “Sense in sensible Subjects and Objects, so certain, and yet more, were and are “all the true Ministers of CHRIST of those saving and divine Truths they deliver from the Spirit, or essential Truth and Life manifested in them, in its own “Power and Virtue; and so certain also may the Hearer be of the Truth of “the Ministry, by the Manifestation and Answer of the same Spirit working in “him.”

1 John i. 1, 2.

I FURTHER urged that it was a figurative Speech, for this Reason; “Because he saith, *This Cup is the New Testament*, were it of Wood, Stone, Earth, “or Metal: That Cup, whatever it was, was the New Testament, according “to thy and your Notion. Where then is that Cup? If the Cup be lost, then “also is the Testament, if the Cup be the Testament.”

THIS was a little pinching, and drove my Antagonist to this Reply, viz. “This Speech of CHRIST hath two Parts: The first is proper, concerning his “Body; but the second is figurative, concerning the Cup.”

THEN said I, “Friend, pray give me thy Reason for the Difference.

“BECAUSE, said he, it was impossible to drink the Cup, but only that “which was in it.”

“IT is a good Reason, said I, Friend, and holds as well the other Way; “for

ANNO
1716.

“ for if that must be figurative respecting the Cup, because of the Impossibility
“ of drinking the Cup itself, to common Reason; even so, for the same Reason,
“ deduced from the Impossibility of the Thing, I justly conclude there is
“ no Transubstantiation.

“ BUT if it had been so, then this, and many other like Absurdities would
“ have followed, *viz.* Whilst CHRIST sat at the Table, and said of the Bread,
“ *This is my Body*, the Body which brake it, and called it his Body, must cease to be
“ that Body, and the other (the Bread) must commence and begin to be his
“ Body, (which it was not before) and be really so, before he could properly
“ and truly call it so, or else there must be many, nay innumerable same Bodies
“ at the same Time, and yet all but that one Body; which is absurd and unreasonable.

“ AGAIN, if whilst CHRIST sat at the Table with his Disciples, they all ate
“ the whole entire CHRIST the Evening before he was crucified; pray, then,
“ who was left uneaten to be crucified next Day? And if the first to whom he
“ gave a Piece of Bread had all the whole CHRIST, what remained for all the
“ rest? I think nothing at all.”

John vi. 53.

THEN he said, “ CHRIST told the People, *That except ye eat the Flesh,*
“ *and drink the Blood of the Son of Man, ye have no Life in you:* There must
“ then be some Way of eating and drinking, to make good that Saying; which
“ is also very plain in its own Nature, the *Flesh* and *Blood* in a proper Sense.”

Mat. xiii. 11.
John vi. 63.

TO this I answered, “ That CHRIST did say so, and the People took him
“ to mean properly, and without a Figure, as ye now do, looking upon the
“ Impossibility of the Thing, as it really is, in the Sense they and you take it;
“ but when they were all offended, and gone, he turned to his Disciples, and
“ explained it to them, for they seemed not rightly to understand him; *Will ye*
“ *also leave me? 'Tis given to you to understand the Mysteries; but to them (the*
“ *World) in Parables. What then was the Parable (or Mystery)? 'Tis the Spirit*
“ *that quickens, the Flesh profiteth nothing:* And thus it is in your own Bible
“ as well as ours.

I FURTHER added, “ That if therefore the Bread were really transubstantiated,
“ after the Words said, and were the true Body and Blood of CHRIST;
“ and if they really ate and drank the same Flesh and Blood which then they
“ beheld, it would profit them nothing.”

THEN he said, “ 'Tis true the Flesh and Blood by itself, without the Spirit,
“ does not profit; but when we eat the Flesh and Blood together, we eat the
“ Spirit also, and that quickens as we eat it.”

Mat. iv. 4.

THIS was a deep Fetch, and the last Shift; which I answered thus, *viz.*
“ This cannot be CHRIST's Meaning; for he does not only distinguish, but
“ divide between the Flesh and Spirit. *'Tis the Spirit that quickens:* Here is
“ the whole Work of quickening ascribed to the Spirit; and the same that
“ quickens, also continues Life in him who is quickened; for from the Spirit
“ came Flesh, Blood, Bread, Wine, and the whole Universe, and all that in it
“ is; and are all continued by the same Spirit, the Substance of all Things. *But*
“ *the Flesh profiteth nothing:* Here it is set a-part from the Spirit in the same
“ Sentence, and profiteth nothing to be eaten. And, for further Interpretation
“ of this, observe, *1st, The Words of CHRIST to Satan, Man shall not live*
by

“ by Bread alone; but by every Word that proceedeth out of the Mouth of God: ANNO
 “ The Words which proceed out of the Mouth of GOD are Spirit and Life; as 1716.
 “ said the LORD CHRIST, who is that Word, *My Words they are Spirit, and* John vi. 63.
 “ *they are Life*; which Words the Apostles knew, by Experience, to make them
 “ alive, and preserve them; as appears,

“ 2dly, BY the Answer of Peter at the same Time, *Whither shall we go, thou* — vi. 68.
 “ *hast the Words of eternal Life?* So that this quickening is not by this so gross
 “ and carnal eating and drinking here imagined; but by receiving of the Spirit,
 “ through the Words of CHRIST, abstracted and a-part from that holy Body,
 “ and all other Corporiety or Body. And for the further understanding of
 “ Sayings of this Nature, observe, That when the Disciples of CHRIST were
 “ shewing him the Temple at Jerusalem, and the Beauty of it, he said to them,
 “ *Destroy this Temple, and I will raise it up in three Days.* The Temple at Je- Mat. xxvi. 61.
 “ *rusalem* was the Object of their Eyes, and Subject of their Discourse, which Mark xiv. 58.
 “ gave them just occasion, as Men, to suppose he meant that Temple; which,
 “ they said, *was forty Years in building, and could he raise it in three Days?* They
 “ admired at his Saying: But yet, in the Sequel of Things, they understood
 “ afterwards, though not at the Time, that he spoke of the Temple of his Body.
 “ Again, in like Manner, where he saith, *I am the Vine, ye are the Branches, &c.* John xv. 5.
 “ this may well explain that other Saying, *I will drink no more of the Fruit of* Mat. xxvi. 29.
 “ *the Vine, till I drink it new with you in my Father's Kingdom*; which can mean
 “ no other, than as his coming in the Flesh consecrated the Way, and was pre-
 “ vious to the Coming of the Spirit; so his drinking new Wine in the King-
 “ dom of GOD, must intend the Community of Spirit, intended in the Words
 “ of the Apostle afterwards, concerning the whole Church, *We have all been* 1 Cor. xii. 13.
 “ *made to drink into that one Spirit.*”

MY Opponent by this Time being weary of the Subject, advanced a Question concerning the Spirit itself, viz. “ How do you know that Spirit from another Spirit, since Satan is transformed into an Angel of Light? May it not be that evil one, and not the Spirit of CHRIST?”

I REPLIED, “ That the divine essential Truth is self-evidencing; that the quickened Soul is assured of him by his own Nature, and quickening Power and Virtue; as saith the Apostle, *Hereby we know that he abideth in us, by the* 1 John iii. 34,
 “ *Spirit which he hath given us*: And he that is in a State of Doubting is in a
 “ State of Condemnation, and Reprobation, and hath not yet known the Spirit,
 “ but is in Death and Darkeness, and ignorant of GOD and CHRIST; and in
 “ such Satan is transformed, and not in those that are quickened, or regenerated:
 “ For such as wanted a Proof of CHRIST's speaking in and by the Apostles,
 “ were, by Paul, referred back to themselves; *Know ye not your own selves, how* 2 Cor. xiii. 5.
 “ *that Jesus Christ is in you, except ye be Reprobates.* And again, *The Spirit it-*
 “ *self helpeth our Infirmities with Sighs and Groanings which cannot be uttered;*
 “ *and searcheth all Things, even the deep Things of God.*” By this Time we Rom. viii. 26.
 drew near the Town, and then he said, “ No doubt but you have a good In- 1 Cor. ii. 20.
 “ tent in what you do, in travelling so in the World; but you must have some
 “ good Considerations for it, as our Priests have Gold and Silver:” And men-
 “ tioned about 300 Guineas for that Time. I told him, “ No; we whom GOD
 “ had raised up, and qualified in some Degree, in this Age, to that Service,
 “ were advanced above any such mean, base, and mercenary Considerations, as
 “ to take any Thing from Men for this Labour; which we bestow freely in the
 “ Love of GOD, and by his Commandment, for the common Good of Men.”
 “ Why, said he, the Apostles were but poor Men, and wanted Necessaries, and
 “ must

ANNO 1716. 1 Tim. vi. 8. A&S xx. 34. “ must have received of the People, or wanted.” “ True, said I; but then they
 “ say, *Having Food and Raiment, let us be therewith content*: And where that is
 “ really the Case, such as are poor among us we would not begrudge them that;
 “ but it is very seldom, or never so among us; but rather, with *Paul*, we can
 “ generally say, *These Hands of mine have ministered to my Necessities*; having no
 “ Desire that any such Thing should be done unto us; and we generally have
 “ sufficient of our own.”

THEN said he, “ But in case your Friends, after some very good Sermon,
 “ that pleaseth a great Congregation well and generally, should offer you a Purse
 “ of 2 or 300 Guineas, would not you accept it, being freely given?”

I REPLIED, “ No; I hope it would be no Temptation, if so it were; which
 “ never can be as long as they and I abide in the Truth we profess, either to give
 “ or receive that Way: I should rather be greatly troubled to see so great a
 “ Degeneracy, as to subject them to so great an Evil.” “ Well, said he, I can-
 “ not tell; you say well, and I am apt to believe you; but if you would not,
 “ there are many would be glad of the Offer, and make no Bones on’t, but re-
 “ ceive it with both Hands.”

Mat. xxviii. “ I BELIEVE it, said I; for there are too many mercenary Hirelings in the
 “ World in this Age; who, though they pretend a Mission to *go teach and bap-
 “ tize all Nations*, yet, as unfaithful Servants, (if they were sent at all) sit down
 “ where they can have the first Maintenance, and never move till the Voice of
 “ a better cry in their Ears; and then, and not till then, they run where GOD
 “ does not send them.”

“ THERE is too much of it, said he:” And so we parted in Friendship,
 with good Wishes on all Sides.

COMING to Town, and many other Friends from other Parts, it was soon
 known, and many were looking what would be the Issue of Things: And *Wil-
 liam Sandwith* being there, he and some others went to the Judges, and apprized
 them of Matters, and the Case, and how Friends and I had been used by these
 High Church Persecutors, especially the Bishop, and *Offery*, now here at *Kilken-
 ny*: And *Amos Strettle*, and some Friends at *Dublin*, procured a Letter from
 one of the intended Lords Justices to one of the Judges, (in his private Capaci-
 ty, not being yet sworn) to see that Justice should be done us: For the Govern-
 ment favoured us; but our Enemies and theirs, proceeding under a Pretence
 of Law, that was not to be over-ruled, but inclined to do all they could in Ho-
 nour and Safety; which was all we desired of them.

THEY sent for the Sheriff to see the Calendar; and, not finding the *Mitti-
 mus* return’d, they saw our Adversaries had no Mind to meddle against us, but
 were willing to drop it; which they rather advised us to over-look for that Time,
 since we might in Time have our Meetings free; which was all we desired. But
 that Evening one of the Judges said in open Court, when he gave the Charge,
 “ That it was Treason in any to pull down or deface any publick religious
 “ Meeting-house;” which going quickly through the Town, many rejoiced on
 our Account, it being a great Stroke to our Adversaries: and I made this Con-
 struction of it, That as the House was a Circumstance and Accommodation to
 the Meeters, who were of more Regard than the House, and it only regarded
 for their Sakes, if it were Treason to deface the House, how much more so in
 thus

thus disturbing and abusing those that met therein ; which some laying hold of, inculcated it among the People, to our further Advantage upon our Enemies.

ANNO
1716.

ON the 17th, being the First of the Week, we appointed another Meeting in the same Place, (for we were for the same Cause still, the Liberty of the Gospel, without Fear of any) and went accordingly ; and a full Meeting it was, and very comfortable and quiet to all outward Appearance : But I had felt all the Night before an inward Load and Sting from some Corner or other, and expected another Bout ; and so it happened : For *Patrick Henderson* kneeling down to Prayer, in the mean time came in the Mayor's Serjeants ; but as civilly as could be desired, and made no Disturbance during the Time of Prayer ; and one of them went out soon after, but the other staid. A little after Prayer was ended I stood up and spoke a while ; but had not got well into the Matter in my Mind, till the other Serjeant stood up, and, with great Reluctancy (for we all believed it was much against his Will) and low Voice, said, " I am sent of the Mayor " to command you, in the King's Name, to disperse : " But quickly added, " But if you will not, I cannot compel you, nor have any Orders to force ; " and so went civilly away. Then I proceeded in my Testimony, many Things opening to the State of the People ; particularly relating to the Duty of a Christian, not to believe only, but also to suffer when thereunto called : After which I set forth the Nature and Ground of Persecution, Satan the Cause, and wicked Men his Instruments in it, as *Cain*, *Jezebel*, the *High Priests*, *Popes*, and *Prelates* ; as they might now see in this present Case, though but a Shadow to what we had met with ; not always by plain and open Violence, but more generally under the specious Pretext of Law and Right : and then I concluded the Meeting in Prayer. After the Meeting was over, we heard that one of the Church Wardens had been there ; and he, and the Serjeant which disturbed us (for the other said he had been troubled in Conscience since the first Time) were sent for by the Bishop ; who, in the Hearing of the Judges, (they dining there) examined them about the Meeting, what we were doing, and what we said. They told him, " A good-like black Man (meaning *Patrick Henderson*) was " at Prayer when they came in, and prayed heartily and devoutly for the King " and him (the Bishop) too, and all of them : " For he prayed for all in Authority under him.

THEN the Bishop asked them if I preached ? And the Church Warden said, I did : Upon which the Bishop tendered him his Oath, it being me his great Spight and Envy was bent against chiefly. Then he had the *Act of Uniformity*, of the 14th of *Charles II.* in *England*, (but the 17th in *Ireland*) brought before him, and discoursed upon it with the Judges ; he thinking it reached us, and would have pumped the Judges, and had their Opinion on it : but they were wiser than he, and said nothing, but let him take his own Way : For they were staunch Friends to the King's Interest, and were our Friends, as knowing our Integrity to the King and his Government. And so the Bishop's Rage and Envy blinding him, (if he could at all understand the Act) he first gave a Warrant and Mittimus in his own Name, directed to the Sheriff of the Town, to arrest and commit me to the common Jail for three Months, without Bail or Mainprize ; where this Antichristian Judge (for there are many now as of old in the World) intended I should lie until the full Time was expired, without any Liberty as before, if either, by Hardship, or otherwise (for I was then but weak and tender) he had not murdered me in the mean time : For he had, before I went out of the Town, sent for the Sheriff and reprimanded him sharply for letting me go abroad in Town upon my first Commitment, threatening to have him before the House of Lords the next Session of Parliament.

ANNO
1716.

OUR Afternoon Meeting this Day being over, which was very peaceable, (for now we had conquer'd him so far, as that none disturbed us) I found a secret Sting as I went to the Inn with the Friends from *Dublin*, who lodged there; and we were there but a short Time, till I was told there was another Warrant and Mittimus out against me from the Bishop: then I hastened to my Quarters at the Sheriff's House, where I expected it, and found that such a Warrant had been directed to the Mayor, and sent to the Sheriff by him to be executed; but it not being directed to the Sheriff, he would not receive it, but sent it back to the Mayor: Then the Bishop, Mayor, and Alderman *Connel*, and some more, consulted further, and found their Error, as to the Bishop's giving a Warrant himself: For all the Act requires in the Case for which it was made, is, That the Bishop, as Ordinary, should certify the Offence (only relating to those of his own Sect) to any two Justices, or Mayor, &c. and then they to grant a Warrant and Mittimus; which now the Mayor granted accordingly, a Copy whereof followeth, *viz.*

By JOHN BIRCH, Esq; Mayor of the City.

City of } ff. " W HEREAS I received a Certificate, under the Hand and
Kilkenny. } Seal of the Right Reverend Father in God, *Thomas Lord*
" Bishop of *Offery*; in which he certifies, That *Thomas Story*, a Quaker, did this
" Day preach in the said City of *Kilkenny*, contrary to the *Act of Uniformity*,
" made in the 17th Year of the Reign of King *Charles II.*

" THESE are therefore, in pursuance of the said Act and Certificate, to will
" and require you, on Sight hereof, to apprehend the Body of the said *Thomas*
" *Story*, and him so apprehended, to convey to the common Jail of the said
" City, there to remain for the Space of three Months, without Bail or Main-
" prize; whereof fail not at your Peril, and for so doing this shall be your
" Warrant. Given under my Hand and Seal this 17th Day of *March*, 1716.

To the several Constables and
Officers of the said City.

JOHN BIRCH, Mayor.

THIS Warrant the same Serjeant which came last in the Forenoon to disturb our Meeting brought to the Sheriff's House now in the Evening, but delayed Execution for an Hour; and, in the mean time, some Friends advised with some Counsellors of their Acquaintance, in Town at the Assizes; and some of them said it was in the Nature of an Execution, so that it might be more dangerous for the Sheriff to give Liberty, or let me be in his House, than before; so that Things look'd a little harder: But as I had not read the Act for a long Time, and not remembering the Tenor of it, thought there must be something in it to justify their Proceedings, or else they would not have done it; and so was resigned in my Mind to submit to it for the Truth's Sake, and was very easy, being in more Danger of too deep a Repentment of their base and wicked Usage of me, than of repining at the Loss of my Liberty; for I had a View of some Things to employ my Time in, which would have made my Confinement much more uneasy to the Bishop (who now I saw, and so did every Body there, to be the Author of all this Persecution upon us) than to me; for the LORD was with me. After some Time the Serjeant came into the Room, (for we let the Door be open on purpose) and served me with the Warrant: but the Sheriff said, I should not go out of his House that Night however, come on't what would; and so I staid there: But the Truth arising in me, I observed the Indignation thereof against the Bishop, but no Enmity in me against him as a Man; and, after a little inward Concern that way, I sent for the Act, and read it carefully, and saw they were all quite mistaken: for the Act had no Relation to us, or our Meetings or preaching; but to themselves, the Priests and Bishops only:
For

ANNO
1716.

For after the coming in of King *Charles* II. there were many Priests, who, in *Oliver's* Days, had been in the Benefices, (the Bone of Contention they ever strive for) and, finding the Sweet of them, would fain have held them, and yet could not readily swallow the Common Prayer and Services of the others, which they had furiously opposed and rejected so lately before, till this Law forced them; which they generally complied with, rather than lose their Gains: which respected only their own Priests, to bring them all to one Scantling, or Uniformity of Prayers and Worship, or Image of it; but concern'd no other.

THEN, after a while, I told the Sheriff it was false Imprisonment, and desired him and others to take down in Writing what Time I was arrested, because there might be occasion for their Evidence. The Sheriff seem'd a little surprized at it, that the great Bishop and his Counsellors should miss it so far; but took Account of the Time.

THAT Night I had a strong Exercise in my Spirit, and chiefly with the imperious Spirit of this Diotrophian Bishop; but, in the Night, saw and felt him fully overthrown, and laid under Chains of Darkness to the Coming of the Great Day of GOD, and his Judgment and Doom set and fixed: Then I was pretty easy and fell asleep.

THE next Morning before I arose, (for I laid till Eight, being a little fatigued) several Friends had been with the Judges, and they had given their Thoughts freely how much this was against the Mind of the Government to disturb our Meetings; and did not doubt but this would do us Service in the End: However, they advised, that seeing how Times stood, (the Talk of an Invasion by the *Swedes* not being over, and that Town a dangerous Place to be in Prison in) if the Bishop would set me at Liberty, they would have chused that rather: But I had heard nothing of this; nor would Friends give any ear more than I to make any Application to the Bishop: for that he wanted.

ABOUT Nine in the Morning, whilst I was at Breakfast, came the same Serjeant that arrested me, with a Message from the Mayor, that he had taken up the Warrant and Mittimus, and I was at Liberty to go where I pleased, if I would accept of it. I told the Serjeant, "He ought to send me a Liberate under his Hand and Seal; and not think I was wholly at his Disposol, to tofs in and out of Prison as he pleased, but had my Remedy by Law against him and them who had used me thus."

THEN also came several Military Officers to see me, and express'd their great Dislike in their soldiery Way; some of them, among themselves, drinking Healths to King *George*, and all his loyal Subjects, and Damnation to the Pope and all Rebels: But I discountenanced that, saying, we did not wish Hurt to the Souls or Bodies of any, though we were greatly engaged to love and honour the King, and be thankful to GOD, as we truly were, for the Liberty we enjoy'd under him. "In all Places, said one of the Officers, except in this Jacobite Popish Town of *Kilkenny*, with whom we hope to be even ere long, for all their Affronts to the King and Government."

A LITTLE after this came the Mayor himself to my Lodging, to tell me I was at Liberty; for he had taken up the Mittimus, and destroyed it. I then told him, "Since that Violence, by which my just Liberty had been obstructed, was removed, it was now returned into its own natural Course, and if I could find it consisting with what I profess'd, I should consider of Ways and Means how to do myself Justice against such violent and illegal Proceedings; but as

"it

ANNO
1716.

“ it was a Wrong done me for the Sake of my Religion, I might probably bear it
“ with Patience for that Reason; being sensible enough of the Advantages I had
“ of my Enemies.” He made very little Reply, but civilly departed.

AFTER this I went to several Places in Town, to take Leave of such of the Magistrates as had been friendly; for all the King’s Friends were so, and some Papists were troubled, as working no good for them by these Proceedings. Truth was honoured, and gained by all this; and the Eyes of many were opened to see the Bishop, and his Spirit and Party, and what many might expect, if he and they should prevail; and many Tongues were let loose, after their several Ways, to speak their Sentiments: By all which our Persecutor and Persecutors greatly lost Ground, and fell clear short of their wicked Designs.

BUT, before I departed the City, I met with *Robert Connell*, the peevish Tool of this proud Bishop, and told him I was at Liberty; which he pretended to be surprized at: But I told him, “ If I had staid longer, some of you might have
“ had the more to pay; for it was false Imprisonment, the Act you went upon
“ being about your own Priests.” He desired me to go to his House, being near, and see the Act. I told him I had seen it already. Then said he, “ I have as
“ good Council as any in *Ireland*, that says it does affect you.” I replied, “ I
“ will debate it with all the Council in *Ireland*, that it has no Relation to us
“ at all.” Then he wished me well, when he could do me no more Hurt; and so I left him.

THAT Afternoon, about Three, I left the Town, most Friends being gone, seeing the Thing at an End, and went that Evening home with *Joseph Firth* to *Ballinakill*.

Ballinakill.

THE next Day, the 19th, we had a Meeting there; which was not large, but a good open Meeting, the LORD being near to comfort and refresh us after so much Fatigue; for many Friends from Places round had come to visit me in my Confinement, and some or other always with me, and several from this Place. The Earl of *Donnegal* was in this Meeting, and behaved more soberly than he had ever done before; being apt to be restless and troublesome at some other Times. That Afternoon I went home with *John Harris*, at *Mountrath*; who had been several Times with me at *Kilkenny*, and now seen the Conclusion.

Mountrath.

ON the 21st was their Meeting Day, the Fifth of the Week: It was a large open Meeting, many of the Neighbourhood, Papists and others, being there; and a good Time the LORD gave us together.

Mountmellick.

ON the 23d I went to *Mountmellick*, lodging at the Widow *Mary Beal*’s; and next Day had a Meeting there in the Forenoon, which consisted mostly of Friends, and was not very open; but larger in the Afternoon, some of the Neighbourhood coming in, which I generally observed freshens Meetings; and many Things were opened in the Authority of Truth, to Edification, Confirmation and Comfort.

1717.
Dublin.

HERE I tarried till the 26th; and, in the Afternoon, set forward for *Dublin*. That Night I only reached *Kildare*, and the next Day arrived safe in *Dublin*; where I was kindly received, and lodged at my old Quarters, with my Friend *Amos Strettle*, and was at the Meeting the Sixth Day following, the 29th: It was a fresh and open Meeting, and we were comforted together in the Truth; which, as the Heavens transcend the Earth, exceedeth all other Enjoyments.
Hearing

hearing of a Vessel going for *Chester*, and I intending for the Yearly Meeting at that Place, took timely Care to secure my Passage in it; but the Wind not answering, I staid there till the First Day following, the 31st. The Meetings were very large, especially at *Sycamore-Alley* in the Afternoon; where came together a great Concourse of People, hardly a greater Meeting seen there: and Things were open and well, and the blessed Truth over all; who is worthy above all for ever.

ANNO
1717.

THE Wind continuing contrary, I staid still at *Dublin*, and was at their Third Day Meeting; where I had some Time, Things opening to many States very close; and I came away very easy, leaving the better sort under good Satisfaction. Many came to see me before I went off; and, among others, Captain *Smith*. He had been in Military Offices; but, being under some Convincement, was at that Time under great inward Struggles: for, having a Commission for being a Captain of Dragoons then offered him, he would gladly have seen it lawful for him, and consiting with Truth, to accept the Commission, and sell it, not intending to act by it; but, upon some private Discourse with him, he was more straitened about it, and was very tender and humble; and we parted in Love and Friendship, he owning his Satisfaction in that Conference.

HAVING finished my Visit in *Ireland*, on the 4th Day of the Second Month, 1717, being the Fifth of the Week, accompanied by several Friends, I set off from *Dublin* Bay about the Second Hour in the Afternoon, with a fair and fresh Gale about West; and the next Day, about the same Time, arrived at *Parkgate*, on *Chester* River, but went not on Shore till the Evening, (the Waves being high on the Beech) and staid at an Inn there till next Morning; and then went up to *Chester*, and lodged at the *Golden Talbot*, an Inn.

ON the 7th, being the First of the Week, and the Day before the Yearly Meeting for the North, we had a Meeting in the Meeting-house in the Morning, which was not large but pretty good; and Notice being given therein of another Meeting to be in the Afternoon, in a large Place called the *Tennis Court*, (being the Place provided for the Yearly Meeting) it was held accordingly, and was much larger and opener than that in the Forenoon, and in a good measure made way for further Service. Chester.

THE Day following we held our Meeting of Ministering Friends, which was pretty large, there being some of both Sexes from *Ireland*, *Cumberland*, *Westmoreland*, *Lancashire*, *Cheshire*, *Yorkshire*, *Hartfordshire*, *Wales*, &c.

THE next Day the publick Yearly Meeting was begun in the Forenoon, and was very large and open, that great spacious Place being crowded, with two Galleries also erected for that Purpose, as likewise a large upper Room, with Windows opening into the Court, where were Military Officers and some others; who, tho' willing to hear and see, did not think it safe or proper to be in the Meeting, with regard to some Laws then in Force, which might have affected some of them. The Lord appeared with us, to the Glory of his own Name, and Comfort of his People, and to the general Satisfaction of most People there; for there were present of most sorts and Sects in the Nation: And in the Afternoon it was crowded also, so that many could not get in; though some Constables, who attended without, kept out the baser sort of the Rabble and Children, who are apt to take up Room, and make Disturbance in such Cases.

THE next Morning some select Friends and Elders had a Meeting of Conference about the Affairs of Truth, enquiring of one another how it prospered in
7 E their

ANNO
1717.

their several Quarters; where some comfortable and encouraging Accounts were given: That Afternoon there was another publick Meeting, where was supposed to be near Four thousand People; and Things were well, and Truth over all, to general Satisfaction, and the Glory of our great LORD; whose Honour, and the Good of his People, and of Mankind in general, is what we aim at in all these Things. That Evening the Meeting ended, we having increased from Time to Time, both in Number and Openness; the People being more and more ready to hear, and several were convinced, so as to come to Meetings, and own Truth openly.

INTENDING hence, through *Wales*, to the Yearly Meeting at *Bristol*, I went next Day, the 11th, with *Sarah Lloyd*, (Wife of *Charles Lloyd* of *Delobran*) and her Son and Daughter, to *Rixham*. That Night I lodged with my Friend *John James*; who received me kindly.

Rixham. ON the 12th I had a Meeting appointed there; which was not large, for want of due Notice; but many Things opened full and large, and the People were much satisfied: and such as heard of the Meeting were troubled they were not there, when the Report of it went among them. I staid that Night there again, being too late to reach *Delobran*; where we went the next Day, about twenty four Miles.

Delobran. ON the 14th I was there at their First Day Meeting; which was not large, but pretty open; and, on the 16th, was at their Monthly Meeting.

Montgomery. ON the 17th *Charles Lloyd* accompanied me to *New-Town*, in the County of *Montgomery*; where we had a Meeting appointed, which was small, but pretty open, some of the People being reached and affected with Truth, Things opening full and clear, and the LORD vouchsafing to visit us together. The Yearly Meeting of *Wales* has some time been here; but no settled Meeting in the Place. That Night we lodged at an Inn in the same Town.

Laneedlefs. ON the 18th we had another Meeting appointed eight Miles further at *Laneedlefs*, and kept at an Inn. It was small, and, in the Beginning of it, hard; but better in the End, some Persons of Account being there, and some of them much broken. That Night we lodged there at the same Inn.

ON the 19th we went some Miles out of our Way to visit our ancient Friend *Edward Jones*. That Evening we went to *Evan Hughes's*, about four Miles from *New-Radnor*, and there lodged.

Radnor. ON the 20th I sent to appoint a Meeting at *Radnor*; where the Yearly Meeting was to be the Week following, in the Place intended for it; which was in a Barn belonging to the Priest of the Parish, which he had granted to Friends for that Service: A rare Instance of Condescension in a Man of his Function! But being a moderate, good-natured Man, when they made their Request, he said, "Since we preached CHRIST, and endeavoured to reform the People, and aim'd at the Honour of GOD, he could not refuse it, though he expected "Censure for it from his own People."

THE first Meeting on the 21st was not large; but pretty open, considering the State of the People, ignorant of the Way of Truth, and made way for larger Gatherings; for Things had opened plain and full, and a Good-liking begot in several, who gave a good Report to their Neighbours. That Night we lodged there at an Inn.

ON the 22d, being the Second of the Week, we went about four Miles to see the Widow *Price* (an ancient Friend) and her Family; where we met with some other Friends, and staid there that Night.

ANNO
1717.

ON the 23d we returned from thence to *Radnor*: For, hearing that the Country People about had mistaken our Yearly Meeting-day, (expecting it to be on the Third, which was also their Market-day at *Radnor*) lest any should be disappointed, we appointed a Meeting in the Afternoon, on purpose to answer them; and it was very full and large, and of good Service: for the People being raw, and a little rude, especially the meaner sort, they were a little cultivated and settled by it, and the better prepared for the following Meetings. This Meeting we held in the Town-hall; for some of the Magistrates, hearing we had the Barn, and that it was too little and incommodious, were so favourable as to give us some private Hints that we might have the Hall for the Service, if applied for: and it was accordingly granted us.

ON the 24th began our Yearly Meeting; which proved so large that the Hall was too little, there coming several People of Note, and a great Concourse from divers Places; and a good Time the LORD gave us, for his blessed Power was over all, and honoured: But in the Afternoon there was two Meetings, one at each Place, and both full and well.

ON the 25th the Meeting for Business was in the Forenoon, and at the same Time a Meeting for Worship at the Barn; which was large and full, and serviceable, keeping the People together, and off from our other Meetings; and there were some Magistrates in hearing, though they were not in the Place, the Laws prohibiting them. That Afternoon, being our last and parting Meeting, it was in the Hall, and very full, and ended well.

After this Meeting a certain Widow Lady, who, with divers others of superior Rank, had been in the Meetings, and well satisfied in the main, desired some Conference with me, for further Satisfaction, about the Resurrection, and what we held in that great Point: For I had gone through most Points in that Creed, commonly, though not justly, ascribed to the Apostles; but she only mentioned that of the Resurrection, owning the Thing in general. She was a grave elderly Person, religious, and apprehensive: And I being willing to inform her, I stated the Matter thus, *viz.*

“ IN order to open this Mystery to thy Satisfaction, let me first state and settle the Terms. *First*, Of Death, as it is applicable to the laying down, putting off, or departing out of these mortal Bodies. *2dly*, As applicable to the Mind, or Soul dwelling therein. And *3dly*, Of the Resurrection of both, and how applicable.

“ BY the Death of the Body, I mean the Cessation or Departure of the Soul out of it; by which it is left in a State of Corruption and Dissolution, as we see by common and daily Experience. And though the Soul is of a spiritual Nature, and immortal, as to her Duration, yet mortal, or corruptible, as to her true Life and primitive State; being capable of losing it by her own Act, and of departing from her first State of Innocency and Virtue, and yet living in an animal and sensual Mode. And this last being of the highest Consequence, and rightly understood and settled, makes Way for the understanding of what may be needful in the other, I shall first proceed upon it. For the better understanding of what I call the Death of the Soul, I consider her first State of Life, and what that was. Man in his first State, as to his Soul,

ANNO
1717.

Gen. ii. 17.

“ or Mind, was innocent, righteous, and truly holy, in the Image of GOD:
 “ For as GOD is the holy, righteous, just, and true GOD, so *Adam* was a holy,
 “ righteous, innocent, just, and true Man; and as GOD is a Spirit, so was *Adam*
 “ spiritually minded: but as to his Body, it was of the same Mould and Form
 “ of other Men, his Posterity and Offspring. In this State the Life of the di-
 “ vine Word, and Son of GOD, was the Light and Law of the Life of Man,
 “ his Guide and Rule; through which Word GOD gave unto Man a Law
 “ of Abstinence from the Fruit of the Tree of Knowledge of Good and Evil,
 “ annexing this Threat and sure Prophecy, that *in the Day thou eatest thereof thou*
 “ *shalt surely die.* So long as Man continued in the Faith and Belief of this
 “ Word, he remained in his first State; but as he departed from his Faith there-
 “ in, and believed another Voice (*viz* of the Evil One) then he died: But how?
 “ Not a bodily Death; for he continued in the Mode of his Being, as to that,
 “ according to its first Intention, living 900 and odd Years, and begot Sons and
 “ Daughters; but as to his Soul, though that is not so mortal as to be subject
 “ to the Dissolution of the Mode of its Being, as the Body is, yet departing from
 “ the Law and Life of the divine Word, so remains in a State of Separation
 “ from that Life; which, after its kind, is a Death unto it, and exposes it
 “ to real and everlasting Misery. And this may be further collected from some
 “ other Scriptures; as,

John xi. 25,
26.

“ *Ist, WHERE CHRIST, who is that Word, said unto Martha, I am the*
 “ *Resurrection and the Life, he that believeth in me, though he were dead yet shall*
 “ *be live; and he that liveth and believeth, shall never die.*

Eph. ii. 1.

“ AND, 2dly, where the Apostle saith, *We who were sometimes dead in Tres-*
 “ *passes and Sins, us hath he quickened.*

John vii. 38.

“ IN the first Part of this Saying of CHRIST, the Word *Life* is explanatory
 “ of the Word *Resurrection*, that Life being the Cause and Power of it, and
 “ must intend a Resurrection from the same Death here intended; which could
 “ not be of the Body, but of the Soul, or Mind of Man, in a State of Death in
 “ the Body: For these Words, *He that believeth in me, though he were dead yet*
 “ *shall be live*, intend a Capacity and Possibility of Faith in the *interim*, and same
 “ Time of this Death; which a State of Death, and Dissolution of the Body,
 “ will not allow: for Man is then gone past a State of Faith, or beginning to be-
 “ lieve to Salvation, and concluded for ever under the Effects of his Faith or
 “ Unbelief whilst here below: And not only so, but the Life here spoken of is
 “ intended as an immediate Consequence of that Faith, as where he also saith, *He*
 “ *that believeth in me, out of his Belly shall flow Rivers of living Water; and this*
 “ *spoke he of the Spirit, which they that were to believe should receive*, signifying
 “ the Abundance of the Life of the divine Word to be made manifest in all true
 “ Believers. And these Words, *He that liveth and believeth shall never die*,
 “ cannot be intended of a natural Life, or any Life, to continue a Believer
 “ for ever here, or give him a Translation into Glory without a natural Death:
 “ For the Apostles and Primitives were all then alive, and they all believed,
 “ and yet all died a natural Death; yea *Lazarus*, though once raised from the
 “ Dead by the Power of the Resurrection, hath again paid the common Debt
 “ appointed of God to all Men. Have the Words and Doctrines of CHRIST
 “ therefore failed? No, they are true for ever; but not in a natural Sense:
 “ For, though the Saints and just Ones of GOD are departed this Life, they
 “ are alive in GOD, through the Work and Mediation of him whom GOD
 “ hath sent to quicken the Dead, having believed and obeyed, and obtained
 “ eternal Life, in and through the same divine Word, whom *Adam* disbelie-

— v. 26.

“ ving

“ving and disobeying, fell from, into Death, and all the Miseries attending that unhappy Condition.

ANNO
1717.

“AND this Resurrection, as I have observed, is also expressed in these Words of the Apostle, as a Thing already attained, *We who were sometimes dead in Trespasses and Sins, are now quickened. Awake to Righteousness, and sin not. As Jesus Christ was raised up by the Glory (or Power) of the Father, so also are we raised to Newness of Life. The Life which I now live is by Faith in the Son of God.* The Faith of the Operation of GOD, which works by Love, wrought by him the Word of Faith, even the ingrafted Word which createth a-new unto good Works, and is able to save the Soul.

Eph. xi. 1.
1 Cor. xv. 34.

Rom. vi. 4.

“Now, as to the Resurrection of the Body, we have never found that so much our Concern to inculcate it, being generally received already by the Professors of CHRIST in every Nation; but opposing some carnal Notions of ignorant Men about it, and others being interested against us, as Enemies to their filthy Gain and Ways, have falsely accused us as Deniers of the Resurrection of the Dead: whereas we believe the Resurrection of the Dead, both of the Just and Unjust: But as to that forward and foolish Question, *How are the Dead raised, and with what Bodies do they come?* as secret Things belong to GOD, so we do not presume to explain it, or answer other than the Holy Scriptures have said; but are satisfied in this, that *God giveth it a Body as pleaseth him, and to every Seed his own*; and are rather in the first Place concerned how to attain the Resurrection of the Just, and Right Hand of the Father, through the Life of him who is the Resurrection and the Life, than to gratify a Lust of Knowledge of divine Mysteries, rather pertaining to another State, than fully understood, or to be at all known by the Sons of Adam, as such only, here in this World.” To this Effect I laid Things before her; and she answered, “That whilst we are low and carnally minded, we have Ideas and Apprehensions accordingly; and being used to these Bodies, and unacquainted with abstracted Ideas of spiritual Beings, were tenacious of bodily Appearances, till these Apprehensions were removed by more divine Knowledge: For if in the Resurrection we are to be as the Angels of GOD, who are all ministering Spirits, we shall have a more excellent Mode of Being than we can easily conceive in this Life, or can consist with any Corporeity of any material Form.” And she asked me, “Have you read Mr Locke on that Subject, who I think has done it well?” I replied, “I have seen some Part of what he wrote against the Bishop of Worcester, but never read it all.” What passed was to the mutual Satisfaction of ourselves and some others in Company: But before she retired, I understood she had been sometimes conversant with the Bishops Burnet and Hoadley; and having a little Book with me of the latter in Vindication of the Revolution, I presented her with it; and, after some more Converse on some other Subjects, (for she had a general Understanding) she took Leave and departed, seeming to be well pleased, and saying she believed we had been much misrepresented in many Things.

1 Cor. xv. 35.
— 38.

We heard also, that there was a Doctor of Divinity in one of our Meetings disguised in a blue Coat; but not of any Objections made. He lived not in that County, but some Way distant; and some thought he was affected with some Things that passed in the Meeting.

UPON the whole it was a large open Meeting, and of great Service, as many thought; for Truth was over the People, and many were broken and tendered, and Friends comforted in the Truth, and in one another in him; and the LORD

had

ANNO
1717.

had due Praise from many humbled and watered Souls; who alone is worthy for ever. *Amen.*

ON the 26th I set forward for *Haverford-West*, at Night lodging at *New-Inn*, and next Day arrived there, and lodged at *Lewis Musgrave's*.

Haverford-
West.

ON the 28th, being the First of the Week, I was at their Meeting; which was not large, and also heavy. The Matters which concerned my Mind in Silence, were the Leaven of the Kingdom, and of the Pharisees; their Difference in Nature, Operation, and End; and the different States of Souls at last finally centering in the one or the other. I had Comfort in the LORD, but not much in the Meeting; for some Things were very sharp and plain to the States of several, which I did not know how to apply to particular Persons; but had some Hints afterwards that Things suited well. And, supposing the People would come in more fully in the Afternoon, the Meeting was put off till Four; yet not large, there being little Concern in that Place for the Life of Religion, the Generality being dead under dead Forms.

ON the 30th I had another Meeting there at Four in the Afternoon, being willing to try them farther; that was also small, and very heavy in the Beginning; but ended a little more lively: Also, by the Exercise of my Mind, I found Things at a very low Ebb among them, as to the Life and Nature of Truth; but some alive. That Day and the next I staid there, being a little weary with my Journey; but for the most part under an inward Heaviness, and had little spiritual Comfort.

James's-
Town.

ON the 2d of the Third Month, being the Fifth of the Week, I had a Meeting at *James's-Town*; which was small, but pretty well. That Evening I went about two Miles back, for Conveniency of Lodging, to *James Scoone's*; who next Morning went with me to a Village on the Sea Coast, called *Laighbren*; where we had a Meeting that Evening. It was small, but more lively than any of the former in those Parts.

Swangill.

ON the 4th I went to *Swangill*; where I was kindly entertained by *Sylvanus Bevan*; and next Day, the First of the Week, was at their Meeting. In the Forenoon it was not large, nor very open; but larger and more open in the Afternoon; yet some heavy Thing lay at Bottom.

I STAYED there the Day following, and had another Meeting in the Evening at his Brother's House; which was much more open, there being several People there, and in hearing about the House.

Bridgend.

ON the 7th I came to a Village called *Bridgend*, and that Evening had a Meeting at the House of *Fluelling Jenkins*, a Friend; who lately settling there among a professing People, had sometimes little Meetings, and many came in. Things opened much about the Light of the *Gentiles*, and against that pernicious Doctrine of Predestination; by which their Foundation was much shaken, and some convinced; which I hope will stand: This made amends for some hard Times in *Wales* before. Truth came over the Meeting in general; and though several Presbyterian Elders were there, no Objection was made that I heard of. This was a good Meeting, to the Praise and Glory of GOD, and Comfort of several.

Trieverig.

ON the 8th I went forward to *Trieverig*, to my old Friend *John Bevan's* House,

House, with whom I had been well acquainted in *Pennsylvania*. He received me kindly, and the Day following I was at their Meeting; which was small, but pretty open, and some People well satisfied in several Points. ANNO
1717.

ON the 10th he went with me (though above 80 Years of Age) to *Pontapool*, about 16 Miles, and that Evening we had a Meeting among a few Friends there; which was open and comfortable. He spoke in *Welsh*; and though I understood not the Language, yet was much comforted in the Truth all the Time; by which I perceived his Ministry was from that Ground. His Speech flowed very free and smooth, carrying a Proportion and Satisfaction to the Ear, not easily express'd: For though the Languages of Men differ very greatly, yet the Language of Truth, as to the Comfort of it, is one in all Nations; but the Matters receive various Forms as the Languages differ. Pontapool.

I STAYED here till the 12th, being the First of the Week; and the Meeting being at *Pontamoyle*, I walked thither, about half a Mile, with my Landlord *Elisba Beadle, &c.* In the Forenoon the Meeting was pretty large and open, some of the People coming in; but in the Afternoon was much larger, and clear both to Friends and People, to pretty general Satisfaction; and I was very easy, the good Presence of GOD seasonning our Hearts together. Pontamoyle.

ON the 13th I passed over the *Severn*, and fell in that Night at the House of *Nathan Sturges*, about four Miles from *Thornbury*, intending only to enquire the Way of him thither; but he finding out who I was, gave me a kind Invitation to stay with him that Night; which I did. The next Day he went with me to *Thornbury* Meeting; which was as large as could well be for the Time, and very open; and I was greatly comforted in the Love of Truth, both then, and all the Time I staid at *T. Thurston's* after. That Evening I went on towards *Frenchay*, to *Abraham Lloyd's*; where I lodged that Night. Thornbury.

THE 15th was their Meeting-day; and Notice being given that *John Everett* and *Patrick Henderson* would be there from *Bristol*, (who came accordingly) it was a little larger on that Account; but shut up and heavy to us all from some unknown Cause, but yet not quite dead. That Evening I went to my former Lodgings, at my Friend *Brice Webb's* at *Bristol*. Frenchay.

ON the 17th I was at their Meeting; which was a little larger than usual, because of several Strangers come to the approaching Yearly Meeting; which began the second Day after. Bristol.

THE 19th, being the First of the Week, the Meeting was very large, both Forenoon and Afternoon; and the LORD was near, and many reached by his blessed Truth.

ON the 20th was the Meeting of ministering Friends; where were some from divers Parts, and much Counsel opened in the Wisdom and Power of Truth among us, to our mutual Edification and Comfort.

ON the 21st, in the Forenoon, was the publick Meeting of Worship; which was very large and open. In the Afternoon was the Men and Womens' Meetings a-part, for Conference and Enquiry into Affairs of Truth; and Things were in a good way in the main.

ON the 22d, being the Fourth of the Week, was the Parting-meeting; which

ANNO
1717.

which was very full and open, and the LORD's blessed Power came over all, to general Edification, and great Comfort of many Souls; and the LORD, as is only due, had Praise in exalting his own Name and Glory. *Amen.*

ON the 24th I was at their Week-day Meeting again; which was also a comfortable Meeting, and I came away in great Peace and Love with all Friends.

ON the 25th I went to *Bath*, accompanied by my Landlord *Webb* and his Wife, and lodged at *Thomas Gingles's*.

Bath.

ON the 26th I was at the Meeting there, both Forenoon and Afternoon. It was large both Times, especially the latter; for they said it had not been much larger at any Time, and hardly ever so quiet in that Place; for being a Resort of such a Mixture of People, they used often to be rude, but were now very still; and a comfortable and a very good Time we had, and ended very weighty and solid.

Cirencester.

ON the 27th (to shorten my Journey, and pay my Regards to some Friends I expected there) I went to *Nailsworth*; where I staid that Night. *Patrick Henderson*, and some others meeting me there, we went together the Day following to the Quarterly Meeting at *Cirencester*. The Meeting was not large, considering the Extent of it, nor very open; yet in the main well and edifying: But one Thing I observed very unusual, and not of good Consequence; for in their Meeting for Business, some introduced a Letter, directed to the Meeting, from a Person who intended to stand Candidate to serve as a Member of Parliament for the County of *Gloucester*, or to solicit for some Friend of his that way. It was read in the Meeting, purporting as aforesaid, and in a friendly Stile, well adapted to the Intent. I observed some of the younger sort to be much tickled and pleased with it; but the wiser sort were not so. Then finding a Concern on my Mind to caution the Meeting, I told them, "That the Apostle *Paul*, on a certain Occasion, made use of a *Roman* Privilege, on account of Religion; and I thought "it was not unlawful for such among us, who had native *English* Privileges, to "use them according to their true Intent: But as our Meetings are altogether "of another kind, respecting Religion and the Worship of GOD only, and such "Things as relate thereunto, and not Matters of human Policy or State, it might "be of ill and dangerous Consequence many ways to introduce such Things "or Precedents there, or in any of our Meetings; but rather let such Things "be concerted by Particulars concerned, with such Persons as they thought "most proper for Representatives in that Station, having regard to the Integrity "and Abilities of the Person, and a publick Good." Several fell in with this, and the rest were silent; and all ended in Peace. That Night *Patrick Henderson* and I went home with *John Bellers*.

Farrington.

ON the 29th, at Four in the Afternoon, we had a Meeting at *Farrington*; which was small and heavy in the Fore-part, but ended pretty well. That Night we lodged at *Thomas Withers's* there.

Bishop's-
Town.

ON the 30th we had a Meeting at *Bishop's-Town*, in a Barn, where some of the Town's People came in; but, to me, the Meeting was very dull and dead a long Time: and after some Friends had spoke what was in their Minds, the Meeting was silent a while, and then I stood up and told them, "That there "had not been more Mischief done among the Children of Men by any one "Thing, in most Ages of the World, than by Mens' running in the Name of "GOD, as his Messengers, when he did not send them; who not only did not
" pro-

“ profit the People at all, as set forth in the 23d Chapter of *Jeremiah*, but did
 “ much Hurt by misguiding them: And though it might look strange to some
 “ that a Meeting being appointed, and the People invited, that I said nothing;
 “ yet as no Consideration arising that way ought to prevail with me to run in
 “ my own Will, to speak of the Things of GOD among them; so it might
 “ be better, both for them and me, I were silent, than do it: For though the
 “ Apostle was come to so clear a Distinction in himself, as to be able to say,
 “ *This say I, and not the Lord*; and again, *Thus saith the Lord, and not I*:
 “ this I, without the LORD, having in many others done so much Hurt, I
 “ would rather at that Time hazard their Censure, and what might follow from
 “ thence, than be too busy with the Things of GOD where he did not concern
 “ me: For though, the Day before, and many other Times, I had been rightly
 “ concerned from the LORD; yet it did not follow that I might employ my-
 “ self that Day when the LORD did not fit me, and require it at my Hand,
 “ left, instead of Comfort, I should procure Reproof from him; and, in
 “ seeking my own Honour, dishonour the LORD, and so become a Trans-
 “ gressor:” And so, recommending them to the Teachings of the Grace of
 GOD, I sat down for a little Time; and then stood up, and said, “ I would not
 “ have any think I have smote at any of my Brethren here who have been con-
 “ cerned in the Meeting; I have only spoken what was simply with me, as relating
 “ to my present State.” And being set down again, I was broken in Spirit by
 the Income of the Love of Truth, which reached several; and, in some Time, I
 was concerned in Prayer, and the Meeting ended well. That Night we went
 about nine Miles with the Widow *Vokins* to her House; where we lodged.

ANNO
1717.

1 Cor. vii. —
12.

ON the 31st we came to *Newbury*, and had a Meeting there; which was
 pretty large and open, and Things were comfortable. After the Meeting we
 went to the next Village with the Widow *Jane Stainton*, where we tarried that
 Night; and the next Day, being the 1st of the Fourth Month, went to *Reading*.

Newbury

THOSE and their Posterity, who had formerly separated themselves from
 Friends at *Reading*, being, since I was here last Year, returned and become
 one Meeting, I found it considerably larger; and, in the Morning, I was
 much comforted in it, and had an open Time among them: but yet afterward
 found a secret Load; which increasing till the Afternoon Meeting, remained
 for some Time; but at length Truth came up, and in some Degree dispersed it,
 being a dead and dark Power: and after that I had some Time in the Meeting,
 much about Predestination and Baptism, many People of different sorts being
 present, and generally quiet and brought under. One particular Passage concern-
 ing Baptism came thus, *viz.* “ That could not be Water Baptism mentioned in
 “ these Words, *Go teach all Nations, baptizing them*, &c. for if that had been
 “ Water Baptism, and if the Apostles had had Power thereby to baptize with Wa-
 “ ter, and that Power and Commission devolvable on all succeeding Ministers
 “ and Apostles to the End of the World, then certainly upon all rather who
 “ were cotemporary with the twelve Apostles: but the Apostle *Paul* was an
 “ Apostle, cotemporary with them, and not one whit behind the Chief of them,
 “ and yet CHRIST sent him *not to baptize, but to preach the Gospel*; which
 “ Gospel was sufficient without Baptism with Water, since Repentance and
 “ Remission of Sins was to be preached in CHRIST’s Name unto all Nations.
 “ If then it was no Commission to *Paul*, it was none to any other; and since
 “ he had no Power thereby to baptize with Water, none could succeed him in
 “ any: So that all this Pretence to Succession is vain and false; and a Man may
 “ be a true Minister of CHRIST, and thoroughly furnished without it; since
 “ the Substance of the Gospel, in a Minister, is to *turn them from Darknes to*

Mat. xxviii.

1 Cor. i. 17.

Acts xxvi. 18.

ANNO
1717.

“ *Light, and from the Power of Satan unto God, who is Light; and, in the*
“ *People, to believe in that Light, walk in it, and obey it, and so become*
“ *Children of it, and Heirs of eternal Life, in him who is Heir of all Things, &c.*”
And so I became much easier, and was kindly received by Friends there of all Degrees; all old Things being laid aside, and not once named among them, as I had before advised them, in the Mind and Wisdom of Truth; through which I had been opened to that End the Year before. That Night I staid there at my old Quarters.

Ruscomb.

ON the 3d I went to *Ruscomb*, to see our ancient and honourable Friend *William Penn*, still remaining under the Effects of a Fit of the Apoplexy, much hurt as to his Memory and expressive Faculty, but still living in the better Part. I staid there that Night, and next Day returned to *Reading* to their Week-day Meeting; which was pretty comfortable: After dining with *Robert Peacock* (one of the returned Friends) and his Family, I returned to *Ruscomb*; where I staid till the 6th in the Morning, and went from thence, that Day, to *London*, to my former Quarters.

London.

THE Yearly Meeting coming on, it was considerably larger, and more peaceable than for many Years past: For those Friends who had so much struggled for the Affirmation (the common Occasion of Strife) having obtained their End, were now quiet on that Side; and those who could not for Conscience receive it, continuing in Christian Patience, bore the Yoke willingly, though alone, and more heavy than before, upon that Bottom were quiet: and besides, many satisfied Friends sympathizing with them, and the Intention of Solicitation for further Ease to the whole being kept on foot, Things were quiet. It was a crowding Time; and I rather being willing to be straitened, than to straiten any, suffered much in my Mind and Spirit, for want of Opportunity to clear myself; there not being, for the most part, one Minute's Time between the End of one Testimony and the Beginning of another, an Indecency I have ever disliked: however, Things in the main were pretty comfortable. At the Meeting for Business (being requested by the Meeting) I gave them a Relation of my Travels since the last Yearly Meeting; which I observed gave some Satisfaction.

I ST A I D some short Time in the City after the Meeting, and was at several of the City Meetings; where I found my Spirit more and more at Liberty whilst I staid: But the Summer Time being fittest for Travel, and having some other Places before me, I departed the City on the 2d of the Fifth Month; and that Night went to *Hartford*, and lodged with *John Miles*.

Hartford.

ON the 3d I was at a Yearly Meeting there; which was pretty large and open.

Hitchin.

ON the 4th I went to *Hitchin*, and was at their Meeting that Day. The Beginning of it was very heavy and dull, a dead Spirit being over several; but in the End the LORD quickened us together, and the most were comforted and helped, and the rest reprov'd. That Night I lodged at the Widow *Turner's*.

Bolduck.

ON the 5th I was at a Yearly Meeting at *Balduck*; which was pretty large and open; but attended with a Spirit of Heaviness in some, though the Doctrines of Truth were clearly published in the Authority and Wisdom of it, by several Brethren.

LODGING at *John Izard's* I staid here till the 7th; and, being the First of
the

the Week, had a Meeting that Day at *Royston*; which was the largest had been seen there, and the greatest Part not Friends. It was a very open good Meeting, and many Things the Lord disclosed to general Information and Satisfaction; and Friends were comforted together in our dear Saviour, and in a Sense of his fresh Visitation to many.

ANNO
1717.
Royston:

THIS Night I lodged with *Robert Izard*, and next Day went to *Cambridge* with him and some other Friends. The Meeting of itself is small; but what some Person or other had said to the Scholars of me I know not, but many of them came, so as Friends had never seen the like, and filled the House above Stairs and below, and many crowded without. They were generally wild and wanton, their Countenances airy, talking, whispering and laughing among themselves, and rude with the Women; which observing soon after I went in, and finding my Spirit over them, I said to them, "Ye look like Gentlemen; and if ye are, then behave accordingly: Be still, and if you hear any good Thing, make the best Use of it; but if you do not like it, then let it pass for nothing with you: 'tis not imposed but offered." They were much quieter for a Time. What I began upon was, some Qualifications both in Preacher and Hearer, necessary in preaching the Gospel: The Teacher, as the Oracle of God, being qualified by him with Understanding and Power, not acquired by the Creature, but given and inspired by the Creator; and the Hearer ought to be still, sedate, and unprejudiced, free from Enmity and Passion, that taking Things into his Understanding, he might judge aright of what he heard: And then proceeded to the Nature, End, and Advantage of true Silence, as commanded of GOD by the Prophet of old, and consisting also with a State of Glory in Heaven: with the Difference between outward and inward Silence; the former from Words and Noises, and the latter from all evil Thoughts, Imaginations, and Desires; where Sin has its Beginning in the Creature, so as to be chargeable with it in the Sight of GOD. Then Things opened clear concerning the Law, both as given by *Moses* to the *Jews*, and also as written in the Heart by CHRIST, the Mediator of the second and more excellent Covenant; and how both *Jew* and *Gentile* became guilty before GOD, by the Breach of this Law, to whom one Saviour JESUS CHRIST is sent: but under a twofold Administration; to the *Jew*, as born of the Virgin, according to GOD's Promise to them; and, to the *Gentile*, as a Light and Covenant to the People: That the *Jews* who received him in that Administration, knew him also in a greater, by the Work of Regeneration, through which they became the Children of GOD; but they that rejected him, were also rejected of GOD, as the main Body of that People were, and have not been visited any more, now near 1700 Years; but remain as Monuments and Examples of the Severity of GOD upon all the Unbelieving and Disobedient: And that so many of us the *Gentiles* as reject Christ as he is Light, and so promised of GOD unto us for Salvation, are also rejected of him, and of the Father: But as all have sinned, so yet the Love and Mercy of GOD is to all in CHRIST, to give them Grace by him; that believing in him and obeying him, and the Teachings of his Grace, they may be saved: For, as he said, *Repentance and Remission of Sins must be preached in my Name unto all Nations*; by which, as it appears, all at one Time or other want Repentance and Remission, through the Breach of the Law of GOD: so also it is plain, by the Holy Scriptures, that there are two Parts of Sin, as well as a two-fold Administration of CHRIST. The one is the Act, acted against the Law and Will of God; and an Act once done can never be undone to all Eternity, but remains an Act for ever: the other is the Effect of that Act inwardly in the Heart or Soul of him that acts Evil; that is, the Stain, Pollution, or Defilement, and Death it effects there: As CHRIST said, *It is not that which*

Cambridge.

Luke xxiv.
47.

Mat. xv. 11.

goeth

ANNO
1717.

1 John i. 7.

Mal. iii. 2. 3.

Hadnam.

Chatteris.

goeth into the Man that defiles him, but that which proceedeth from him; for out of the Heart proceed Murder, Fornication, &c. but CHRIST being offered upon the Cross, is a Propitiation for the Sins of the whole World, so far as they are Acts against the Law, but applicable and effectual only as Men believe in that Light, and walk also in him; that is, in obedience to the Rule of his Light and Grace, inwardly made known and revealed: For, saith the Apostle, *If ye walk in the Light, as he is in the Light, then* (that is, in that Case) *ye have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanseth us from all Unrighteousness.* And this also shews, that the Stain and Pollution of Sin is done away by the inward Appearance of CHRIST by his Holy Spirit. And again, as saith the Prophet *Malachi, He shall sit as a Refiner and Purifier of Silver; he shall be as Fuller's Soap:* all which signify a perfect and thorough cleansing, as well as Pardon; and without which cleansing, Men cannot enter GOD's Kingdom, for there is no unclean Thing can enter there: --- with many other Things of great Importance, too long to be recollected here. And though at some Times a Fit of Laughter would pass as through their whole Company, being a Thing of course among them, yet I perceived some of them very solid, and truly affected with Truth; which silenced and quieted most of them before the Meeting ended: and in the main I was well satisfied with the Meeting, and so also were Friends, who did not look too much at their Behaviour; which they rather do waggishly and wantonly, and as what some of them think they ought to do of course at a Quakers Meeting, than in Malice or Wickedness; and I hope Things will so flick with some of them as that they will not be able to shake them easily off.

THAT Night I went home with *John Webb* and his Wife to *Cottingham*, and the next Day, about six in the Evening, had a large open Meeting at *Hadnam*; the People, having finished their Labour, came in fully, and the LORD manifested himself to us, and opened the Mysteries of his Kingdom largely; and Friends and People were satisfied. That Night I lodged with *Francis Goody*.

ON the 10th I went on to *Chatteris*; where the Meeting was pretty large and open: but there being a Person there, (which I knew nothing of till after it was over) who was fitting himself to be a Priest, and some of his sort with him, (as some Times he had used to come, but only to find Fault) Things opened very clear concerning Antichrist, and his Ministers and Kingdom: That he begun to work in the Days of the Apostles, and in some who were profess'd Ministers of CHRIST, viz. *Diotrephes*, a high, proud, insulting, domineering Man, who threw Men out of the Church by his own Authority; and *Demas*, who having a Ministry, forsook it and the Apostle for the Love and Lucre of this World. And such as preached up the Law, Circumcision, and outward Ordinances, to glory in outward and fleshly Things; who in Time also, according to the Apostle, did not only make Merchandize of the People for filthy Lucre, but exalted themselves over Kings, Emperors and Princes, and also lorded it, as at this Day, over the Heritage of GOD, and Church of the LORD JESUS; who had from that Time hitherto suffered by them: But that the Time is now near wherein that evil Spirit, and all that shall in that Day be found in him, as Members of him, whether as lording *Diotrephes*, covetous *Demas*, or legal and ceremonial Formalists; who, neglecting the Substance, glory in Shadows, and in their own Inventions, together with all their Company and Employers among the People, shall be confounded: For as the Days are now come, spoken of of old, wherein Men will not endure sound Doctrine, but have heaped, and do heap to themselves, Teachers after their own Hearts Lusts, having itching Ears; but that Day shall cleanse the Earth both of the Buyer and Seller, of that Teacher and his

Em-

Employer and Hearer: For as the Son of God said, *All the Blood that has been shed, from the Blood of righteous Abel, to the Blood of Zacharias, whom they slew between the Altar and the Wall, shall be required of that Generation* (being of that Evil One their Father the Devil, who had done it all along); even so also are the Days hastening upon apostate Christendom, wherein all the Blood which hath been shed, from the holy Blood of the blessed Son of God upon the Cross at *Jerusalem*, to all that shall be shed to the coming of that Day, shall be required of that wicked Generation, who call themselves Christians, and are not; but do lie, and are, and will be of that evil one, Antichrist, their Father; whose Works of Murder and Destruction they will do, till that Day of the LORD shall destroy them, wherein JESUS CHRIST shall be revealed from Heaven in Flames of Fire against him and them all, and shall leave them neither Root nor Branch; for they shall be turned into Hell together, and punished there for ever and ever. With many other Particulars not now to be recollected; which some Friends, after the Meeting, said, were so close to him and them as if done on purpose. It was a good and open Meeting, and the intended Priest made no Objection that I heard of. I lodged that Night at *Peregrine Doiley's*.

ANNO
1717.
Mat. ix. 35.

ON the 11th I went to *Ramsay*, and had an Evening Meeting there about Six; which some Friends thought the most proper Time, it being their Fair-day, and they expecting some of the People might come in after the Fair was over; but they were so taken up with the Fair and Business, (which was small) and the Vanity thereof, (which was great) and had so little Desire after Good, that we had few but Friends: but the LORD was pleased to visit and comfort us together in his Love; and it was a good Meeting. That Night I lodged at *John Peacock's*.

Ramsay.

ON the 12th I went on to *Huntington*, *John Everet* being with me, as at the two last Meetings; and there the LORD gave us a very open and comfortable Time, there being few except Friends, but of these from several Parts about where I had been, and some from *Reyston*. That Night I lodged with *Elisba Lowell, jun.* having some Acquaintance of him and his Wife; tho' Friends used to lodge with his Father, a worthy Man of Truth and Integrity.

Huntington.

ON the 14th, being the First of the Week, I went to *Ives*; where we had a large good open Meeting, many Friends and Professors of several Denominations being there. That Evening I returned to *Huntington*.

Ives.

ON the 15th I went to *Wellingborough*, and lodged that Night with *Emanuel Dewsbury*, and the Day following had a Meeting there, about Six in the Evening. It being the Hay-harvest, People could not well attend sooner. It was late a-gathering; but, in the main, a good Meeting, the People being generally solid and sober, and a considerable Number.

Wellingbo-
rough.

ON the 17th I had an Evening Meeting at *Northampton*; which, though not large, was an open good Meeting. That Night I lodged at *Thomas Binyan's*.

Northampton

ON the 18th I was at their Week-day Meeting at *Bugbrook*; which was small by reason of the Hay-harvest; but an open good Meeting. That Night I lodged with *Joseph Adams*.

Bugbrook.

ON the 19th I was at a Meeting at *Kingstrop*; which was a large open Meeting, and many reached by the Truth, and well satisfied. There had been one or two Meetings in that Town before, and at the last was *John Fallowfield*, which was held in the Court-house; but the Priest being filled with Envy, and pre-

Kingstrop.

ANNO
1717.

tending to be a Freeholder by his Gain in that Parish, and consequently interested in the House, used Means to hinder us of it; so that we had our Meeting in a Friend's House, licensed for that Purpose, there being no other Friend in Town. That Night I returned to *Northampton*.

ON the 20th, being the Seventh of the Week, I returned to *Wellingborough*, to my old Quarters.

Burton.

ON the 21st I was at a Meeting appointed at *Burton*; where there had lately been a Dispute betwixt some Friends and Baptists, which had not come to any great Matter on either Side. The Meeting was very large, being held in a great Barn, and considerable Openness among the People. The LORD opened my Understanding upon several Subjects, and gave me Utterance; particularly with respect to *Faith in the Lord Jesus, Repentance from dead Works, the Doctrine of Baptisms, laying on of Hands, the Resurrection from the Dead, eternal Judgment, and full Perfection; what it is here, and what also regards another World*. It was an open profitable Meeting, and many were satisfied concerning the Truth; and there being Friends and People from many Places, this gave a general Alarm throughout the Country, and was helpful, on that account, to the following Meetings. I was much spent in this Meeting; but, after some Refreshment, went back to *Wellingborough* that Evening.

Isbam.

ON the 22d, in the Evening, I had another Meeting appointed at *Isbam*; where came several of the contending Baptists, as they had been at *Burton*; but made no Objection, though some of the Points they had contended with Friends were there spoken to, as Baptism, the Scriptures, &c. It was a good Meeting, and the People generally satisfied. That Night I went to *Thingdon*, and lodged at *Henry Smith's*, though himself was at that Time in *Northampton* Jail for Non-payment of Tythes.

Wilby.

ON the 23d, in the Evening, I had a Meeting at *Wilby*, a large Mile from *Wellingborough*. There had been but one Meeting held there before by *John Fallofield*: This being after the People had done their Day's Work, they came pretty generally, and were very quiet; so that we had a good open Time. That Night I returned to *Wellingborough*.

Moulton.

ON the 24th, about Six in the Evening, I had a Meeting appointed at *Moulton*; where came a few sober People, and sat down with some Friends, and others stood behind the Corners, and all about at a Distance; and finding something in my Mind to say among them, as soon as my Voice was heard, they came in fully, as is frequent in new Places; so that we had a large Meeting: And the LORD was pleased to open many Things for their Edification and Convincement, and to the opening of the Understandings of several in some Degree; and it was a good Time to many; but I found my Strength much spent, and my Spirits very low afterwards, the Weather being hot, and my Love much to the People in the Truth: But the LORD, who never fails, soon repaired my Wants, both spiritually and temporally; for, after some Refreshment at our Friend *William Summerfield's*, where I lodged, and had a good Night's Rest, I was very much comforted next Morning; and then went to *Northampton* Fair, in order to buy a Horse, that which I rid being fallen lame. That Evening I returned to *Wellingborough*, as being most in the Center of those Towns I had before me to visit, and had visited.

Arthingbo-
rough.

A MEETING being appointed to be on the 26th at *Arthingborough* (about three

three Miles off) in the Evening, it was pretty large and open. There I was concerned about Infants, their Salvation, and the Ignorance and Presumption of such as affirm'd there were Thousands of them, not a Span long, in Hell; and the Wickedness of that pernicious Doctrine of personal Predestination and Reprobation. Next Morning I heard that a Presbyterian Teacher had, not long before, been preaching such hideous Things among them; from under whose heavy Yoke some were that Evening relieved. That Night I staid at *Thomas Woolwich's*.

ANNO
1717.

ON the 28th, being the First of the Week, we had a large open Meeting at *Thingdon*; where several Points opened to general Edification and Satisfaction. That Night I staid at *H. Smith's*.

ON the 29th I had another appointed Meeting at *Rance*: It was not large, and a little heavy, Presbytery prevailing there, and the People dead; but some were a little awakened, and it ended well.

ON the 30th I was at an Evening Meeting at *Bridgestock*: It was not large, but very open, and the People satisfied. That Night I lodged at *Jervis Knight's*.

ON the 31st I was at the Meeting at *Kettering*, where it fell to my Share to expose that killing and destructive Doctrine of personal Reprobation from Eternity, with Sin Term of Life, and Salvation in the End; the Insignificancy of Religion where such Tenets take place; and the grievous Error of such as reject the Covenant of Light, and forge to themselves a Covenant of Works, which they never keep, but are miserable Sinners to the End of their Days. Things came with good Authority, and a good open Meeting it was to many.

ON the 1st of the Sixth Month, being the fifth Day of the Week, I was again at *Northampton* in the Afternoon; where we had a large open Meeting, the People being very solid and satisfied.

ON the 2d I was again at *Bugbrook*; where we had a large and good Meeting: Many Things were opened to the People; as, 1st, A State of Sin in all Nations. 2. Repentance and Remission still to be preached in every Age, in the Name, Virtue, and Power of CHRIST; and all to be directed to him as the Light, and GOD's Covenant to the *Gentiles*, and believing and walking in him who is that Light, may have holy Fellowship one with another, and the Blood of CHRIST, in that Case, to cleanse them from all Unrighteousness. 3. Against the Ministers of Antichrist, their rising in the Days of the Apostles, and among them: Their going out, and who they were; says *John*, *They went out from us*, &c. viz. *Demas*, the Covetous; *Diotrophes*, the proud, lofty, and imperious; with such others as drew the People with feigned Words to the Ceremonies of the Law, and made Merchandize of them; and whilst they promised them Liberty, themselves were the Servants of Sin: But as the best Security against such Seducers, the Apostle directs all to the Anointing; that is, to the Spirit of CHRIST in their own Hearts. 4. Against Tythes, and all among ourselves who have not been true on that Account, or in other Sufferings; that they are departed from the Faith, and are as the stony Ground, fruitless and lifeless; and though they may hang on in outward Communion, as coming to Meetings, &c. yet not of the same Spirit with the Faithful. This was a solid Meeting, and the People satisfied, though Things came exceeding close, especially at last; where I remark'd that both the Buyers and Sellers of the Oil in the Parable of the ten

Vir-

ANNO 1717. Virgins were excluded together whilst they were at that Work. The next Day I went to *Dingley*, near *Harborough*, and lodged that Night at *John Allen's*.

Harborough. ON the 4th, being the First of the Week, I was at *Harborough*; where we had a large open Meeting, there being Friends from several other Places where I had been, and many of the Town's People of several Sects; and the Name of the LORD was exalted over all. That Evening I returned to *Dingley*.

Desborough. ON the 5th we had an appointed Meeting at *Desborough*, at the House of a Farmer, in a large Hall; where came a considerable Number of People, and Things opened full and clear to their States, and we had an open good Meeting to general Satisfaction. That Evening I returned to *Dingley*.

Norton. ON the 6th I was at a Meeting at *Norton*; which was small, by reason of the Harvest, consisting only of a few Friends; but the LORD was good to us, fulfilling that Promise, *Wheresoever two or three of you are gathered together in my Name, there am I in the Midst of them*. That Evening I went about two Miles further to a Farm-house.

Leicester. ON the 7th I went to *Leicester*, and was at their Meeting. It was small, consisting only of Friends, and heavy in the Beginning, some giving way to a drowfy Spirit; but the Faithful continuing in a true Concern, we were quickened by Degrees, and the LORD gave us a good Season together in the End. There I staid at my old Friend *John Brookes's* House till the Sixth Day; when fell out their General Meeting.

ON the 9th of the Month, being the Sixth of the Week, was the Meeting accordingly; which was small, and much as the other before: but some of the Town's People were there, and a little affected with Truth.

Cileby. ON the 11th, being the First of the Week, I went thence to *Cileby*, to another General Meeting (that is, several Meetings in the Country, usually meeting at certain interchangeable Places); which was pretty large and well. After some Refreshment at *Abraham Smith's*, where I went after the Meeting, I set forward to *Wimefwould*, and lodged that Night with *Samuel Fox*. The next Day I had a Meeting there; which was very small, but open and lively in the main.

Nottingham. ON the 13th I went to the Week-day Meeting at *Nottingham*; which was pretty large, and a good Meeting, though several of them were very drowfy in the Fore-part of it. That Night I lodged at *John Johnson's*.

Mansfield. ON the 14th I was at their Week-day Meeting at *Mansfield*; which was small, and very heavy in the Beginning; but the LORD gave us some Refreshment together in the End, and that made it a good Meeting. That Night I lodged there.

Chesterfield. ON the 15th I went to the Week-day Meeting at *Chesterfield*; which was small, and some of them drowfy; but in the End very open; and a good Time the LORD in Mercy gave us together. That Evening I went to *Balber-Hall*, to see Sir *John Rhodes*; where I staid till the 18th.

Sheffield. ON the 18th, being the First of the Week, I went to a Meeting at *Sheffield*, which was large; but consisting for the most part of young People, brought up in a Form of Truth, and many of them unacquainted with the Power of it,
and

and my Concern therein being doctrinal, and out of their Reach, (having been rather used to some musical Noises affecting the Passions, than to any rational Doctrine reaching the Understanding) it did not seem to have much Effect upon several: But there being a more grown People among them, they were well satisfied; and it was in the main a good Meeting, the LORD's good Presence being over the same. That Night, after the Meeting, I lodged at *John Aldam's*, about a Mile from thence. The next Day I went about nine Miles to *Caleb Dickenson's*.

ANNO
1717.

ON the 20th I was at an appointed Meeting at *Highflats*, which was large and pretty open, there being several People of the Neighbourhood of various Notions present, who were generally satisfied; and that Evening I went about three Miles with *Daniel Broadhead*, where I staid till the 22d, it proving very rainy and stormy Weather; and then went by *Pennysson*, and so from thence to near *Burton*.

Highflats.

ON the 23d I fell in with a Meeting at *Burton*, appointed by *Jeremiah Grimshaw*; and that Afternoon went thence to *Leeds*, and lodg'd with my Friend *Benjamin Horner*.

Burton.

ON the 25th (being the First of the Week) I was at the Meeting at *Leeds* Forenoon and Afternoon, where I had a comfortable Time with Friends; and, in the Afternoon, some People of the Town coming in, Things were full and open both to Friends and them.

Leeds.

HERE I staid till the 28th; and then went to the Meeting at *Weatherby*, which was small, but open, and well; and that Night lodged there at *John Burleigh's*.

Weatherby.

THE Fall of the Year now drawing on, and intending for *Scotland*, I therefore began to travel more directly along the Road; and accordingly went the Day following to *Northallerton*, and lodg'd at an Inn.

FROM thence next Day to *Durham*, and on the 31st to *Newcastle*, and on the First of the seventh Month was at their Meeting Forenoon and Afternoon; and it was pretty large, and open, and the LORD refreshed us together in his Goodness. And here I staid at *Joshua Middleton's*; where I lodged, and visited some of my old Acquaintance and Friends till the fourth Day Morning; and then went to *Alnwick Abbey* to *John Doubleday's*, where I lodg'd; and on the 5th was at their Meeting at *Emelton*, which consisted of about eight Persons: and yet the LORD's antient Promise was, in some Degree, made good in us, *That wheresoever two or three of you are gathered together in my Name, there I am in the Midst of you*; for we had a comfortable Time in his good Presence. And on the 6th I went to *Kelfo*, and lodged with my old Friend, *Charles Ormston*.

Newcastle.

Emelton.

Mat. xviii. 20.

ON the 8th (being the first Day of the Week) I was at their Meeting Forenoon and Afternoon: There were a few pretty honest Friends, and some Persons of the better Sort of the People in the Forenoon, and in the Afternoon a larger Number; and several Things of Moment opened, and a good Day the LORD gave us: And the Presbyterian Church-government, and the Management of their Priests, or Ministers, not sitting so easy on the Shoulders of some of the People as they desired, they were (some of them) about this Time looking out some better Way; and several of them were affected in the Meeting.

Kelfo.

ANNO
1717.
Edinburgh.

THE next Day, accompanied by my old Friend, *Samuel Robinson*, I proceeded on to *Edinburgh*; and the Day following had a Meeting there with about Half a Dozen Friends still remaining, and some more sober Persons that came in: It was in the House of *William Miller*, junior, (where I lodg'd) and was comfortable, tho' small; the LORD being with us in some Measure, to his own Praise, who is only worthy. But tho' that City hath often been visited, and warned from the Lord by his Servants, yet there appears not any Inclination in them towards Truth, or the Way of it; but the contrary, so far as I can see, or learn from those Friends conversant among them; tho' some few sober People there are, who in due Time may come forward.

Aberdeen.

ON the 11th I crossed the Firth of *Forth*, and went that Night to *Kenway*, and the next to the Ferry at *Montrose*; but the Winds being high, could not pass over that Night; and in the Morning following I went to *Tayck*, to the Widow *Napier's*, where I staid that Night, and next Day went to *Urie*, to my Friend *Robert Barclay's*, where I staid but that Night, tho' weary and feverish by the Fatigue of my Journey: For the Course of the Meetings fell out so as that *Aberdeen* was most convenient the Day following; and being the First of the Week, *Robert Barclay* and I went thither; and tho' too late for the Forenoon Meeting, were with them in the Afternoon. There was a large Congregation of People; and having travelled far in the Good-will and Love of God to see them, a little after I entered the Place I was much broken in that Love which reaches over Sea and Land, and engages in the greatest Fatigues and Labours for the Good of Souls; for whom CHRIST died thro' a never-fading Love, not of Man, but of GOD also. I had a good Season in the Meeting, and several were reached, and Truth was over all.

Kingswells.

ON the 17th I lodged at Widow *Hall's* (my old Lodging when formerly in this Country) where I was very easy, and comfortably entertained; and the Effects of my Journey remaining a little upon me, she was very careful and helpful to me, being an honest Friend, of an excellent natural Temper, and prone to do Good. And on the 18th I went to *Kingswells*, and had a Meeting at *Alexander Jeffrey's*, where I lodged that Night; and the next Day returned to *Aberdeen* to their Week-day Meeting, which was small (comparatively) but an open Meeting: And the Day following being their Meeting for some Affairs of the Church, I was there also, and a good open Time the LORD was pleased to afford us together.

Achquhor-
ries.

ON the 20th I went to *Achquhorties*, to *John Forbes's*, where the Day after we had a small Meeting, and pretty open; where also I saw *John Anderson*, who formerly had been taken, with me and *John Dickenson*, by a French Privateer, into *Hispaniola*; but, after some Hardships in *France*, had arrived here in his native Country, and settled.

Kilmuck.

Inverury.

ON the 22d (being the First of the Week) I was, in the Forenoon, at the Meeting at *Kilmuck*, which was a large Meeting; and the Truths of the Gospel and Kingdom of our dear LORD, were fully opened, and we comforted together in his Presence. And in the Afternoon I was at another Meeting at *Inverury*, where came People of several Sorts, and Things were open and well; and that Night we went to *Lethinty*, where now lives ---- *Skeene*, who is friendly, but not under the Profession of Truth. We were courteously entertained; and the next Day returned to *Aberdeen*; and the Day following back to *Urie* with *Robert Barclay*, who had given me his very acceptable Company all this Time.

HERE

HERE I staid till the 25th, and had a Meeting with Friends there, and of ANNO
Stonehaven, and so spent the Week in the Family (his Mother being still living); 1717.
 where I had all necessary Refreshments and Help, being then under the Exer- Urie.
 cise of a great Cold, which affected both my Head and Lungs: But, above all,
 the Help of the LORD was near, and made all Things easy and well.

ON the 29th, being the First Day following, I was again at a Six Weeks Meeting at *Urie* in the Forenoon, which was large and open; the LORD was with us to our Comfort and Help: and in the Afternoon, the same Day, I was at the Meeting at *Stonehaven*, which was also a pretty large open Meeting; and in the Evening returned to *Urie*.

ON the 31st, having some remaining Inclinations to see the Friends and People once more at *Aberdeen*, I returned with *Alexander Jeffrey*, to *Kingswells*, Kingswells.
 (*John Hall* in Company) and there I staid till the fifth Day Morning following, being at two Meetings there in the mean time; and my Friend *Christian*, Wife of the said *Alexander*, and Daughter of *Robert Barclay* deceased, being delivered of the ninth Son whilst I was there, in Respect to me, and the Service I came about, they named him *Thomas*.

ON the 3d of the Eighth Month I went from thence to *Aberdeen* to their Aberdeen.
 Monthly Meeting, where we had a comfortable Time in the LORD's Goodness; and on the 7th Day following was at a Meeting at the *Old Town* of *Aberdeen*, and that Afternoon returned to the *Widow Hall's* at *New Town* with *Andrew Jeffrey*.

ON the 6th I was again at the Meeting at *Aberdeen* Forenoon and Afternoon. It was a large and open Meeting; and many Things were opened of great Moment concerning the Law of the Spirit, and its Strivings with the old World, and also with *Israel*; as likewise with the *Gentiles*, and now with the nominal Christians; and all guilty, by Neglect and Opposition to this Spirit, and all Means and Additions proposed; but such justified as believe and obey, to whom the same becomes a *Law of Life, and makes free from the Law of Sin and Death*. Rom. viii. 2. This is that Book and Law written in the Hearts, sealed with seven Seals, which none in Heaven, or in Earth, or under the Earth; neither Angel, nor Spirit of Man made perfect there, nor Emperor, King, Prince or Potentate, Pope, Prelate, Priest, or Presbyter, Satan, or any in the State of the Dead, can open or explain; but the Lion of the Tribe of *Judah*, the LORD JESUS CHRIST, the Mediator of the New Covenant, and Writer and Giver of this Law; whose Law is Light, and his Commandment as a Lamp that burneth, and whose glowing Warmth comforts all who read therein, and are instructed of him who opens the Seals, &c. The Meeting was solid and large, but not so full as at some other Times before I came; for from the Time of the Rebellion, in which some of the Episcopal Priests had concerned themselves, till the Act of Pardon by the King, the Episcopal People there had generally come to our Meetings, rather than go to the Presbyterians, whom they look'd upon as their mortal Enemies; but, since the said Act, had gone back again to their own Preachers, who, like Frogs after a Shower of Hail, were now returned to preach among them. However, some of the People had conceived such a Liking to the Way of Truth in the mean time, that they continue to come at Times, and may at length come farther: And their being at our Meetings has had this good Effect generally, that it hath removed, in great Measure, the old Prejudices the People lay under, by reason of the many Lies and Calumnies the Priests of all sorts had cast upon Truth, and us.

ANNO
1717.

ON the 7th I went again to *Kingswells*, and staid that Night, *Robert Barclay*, his Wife and Sister, being also there; and next Day we went all to *Urie*, where I staid with them till the 12th, and was at their Week-day Meeting in the mean time, which was very small, by reason of stormy Weather.

Tayck.

THE same Day, accompanied by *Robert Barclay*, his Son *Robert*, *Alexander Jeffrey*, and *John Hall*, I went to *Tayck*; and next Day was at the Meeting at *Montrose*, Forenoon and Afternoon: There came in some People, and they behaved pretty soberly, being most of the Episcopal Sect; and that Night I return'd to *Tayck*.

ON the 14th I set forward towards *England*, *Robert Barclay*, and his Son and Servant being with me, and that Night we lodged at *Dundee*. The next Day we passed thro' the *Carse of Gowry*, (a very rich and pleasant Country) and lodg'd at the *Bridge of Airn*, where we went to taste some bitter physical Waters, good against the Rheumatism, Scurvy, and some other Distempers: And next Day, in our Road, called to see Sir *Thomas Bruce-Hope*, at his House at *Kinross*, near *Loch-Leven*. He was religiously inclin'd, and entertain'd us very courteously. His House there, is of well-wrought white Free Stone, large, and well contrived; and near it, in a little Island in the Loch, is yet standing the old square Tower wherein *Mary Queen of Scots* (afterwards beheaded by *Elizabeth Queen of England*) was some time Prisoner. And that Evening, after Sun-set, we passed over the Firth of *Forth* at the *Queen's-Ferry*, where we lodg'd that Night.

ON the 17th we went all together to the House of *Archibald Shaw*, a Friend near *Hopeton-House*, belonging to the Earl of *Hopeton*, where we staid together that Day; and our Friend being Gardiner there, we had the Opportunity to see the Gardens, and House also, which were very neat and convenient.

ON the 18th we parted there with considerable Reluctancy; but as Men are variously stated in this World by Providence, which separateth the nearest Friends, our differing Concerns obliging to it, we were made easier to part, by the same who first made us acquainted in the Time of our Youth. That Night I went on to *Falkirk*; for, being the Sixth Day of the Week, and their Market-Day at *Lithgow*, I found no great Encouragement for a Meeting. And the next Day I passed on to *Glasgow*, and lodged at my old Friend *George Swan's*, where I was kindly and freely entertained, his Wife still living, (mentioned in my former Journey thither) but now very loving and courteous, all the old Enmity being slain, but still in Communion with the *Presbyterians*.

Glasgow.

ON the 20th (being the First of the Week) I was at their Meeting. In the Forenoon it was smaller (they said) than for some Time before, but quiet and open; but in the Afternoon a little larger, and several important Truths were set forth in a good Measure of the Power and Wisdom of Truth. And in the Evening we had another Meeting at *George Swan's* House, which was full as large as any of the other, and open, and the People generally satisfied. And I observed, that tho' the *Presbyterians* have the Government there, the People seem more moderate than formerly; whether arising from the many Divisions now on foot among themselves, or Considerations of the Lenity of the Government in *England*, or that there is a secret Work of God towards their Redemption, or a general Reformation, I shall not determine; but had rather the latter were the Truth of the Case, if the Day of that furious People be not past,

past, as that of the *Jews* was, when the very Tears and Lamentation of CHRIST did not save them.

ANNO
1717.

ON the 22d I went back to *Badcow*, and that Night lodg'd there, at *Robert Gray's*, and the Day following had a Meeting at *Garthshore*; which was very small, but in some Openness, and Things were to pretty good Satisfaction, as circumstanced.

ON the 24th I went to *Hamilton*; where there is now remaining but a very small Number of Friends, poor and honest, and but one or two of the old Stock. The next Day was their Monthly Meeting; which was very small, but open and comfortable, the LORD owning us together.

ON the 26th I went to *Cumberhead*, to the House of my Cousin *Andrew Latimer*, a lonely Place among the desolate Mountains; which being near the Way to *Cumberland*, and a Meeting kept there on First Days, I staid with them; and the next Day, being the First of the Week, I was at the Meeting; and, though there were but two or three Persons besides the Family, yet the blessed Promise was in some Measure a-fresh fulfilled, *That wheresoever two or three of you are gathered together in my Name, there am I in the Midst of you.*

ON the 28th I went forward for *Cumberland*, accompanied by my Cousin *Latimer*. He took me to the House of one *John Williamson*, his Kinsman by Marriage, and a great Presbyterian; with whom falling into Discourse, he, with all his Might, maintained Sin Term of Life (as that Sect commonly does) in Opposition to the plainest Scripture, and End of the Coming of CHRIST; perversly alledging, that the Apostle *Paul*, at the Time of the writing of his Epistle to the *Romans*, was in that miserable State of Sin he speaks of in the seventh Chapter: And, after much Pains which I took to inform him, that the Apostle had, in the Beginning of that Epistle, set forth the general State, both of *Jew* and *Gentile*; that all had sinned; that CHRIST is the Saviour of all; that he saves all who believe and obey, from Sin, not in it; that the Apostle brings his Doctrine of Freedom from Sin in this Life to a Result, or Period, in the latter End of the sixth Chapter, and resumes the same Doctrine in the Beginning of the seventh, under another Similitude, *viz.* of a Woman bound by the Law to her Husband so long as he liveth, but he being dead she is free to take another, &c. and then brings the same Doctrine to a like Conclusion in a few Verses; and the third Time, in the same Chapter, prosecuting still the same Doctrine, in the Forepart of the eighth Chapter, establishes this great Point in these Words, *The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death*, &c. where 'tis evident, that as a Man cannot be in these two opposite States at the same Time, so the State of Liberty from Sin was not only the Condition of the Apostle himself, who preached the Doctrine, but of many of the Saints at that Time in the Church, to whom he preached it. I say, after all this, and much more to the same Effect, this Person still persisted in defence of Sin, as being most suitable to a depraved State, and the Prejudice of his Education: However, his Good-nature, and Civility of Temper, so overbalanced the Rancour commonly attending that Principle, which usually rather depraves than improves Nature, that he was yet conversible on other Subjects, and entertained us kindly in his House that Night.

Rom. vi.
— vii.

— viii. 2.

ON the 29th we went to *Wanlockhead*, where there are some Lead Mines lately managed by ----- *Lee*, who had died a little before this, and his Widow and Children remaining there till the Conveniency of Removal; and that Even-

Wanlock-
head.

ANNO
1717.

ing had a very comfortable Time in the Family, the LORD's good Presence being freely with us together. Next Morning I went on my Journey, and the Day following arrived at my Father's House in *Cumberland*, where I found him alive and well, (but dark) being about 87 Years of Age; and there I staid some Days.

Border Meet-
ing.

ON the 3d of the Ninth Month I went from my Father's House at *Justice-Town*, to the Border Meeting; which was pretty large and open, several of the ancient Friends being still alive. That Evening I was again at their Evening Meeting, and that Night lodged at *Righead* with my old Friend and Kinsman, *Christopher Story*, and the next Day return'd to *Justice-Town*.

ON the 6th I went again to their Week-day Meeting. Calling to see Justice *Appleby* and his Wife, the Daughter of Counsellor *Gilpin*, they both went to Meeting, he running the Hazard of the Act of Parliament then in force against it. We had a good Meeting, and Things opened well; and they pressing me earnestly, I went with them to Dinner after Meeting, and the Justice went with me after Dinner to *Scaleby Castle* to see *Richard Gilpin*, the Counsellor's eldest Son, a sober good-natured young Man; and Dr *Huntington*, a Friend, meeting me there, we went that Night to *Carlisle*, and lodged at his Father *Isaac Huntington's*; where, being ill of a Pain in my Stomach, I took a small Dose of Physick of his Prescription, and staid their Meeting at *Carlisle* on the First Day. We had a good and comfortable Time in the Forenoon; but in the Afternoon, Satan, who ever envies the People of GOD, gave us some Disturbance by these unhappy Instruments and Servants of his, *Job Pearson* and *Isaac* his Brother; who, slipping out of the Jail, (which was kept by one not well affected to us) came into the Meeting, and, in the Time of Silence, used many unfavoury, rude, scurrilous, and provoking Expressions: but none gave them a Word again, till after some Time, Dr *Isaac Huntington* giving the Governor of the City a private Hint of their Behaviour, he sent a Corporal and a File of Musketeers, and took them away: And, some Time after, I had an Opportunity to speak to the People, and to lay open the Kingdom of CHRIST, the Kingdoms of Men, and the Kingdom of Antichrist; their different Natures, Jurisdictions, and Ends: the divine and spiritual Nature of the first, with the Subjection of the Members thereof in this Life in temporal Affairs to the second; how far they ought, and where they ought not to obey: the great and good Ends of the second; for the Suppression of evil, Support and Protection of the Just and Innocent, against the Violence and Oppression of the unruly and ungodly; and the wicked and unrighteous Power of the last, gained by the Subtilty of Satan in ungodly Men, under Pretence of the Christian Religion, destroying it in all Ages; having deceived the temporal Powers, and made them the Instruments of the greatest Cruelty against the innocent Children and Subjects of the Kingdom of CHRIST; till the LORD, in Mercy, is in these latter Days beginning to arise, discovering Antichrist, undeceiving the Powers of the Earth, and directing them to a more just and equal Application of their Authority, for the Encouragement of the Well-doer, and Correction of the Ungodly, &c. The Meeting being over, I returned to *Isaac Huntington's*; where I staid till the Third Day following, visiting some Friends in Town, and some old Acquaintance.

Alston-Moor.

ON the 12th I went (accompanied by Dr *Huntington*, *Richard Waite*, &c.) to *John Newton's* in *Alston-Moor*, about 22 Miles from *Carlisle*, and, on the 14th, had a Meeting there; which was very open and broken, there being several new-convinced Friends there; among whom was *Thomas Areskine*, lately a Baptist.

tist Teacher; a very hopeful young Man, and of good Repute among the People.

ANNO
1717.

ON the 15th, in the Evening, we had another Meeting at *Jacob Moor's*, at *Welgill*, about two Miles further up the *Dale*, and it was far larger than the former, many Strangers being there, and very fedate and sober; and Things were well and satisfactory to all in general.

Welgill.

ON the 17th, being the First of the Week, I was again at *John Newton's*; where the Meeting was very open and broken; the LORD's good Prefence being with us to our general Comfort and Satisfaction.

ON the 18th I had a Meeting at *East-Allandale*; which was also large and very open: and the same Evening had another about three Miles off at ----- *Sparkes*; where came a considerable Number both of Friends and others: We had a good Meeting there also; for in those Parts at that Time there was considerable Openness in the People towards Truth.

East Allandale.

ON the 19th we went back to *Askerton*, and lodged at *James Appleby's*. The Day following I fell in with *Solport* Meeting; which, though small, having had no Notice, was a comfortable Meeting, the blessed Truth being over all: But my Distemper returning, through Cold and hard riding to reach the Meeting, I was much pain'd at Times in the Meeting, and even in my Exercise, being occasioned by Wind in my Stomach and Bowels; and going to *John Irwin's* after the Meeting, though carefully provided for there, was very ill most of that Night; but towards the Morning the LORD encouraged me with a little Help, which proved very effectual: it was by the Operation of his Power in my Heart; by which all the Pains for that Time were overcome and quieted, and then I had Ease and Rest all that Day. I having also a great Cold, and my Lungs a little affected, I staid there till the Second Day following; but was at the same Meeting again on the 24th, being the First of the Week, which was much larger, and very open; and some Strangers, being touched with the Virtue of Truth, spoke well of the Meeting afterwards.

Askerton.

ON the 25th, going down to my Father's House again, I staid there (also visiting some of my old Acquaintance in the Neighbourhood) till the 28th; and that Evening went to *Carlisle*.

ON the 29th I was at a Six Week's Meeting there; which was pretty large and very open, being composed of the Members of all the particular Meetings of the Monthly Meeting. The same Afternoon I was also at a select Meeting of Ministers and Elders, for Enquiry after the Prosperity of Truth in those Precincts.

Carlisle.

ON the 1st of the Tenth Month I was again at the Meeting at *Carlisle*; which was fresh and open, both Forenoon and Afternoon; and being a little out of order in my Health, I staid the Fourth-day Meeting following; which was a tender good Meeting. In the mean time I visited several of my old Acquaintance and Fellow Citizens, among whom was the Mayor and some of the Aldermen, and old Counsellor *Aglionby*, the Recorder; who had often shewed Kindness to Friends on occasion; especially in that very abusive Case of the *Pearsons*: For, though they were the vilest of all Men, and unspeakably abusive, some of the worst sort among the Priests, influencing some of the weaker sort upon the Bench, they were some Times connived at by such, in vain Hopes, that by their

con-

ANNO
1717.

continual Outrages in our Meetings, and the Violences done upon us there, both by Word and Action, they would wholly lay waste and suppress them. I also visited the Dean, *Thomas Tully*, who had been long Chancellor, and kind and just to Friends in that Office (and now also as Dean) upon all Occasions. I saw also the Register, *Richard Aglionby*, Brother of the Recorder; and the *Pearsons* and *Robinsons* having made themselves infamously notorious by their Violence against Friends, I found none in Office, or of Sense and Sobriety, but what condemned them; and yet, by the Connivance of a wicked Jailer, they were often so at Liberty as to exercise their Violence and noisy Disturbances upon us in our Meetings, above 20 Miles distant, at Times.

Moorhouse.

ON the Fifth Day following I was at the Meeting at *Moorhouse*, which was the larger, by reason of a Marriage, and a pretty open Time the LORD gave us; for many were well satisfied, amongst which were some Strangers. That Evening I returned to *Carlisle*, and on the Seventh Day went to *Wigton*, and lodged at the House of *Daniel Senhouse*.

Wigton.

THE Day following (being the First of the Week) I went to their Meeting; and tho' pretty early, yet, as 'tis said, the Enemy rises with the Light, *John Robinson* was got thither before, (his rude and wicked Wife, and Troubler of the Friends, being confined at Home at that Time by a Bailiff) and before the Meeting was a quarter Part gathered, as soon as he perceived that Truth began to move in the Meeting, (for they once in some Measure having known Truth, do still retain a Memory of it, and know its Effects in others) he began to shew his Malice against it and Friends, and against me in particular, as supposing I, as a Stranger, might have something to say; and so directed Abundance of rude, false, railing, and impertinent Accusations to me, both against myself (which I knew to be false) and Friends, which I believed to be false also. But I answered him not a Word; nor did this at all provoke me, tho' it was very abusive, Truth being over my Spirit. But when I stood up and spoke to the Meeting, taking no Notice at all of him, and Things opening suitably and well, in the Wisdom and Authority of Truth, we had a good and open Meeting, the LORD being with us, to *J. Robinson's* great Torment; for in Time of Prayer his Envy raged so, as that he read some Passage (as he said) out of *Robert Barclay's Apology* all the Time, which he imagined was for him and his few Accomplices against Friends and Truth: But none regarded him; and soon after Prayer the Meeting ended in Comfort, over the Head of this opposing Apostate.

Bolton.

THE Day following I had a Meeting appointed at *Bolton* (two Miles from *Wigton*) where this *Robinson* came again, and after some Time stood up to preach to us, beginning with the Royal Law, *That all should do as they would be done by*: But before he proceeded any further, a Friend that knew his Circumstances in the World, bid him sit down; for we could not receive that Doctrine, or any other, from him who was not in the Thing, having defrauded many others in the Country, and detained from them what was their own, whereas himself would not want what was his from such as owed him; and so stopt his Preaching: But then he fell a railing, reproaching, reviling, and falsely accusing Friends. Then I desired him to sit down and be quiet (he railing at me first, and pressing by the other Friend to come towards me, as if he would have offered Violence, being in a Rage). I said some more Words to him, and he was still worse. Then I told him, "Thou art distracted, and fitter for a House of Correction than any Civil, much less Christian Society." He still raged more and more; so I said nothing further to him, knowing that Spirit is fed by Answering, and destroyed by Neglect and Silence.
After

After a little more Time in Silence, I stood up and spoke to the Meeting over him, he railing in the mean time, and making all the Noise he could to hinder; but he often running himself out of Breath, and my Voice being raised over him, many Things opened to the State of Persons and Things: and Truth was over all, to our general Satisfaction, and his Grief. That Night I went home with my old Friend and Acquaintance *Thomas Drury*; where I was made kindly welcome.

ANNO
1717.

THE 10th, being a rainy stormy Day, I went down to the *Holm* to *Jonatban Ofle's*, and next Day was at their Meeting; which was indifferent large and very open: for, as the LORD ordered it, none of the Troublers were there; this Meeting being frequently, above many others, the Stage of their strange, antick, rude, and brutish Behaviour. The Meeting was much tendered, and many Things opened concerning the Principle of Truth, and that evil Spirit which had opposed it from the Days of the Apostles, both in the old Heathen Emperors and People, and most and worst of all by such as both professed and preached it in Words; of which sort were these *Pearsons* and *Robinsons*, and their unhappy Accomplices, &c. The Meeting ended well, under a Sense of the Love and Goodness of GOD. That Night I staid at *Thomas Wilkinson's*; where some Marks of the Violence of these Men were still remaining on the House: for as this Friend had much opposed them from the Beginning, so their Envy and Rage was so much the greater, and more particular against him; neither himself, Family, or House, escaping the Effects of their Rage.

Holm.

ON the 12th he went with me to *Allanby*; where the LORD gave us a tender Season with Friends there, being their Meeting Day: Many Things were opened there confirming the Weak among them against that wicked and Antichristian Spirit of the *Pearsons*; and the Meeting ended in Peace and Comfort in our dear LORD JESUS, whose blessed Power was over all. That Night, after the Meeting, I went on to *Great-Broughton*, and lodged at the Widow *Mary Bowman's*, as I did when last there.

Allanby.

THE 13th being their Meeting Day, I was with them, and the LORD exalted his own holy Name in the Midst of us, to his own Praise; who alone is worthy: And I not having been at this Meeting on a First Day for many Years, considering it was the Place where I first knew Friends to be the People of GOD, was willing to have a little more Time among them; and so staid till the 15th: which being the First of the Week, I was at the Meeting there in the Forenoon. It was open and well, but not many Strangers present; so that, desiring to see as many of the People as I could, an Evening Meeting was appointed at *Mary Bowman's*, where I lodged, which was the largest they had seen there; and Things opened clear, and to general Satisfaction.

Great-
Broughton.

ON the 16th I went to *Whitehaven*, accompanied by Dr *Huntington*, who came to me at *Broughton*; and, alighting at an Inn, had an Invitation by Justice *Gilpin* to lodge at his House; which accordingly I accepted of, his Brother *John's* House, where I was before, being unfit, because of the Measles in his Family. We were courteously and freely entertained there; but desiring to have a Meeting in Town next Day, we could not procure a convenient Place, and so appointed one at our Friend *John Nicholson's*, about a Mile off; to which came the Justice's Wife, eldest Son, and another, and two Daughters, *John Gilpin* his Brother, and many others of the Town, though it was a very raw, wet, dirty Day. *James Dickinson* also met me there, and we had a very good Opportunity

Whitehaven;

ANNO
1717.

nity among them; the Power and Prefence of the LORD was with us, and the People were generally satisfied, and several rendered.

I RETURNED that Evening to Justice *Gilpin's*, and met with nothing but continued and open Friendship; and, the next Morning, calling at *John Gilpin's* House, he gave me a Letter from their Presbyterian Minister, *Thomas Dixon*, in answer to one I had writ above two Years before, in reply to one of his when I was there last. After that I went to *West-side* (or *Crossfield*) Meeting; which fell in course that Day, and was a very good open Meeting, and many tendered. That Evening I went back to *John Nicholson's*, inclining to see and converse with my old Friends and Acquaintance at *Whitehaven* a little more; and accordingly went thither next Morning, and that Day dined with my old and hearty Friend *John Gilpin* and his Family, being in better Order than before. I lodged there also that Night, and tarried all the Day following in Town, visiting my old Acquaintance, meeting with nothing but Respect among them: Among the rest I visited *Thomas Dixon* before mentioned, who received me civilly, (*John Gilpin*, one of his chief Hearers, and Dr *Huntington* being with me) and I had some small Discourse with him upon some of the Points in controversy between us: But observing by his Letter he did not incline to discourse publickly, and having no Intent to impose that upon him, we parted in Friendship, I intending to reply to his Letter so soon as I had an Opportunity for it; and accordingly began it a few Days after at *James Dickinson's*. Having finished my Visits and Conversation at *Whitehaven*, I returned in the Evening to *John Nicholson's*.

ON the 21st I went to *Pardsay*, and lodged that Night at *John Robinson's*.

Pardsay Crag

ON the 22d, being the First of the Week, I was at *Pardsay-Crag* Meeting; which was very large and open, and the LORD gave us a good Season together, being mostly Friends. That Night I went to *Meser-Gate*; where we had an Evening Meeting at the Widow *Fawcett's* House, which was but heavysome at first, but ended pretty well. That Night I lodged there at my Cousin *John Latimer's*.

Meser-Gate.

ON the 23d I went to *James Dickinson's*, and began an Answer to *Thomas Dixon's* Letter; but by many Interruptions by Conversation, could not finish it but by Degrees.

THE 24th was their Monthly Meeting at *Pardsay-Crag*, and we went thither; where was also a select Meeting of Ministers and Elders, for inspecting and promoting the Affairs and Concerns of Truth: and the LORD being with us, gave us a good and open Season of his Love and Counsel together, to his own Glory and our Help. That Evening, after the Meeting, I went to *Cockermouth*, and lodged at *John Tiffin's*, my former Quarters.

Cocker-
mouth

ON the 25th we had a Meeting there, being that they call *Christmas Day*; and the LORD was with us to our Comfort, being for the most part Friends; and a good Time we had.

ON the 26th, though very rainy and cold, I went to *Pardsay* Meeting again. That Night (continuing very wet and cold) I lodged at *Peter Fearn's*; where I staid two Nights, and added a little to my Answer to *Thomas Dixon*: but could not do much for Conversation, nor add such Scriptures as I had Use for, for want of a Concordance.

ON

ANNO
1717.

ON the 28th, in the Evening, I returned to *Cockermouth*; and the next Day, in the Forenoon, was at their Meeting; which, though a very rainy cold Day, was very large, mostly of Friends from divers Parts of the Country; and an open Time we had: But not many of the Town's People being there, we appointed another Meeting to begin at Five in the Evening; which, in good part, had the desired Success, for it was much crowded by the Town's People; and Things opened free and large, and the LORD's Power and Truth was over all, to the Glory of him who alone is able and worthy for ever. That Night I staid at *Cockermouth*.

ON the 30th I went to *Bridgend*, and lodged at *John Scot's*.

ON the Day following I was at *Ifell* Meeting, which was a small but comfortable Meeting; and that Evening had another appointed at *John Scot's* House, for the Sake of the People; which, tho' small, by reason of the Negligence of the Person employed to give Notice, was pretty open and well, the People sitting still, as if tied, long after the Meeting was ended.

ON the 1st of the Eleventh Month I went to *Keswick*, where I expected a Meeting had been appointed from *Cockermouth*; but the Messenger proving like *Nimshi* with his uncertain News of a Tumult, no Appointment was made; so that neither Friends, nor People, knew any Thing of a Certainty about it: and *Thomas Areskine* (the late Baptist Preacher) having had a Meeting the Day before in the Market-place there, I call'd together the few Friends in Town, who, with these who went with me, made up a little Meeting; which being pretty comfortable, we lost not the End of our going: But that Evening going forward to *Mofsdale*, where a Meeting was appointed next Day, and the Frost very hard, and Snow blown in deep Wreaths, in many Places we were in great Danger, and much harraßed and fatigued before we got thro', and often almost out of Breath with wrestling thro' the Snow: For our Horses could not keep their Feet, but often stumbled in it; so that we went mostly on Foot thro' the Snow; which, with our Boots and heavy Riding-cloaths, made it very exhausting, and wasted our Strength greatly: But God's good Providence carried us through these Dangers, as thro' many more of like and other Kinds I have met with on such Occasions in Times past; and that Evening, a little within Night, we arrived at *George Mark's* House: And I having been acquainted with him and his Wife at my first Convincement, and been often well entertained at their House when they dwelt at the *Moorhouse*, I found as good Entertainment now upon this needful Occasion; for the LORD having bore up our Minds over all Fear of Miscarriage in the Way, our natural Strength was soon repaired by means of these comfortable Supplies we met with from our Friends here.

ON the 2d the Meeting was held, according to Appointment; and being mostly of Friends, the LORD gave us a comfortable Season of his Goodness together. I staid at *George Mark's* till the 4th, and then went to *George Peacock's*, about a Mile off, where I lodged that Night, and next Day went to the Meeting at *Coldbeck*; and (being the First Day of the Week) it was large and open, and Truth over all: And that Evening, through much Snow and Cold, I returned to *George Peacock's*, being within Night before we got thither.

ON the 6th I went to *Penrith*, and lodged with a Widow (a Daughter of *Robert Benson*); and the Day following, in the Evening, had a Meeting there; which was large, by reason of the People that came in (being but small of

ANNO
1717.

of itself) and a good open Time we had. Here I staid for Company till the Ninth.

ON the 9th I went from hence towards *Newcastle*, accompanied by *John Benson*, and his Son *James*; but could not pass over the Mountains for the Snow, but by the common Road from *Brampton*: and the first Night we lodged at an Inn in *Haltwhistle*, and the next Day proving rainy in the Afternoon, it was within Night before we reached *Newcastle*; and tho' very wet and cold, I soon forgot the Fatigue, being kindly received and entertained by my old Friends *Joshua Middleton* and his Wife, where I lodged.

Newcastle. ON the 12th (being the First of the Week) I was at their Meeting at *Newcastle*, both Forenoon and Afternoon; and it was a large and open Meeting, several Strangers being there, and Things passed to general Satisfaction.

ON the 16th I was there again, the Meeting being mostly of Friends; and the LORD was with us in his Love, and divine Virtue: by which many were tendered and comforted, to his own Praise, and our mutual Help and Edification.

North Shields ON the 18th I went to *North-Shields*, and lodged at the Widow *Tenant's*; and the next Day (being the First of the Week) was at their Meeting, which was pretty large both Forenoon and Afternoon, and Things opened well: But tho' the Doctrines of Truth appeared pretty clear in Wisdom, yet not so much Life accompanied us as at *Newcastle*, but rather laid more under, as some way suffering more there in the Ground from some hidden Cause; but in the main Things were well, and to general Satisfaction.

Sunderland. ON the 20th I went to *Sunderland*, Dr *Huntington* being with me, who had accompanied me through most of *Cumberland*, but leaving me at *Penrith* had come to me again at *Newcastle*; and the Day after had a Meeting there, which was pretty large, and very open and comfortable: But I found myself under great Inconveniences, by reason of Cold I had taken before; in which I had good Help from my kind Friends *Lancelot Wardale* and his Wife, where I lodged, who were very kind and courteous, as were also other Friends there.

ON the 22d, *James Dickinson* coming up, there was another Meeting appointed there for him, where I was also; and having no publick Concern therein, I was much renewed in my Strength both of Body and Mind: For tho' I had been ill all Night, and had little Rest, by reason both of a great Cough, and Pain in my Stomach, and so much indisposed in the Morning after I arose that I could not go to Meeting till about Half an Hour after the Time; yet, within a few Minutes after I was there, I found my Heart bound up and surrounded with the Girdle of Truth, so close and fast, that the healing Virtue thereof overpowered every other Power in me both of Body and Mind; so that I had no present Sense at all of any Ailing: And tho' the Distemper afterwards appeared again in my Body, and had its Course, yet this Work of Truth did not only set my Mind over all Apprehensions of Danger, (tho' both Head and Lungs were much affected) but facilitated the Evacuation and Discharge of Matter, so absolutely necessary to Bodies on such Occasions; securing also the natural Spirits from too great an Expence in my Exercise in the following Meeting.

ON the 23d we went together to *Shotton* Meeting, which was pretty large, and indifferently well; but my Exercise therein was a little heavy, yet a good Meeting in the main. That Night we went together about three Miles further towards *Durham*, and the next Day had a Meeting there, which was large; and a good open Time the LORD gave us together, and we were entertained at *John Dodgson's*. The next Day *James Dickinson* went to *Stockton*, and I to *Bishop-Auckland*, where I lodged that Night with the Widow *Tunstall*.

ANNO
1717.
Shotton.
Durham.

ON the 26th, (being the First Day of the Week) I was at their Meeting at *Bishop-Auckland*; which was pretty large and open as to Doctrine, and some Reaches of Truth now and then stirring among us, but some secret Suffering of the Seed still there, tho' in the main a good Meeting. That Evening I went home with *John Walton* (an honest Friend, well skill'd in spiritual and natural Things) and his Wife, whose Maiden Name was *Helen Fairlow*: She serv'd the Countess of *Carlisle*, as her Gentlewoman, at the Time of her Convincement; in which, by the Grace of God, I also had been in some Degree instrumental before I went to *America*. They liv'd at a Village near *Auckland*, called *Skildon*.

Bishop-Auck-
land.

ON the 28th I went to an appointed Meeting at *Raby*, which was large, and very open, and some Strangers well affected therein; and that Night I lodged with *Caleb Grainger* there, who is also a Friend of the Ministry.

Raby.

ON the 29th I went to *Cockerton*, and lodg'd at *Robert Goldborough's*, and the Day following had a large open Meeting at *Darlington*. There being pretty many Strangers, Things opened clear and free, and the Power and Wisdom of Truth was over all, to the Praise of the Great and Master-Workman, the LORD himself, who worketh all, in all of his People and Servants; many of whom were much broken and comforted in that Meeting: and that Night I lodged at *William Singleton's*, in the same Town.

Darlington.

ON the 31st I went to *Stockton*, about nine Miles, and there had another appointed Meeting, which was pretty large, and very open; and many being broken and tendered, were also edified and comforted together in the Love of our heavenly Father, which plentifully flowed among us, to his sole Glory. Amen.

Stockton.

I LODGED with my old Friend *Nicholas Cockfield*, where I staid till the Second of the Twelfth Month; and (being the First of the Week) I then went forward to *Yarm* to their Meeting, in its usual Course and Time. This Meeting was not large, but open and living, the Life-giving Presence of the LORD being graciously afforded unto us. I lodged at *Ralph Reed's* that Night.

Yarm.

ON the 3d I went forward to *Stoxley*, and lodged at *John Pennitt's*, where I was very agreeably entertained; and his Son *Thomas* went with me to several Meetings.

Stoxley.

ON the 4th I was at their Meeting at *Ayton*, which was open and comfortable; and that Evening called to see old *Maurice Lisle*, then Priest of *Kildale*, to which I had several Inducements. First, His eldest Son, of the same Name, having come over into *Pensylvania*, and been my Clerk for about four Years, had been convinced in the Time, and was now among Friends there. Secondly, This *Maurice*, the Father, had all along been civil and tender to Friends in his Way; not suing, nor imprisoning any for his Parish Wages, as has been too common in others of his Profession, and still is, in this Nation. He and his Family kindly

Ayton.

ANNO received my Visit, and we parted in pretty open Friendship; and that Night I
1717. went with *Simon Yeile* to his House near *Gisborough*.

Gisborough. ON the 5th I was at *Gisborough*, where the Meeting was not large; but Truth was exalted over all, and we were comforted together; and several of the Town's People coming in, were quiet, and some of them pretty tender.

Moorsham. NEXT Day I was at the Meeting at *Moorsham*, which was a small and heavy Meeting; yet the LORD owned us in some Measure by his Life and Presence, which was not afar off to several there; and it ended well. That Night I lodged near the Place, at the House of *John Stonehouse*, who went with me
Roxby. next Day to *Roxby*, to a Meeting there, which was small and heavy in the Beginning; but the LORD in Mercy visited us together, and we had a very comfortable Time. That Night I staid there, at the Widow *Anne Furbank's*.

Whitby. ON the 8th I went to *Whitby*, and took my Lodging with *John Kitchinman*, a Master of a Vessel, with whom I had been acquainted in *Holland*, and at *London*; and the Day following (being the First of the Week) was at their Meeting in the Forenoon, which of itself is large, there being a fine Body of Friends in that Place, and was open and comfortable; and I had several good Openings among them, and the Testimony of Truth had a free Passage. And the Meeting was also very comfortable in the Afternoon.

THEY have two Week-day Meetings, the one on the Fourth, the other on the Sixth; and being also at them, I found them open and comfortable; and staying till the First Day following, being the 16th of the Month, the Meeting in the Forenoon was large and open, but not many Strangers: And being desirous to see the People, the Afternoon Meeting was put off till Five in the Evening, and Notice given, which fully answered the Intent; for there was such a Crowd as the Friends there had never seen in that Place, and many Things opened to them in the Wisdom and Authority of Truth, to general Satisfaction. I do not see but, at this Day, in all Places where Friends are diligent to draw People to Meetings, the Truth appears most freely, and Things are most lively; but where Friends, themselves, are set down contented, without any such Concern, Things are cold and heavy to themselves also, and little Appearance of Truth but in Reproof and Dislike.

Staintondale. ON the 18th, being the Third of the Week, I went forward to a Meeting at *Staintondale*, which was of itself a small Meeting, but augmented by Friends that went from *Whitby*, and was open and comfortable; and that Evening I went
Scarborough. to *Scarborough*, and lodged with *Peter Garbut*, an ancient Friend there. They have also at *Scarborough* two Week-day Meetings, viz. on the Fourth and Sixth. I was at them both; but the first was a little shut up, especially in the Beginning, and the second more open. On the First Day Forenoon the Meeting consisted, for the most Part, of Friends, and generally young People, and indifferent open; but being put off in the Afternoon till Five in the Evening, it was very large, and crowded with People of several Sorts. Truth came over them with good Authority, many Things suitable being clearly opened among them; and the Meeting ended in a very solid Manner, to general Comfort and Edification.

Burlington. ON the 24th I went to *Burlington*, and lodged at *Hugh Travis's* House; and the next Day had a Meeting there, which was very large: for the Friends having taken Care to invite the People, they came fully, and the LORD was with us,
and

and honoured his own Name among them ; for his blessed Truth was over all, and Friends were generally satisfied. ANNO
1717.

THE next Day I was at a Meeting at *Hornsey*, which is very small ; but some from *Burlington* and other Places made it up pretty well, and it was open and comfortable. That Night I lodged with *Peter Acklonie* there, but had a secret Load on my Spirit, not knowing the Reason of it. Hornsey.

ON the 27th I was at a Meeting at *Oufstwick*, where came some Friends from several Places about : but little Notice being given to the People, the Meeting was not large, nor very open ; and I was also heavy in my Spirit some Time after this Meeting, but knew no Reason then for it in myself. Oufstwick.

I LODGED that Night at *Isaac Storr's*, and on the 28th he went with me to *Hull* ; and that Evening we had a Meeting there. They are but few of themselves ; but some Notice being given to some of the People, the Meeting was pretty full, and Things opened largely, both for the Encouragement of the faithful, and Rebuke of the Backsliders ; especially the unfaithful concerning Tythes, as a main Branch of the Testimony of Truth, in our Day, against Antichrist and his Ministers : for which, I heard afterward, there was too much Reason in these Parts. Here I lodged with *John Huggett*. Hull.

ON the Second Day of the First Month, being the First of the Week, I went to *Beverly*, where we had a large Meeting of Friends and others, and very open, many being reached in it by the Power of Truth ; and that Evening I went with *Robert Turner* and his Wife to their Son-in-law *Thomas Anderton's*, at *Ellerton*, who had come to meet me at *Beverly* on Purpose. Beverly.

ON the 4th Day I went to an appointed Meeting at *North-Cave*, where came People of several Sects, as Papists, Episcopalians, Presbyterians, &c. and there being a Burial at the same Place, Things opened largely, and to general Satisfaction ; and the LORD gave us a good and comfortable Time. After the Meeting, I went that Evening home with *Nathaniel Wells*, to *Cotnefs* ; where, on the 6th, I had a Meeting, not large, nor much in the flowing of Life, but some Things of great Moment were moving : as, the first Establishment of the Worship of GOD in Spirit, before there was any Church in *Asia*, or the Gospel at all preached at *Rome* ; the Rise of Antichrist in the Apostles Days, his Progress in the same sort of Ministers, his Heighth in the Papacy, and approaching Downfal in the same, and in all others the like, in all Lands, and in all Forms ; the Truth, and its Testimony and Followers, persecuted in this Land from the Beginning ; the great Reward and Triumph of its faithful Witnesses, and the mean and base Spirits of those who were visited, and were unfaithful ; and their Reward of Infamy and Death : and in the main it was a good Meeting. Being a little out of Order by reason of a Cold I had taken, and the Friends being both kind and of very agreeable Conversation, and giving me a kind Invitation, I staid here till the 9th, in the Morning. North-Cave:

THIS being the First of the Week, I went to *Rawcliff* ; where the Meeting was large and open, there being Friends from several Meetings about, and some Strangers : and the LORD gave us an open and free Time. That Evening we had another Meeting there, which is usual ; but no Notice being given to the People of the Town, nor I knowing any thing of it till too late, (for I should have desired their Company) we had but a heavy Time ; as I ever observed, in all my Travels, where the Professors of Truth are set down by themselves, without Rawcliff.

ANNO
1717.

without a due Concern for others, Things are but heavy and dead even to them that are so : and yet, after a considerable Time in Silence, the LORD condescended to comfort us together, and the little Meeting ended well. That Night I lodged with *William Whitfide* there.

ON the 11th I was at an appointed Meeting at *Selby*, where came some few of the Town's People, and Friends from some other Parts, and we had a pretty open Time and good Meeting ; and at that Place having lodged with *Zacchius Canby*, I went, after the Meeting, home with *Richard Ward jun.* to his House in *Ilillam*.

ON the 12th I went to *Pontefract*, where we had a small Meeting, but indifferent open, there being few but Friends, and some of them young, and not much acquainted with the Work of Truth, as it is too much in most other Places : But, being preserved pretty generally from the grosser Evils of the World, and keeping orderly, there is good Ground of Hope the LORD will effectually reach them in his own Time ; as, blessed be his Name, he hath already blessed many of them with the Knowledge of his Way and Truth, to the Comfort of their own Souls, and all that are concerned with them. I staid, after the Meeting, at *Robert Clarkson's*, an ancient Friend of the old Stock, and faithful.

Job xxx. 1.

ON the 13th I was at an appointed Meeting at *Wakefield*, which, happening on the Monthly Meeting Day at *Burton*, was but small ; but there came in some sober People of the Town, and Things were very open to them : But a Parcel of giggling, rude, raw, fleeing *Ismaelites*, coming also, we had some Disturbance by their unchristian and uncivil Behaviour ; which put me in mind of the just Resentment of that good and patient Man *Job*, who, recounting the ill Behaviour of some base and mean Spirits to him in the Time of his Humiliation, broke into this worthy Reflection, *Whose Fathers I would have disdained to have set with the Dogs of my Flock* ; exposing their indigent Pedigree fully in the same Chapter ; of which I also reminded these : and yet, for the sake of the sober and well-inclined, Things opened clear and full ; and Truth being in Dominion over all, the rude Company could not live under the cutting Reproofs of it, but retired, and then we had a good Season : And enquiring of some Friends, what and who they were, I found they were a Parcel of Scholars, belonging to a School in Town, with some their like Abettors : which gives me this Occasion to observe, that we have but a melancholy Prospect of this rising Generation, to see the Youth of the Age every where so corrupted, especially at all the Colleges and Schools in the three Kingdoms, (generally speaking) where young Men have the Rudiments of that Learning and Education which should qualify them for the Services of their own Families and Country. Hence arise the great Mischiefs (after the Manner of Men, and nationally speaking) in Church, in State, in all the Offices and Officers, Civil, Military and Ecclesiastical ; in Pride, in Covetousness, in Emulation, Strife and Envy ; in Lust of Dominion, Pre-eminence and Rule ; to that Degree that the whole Body of the People of *England* is thereby in great Danger of utter Ruin : which surely will come, if they continue to neglect so great Salvation as the LORD, in infinite Mercy, yet continues to offer to them : In sending forth his Light and Truth so freely and plentifully among them ; in which he will be clear in that Day, when their great Sins will make their deep Humiliation so necessary to them. The Meeting ended well ; and that Evening I went to *Leeds* to *Benjamin Horner's*.

THE 14th was the Week-day Meeting at *Leeds*, which was pretty open and well ;

well; where I staid also till the Third Day following. On the 18th I went to *York* to the Quarterly Meeting, which was large; and a very open Time the LORD gave us, and Things opened clear to the State of Friends and People: and there I staid at *Roger Shakleton's* till the 20th: Returning thence to *Leeds* with *Benjamin Horner*, I lodged with him, and was kindly entertained, under a great Cold, with a Pain in my Stomach, wherewith I had been taken after that Meeting at *Wakefield*: but my good Friend *Christiana Horner* administering suitable Things, I recovered pretty well before I departed thence; which was not till the 27th, when I went to *Gildersham*, about four Miles from thence, to a Meeting; where came several of the Neighbourhood, some Antinomians, Presbyterians, Episcopalians, &c. and after a considerable Time in Silence, the LORD gave us a good Season, and opened many Things to the State and Understanding of the People. That Night I went home with *Samuel Dickinso*n in the same Village; and, the next Morning, set forward for *Kendal*, in order for the Yearly Meeting there. That Night I lodged with *William Birbeck* in *Settle*, and the next with *Thomas Elwood*, at *Kendal*.

ANNO
1717.
York.
Leeds.

Gildersham.

ON the 30th, being the First of the Week, I was at their Meeting in the Forenoon; where there were few but Friends, and pretty open; but not so full as I could have desired: But the Afternoon Meeting, at my Request, being put off till the Fourth Hour in the Evening, and Notice given to the People, there came a great Company, and the LORD opened many Things for their Convincement, in the Demonstration of his Wisdom and Power; and many were tendered, and generally very sober. It was a large and good Meeting, to the Honour of the LORD, who alone can make it so.

Kendal.

ON the 31st, in the Afternoon, began the Yearly Meeting; the first Meeting being for ministring Friends, several being there from *Cumberland*, *Westmoreland*, *Northumberland*, *Durham*, *Lancashire*, *Yorkshire*, and *Cheeshire*. Many Things were opened among the Brethren to general Edification and Comfort. In the mean time was a Meeting of Elders a-part, to confer about such Affairs of Truth as came under their proper Cognizance: and, before the Meeting of Ministers ended, the Elders desiring Admittance to sit with them, as is usual, they were readily received accordingly; and then we had some Time together, and all concluded to Satisfaction.

THE next Morning about eight, being the 1st of the Second Month, we had the publick Meeting for Worship; which was very large and open, consisting mostly of young and middle-aged Friends; but not of many other People, considering the Occasion.

ON the 2d, in the Forenoon, we had a Meeting of Conference, by Ministers and Elders from all Parts, to confer about the Affairs of Truth in general, and how it prospered, and what was yet to be done for the Honour of GOD, and spreading of the blessed Truth still more and more on Earth; which is the whole End of these Meetings: in which also we had Peace and Comfort in the LORD, and one in another in him. That Afternoon we had a parting Meeting; which was large and comfortable: So all ended to our mutual Satisfaction, and without the least Contradiction from any Stranger; and the Meeting was then adjourned to the 14th of the Second Month, the Year following, to be held then at *Liverpool* in *Lancashire*.

ON the 5th, there happening to be a Marriage in that Town, (the Woman a Grand-daughter of *Robert Barrow*; who, with others, suffered so much at *Floridah*, &c.) I had an Inclination to be at it, as I was also requested to be by several

ANNO
1718.

ral Friends; and a Marriage among the Quakers being a Novelty there, and the publick Meetings having stirred up the People, more of them came than to the other Meetings: and the LORD was pleased to look upon us in his Goodness; for his blessed Truth was over all to his own Glory, and the Comfort of many. The publick Exercise falling to my Share, the LORD opened Matters of Moment relating to Marriage, and some other Things; and the Meeting ended well, *Benjamin Bangs* concluding it in Prayer.

THAT Afternoon I went forward to *Lancaster*, and lodged at *Robert Lawson's*; who had sent his Son with an Invitation to me for that End, at *Kendal*.

Lancaster.

ON the 4th I was at their Quarterly Meeting; where also the LORD appeared in Love, and we had a good Season thereof together: But, pressing forwards for *Shrewsbury*, I staid not the Meeting for Business; but *Benjamin Bangs*, *Richard Starkey*, and I, with some others, went home with the Widow *Rigby*, about 15 Miles, towards *Preston*; and, next Day, joining other Friends on the Road, we were about 18 or 20 in Company. Falling in with *Gilbert Thompson* and his Wife, I went that Night home with them.

Penketh.

ON the 6th, being the First of the Week, I was at their Meeting at *Penketh*; where also came *Benjamin Bangs*; and we had a large open Meeting. Dining at *Gilbert's*, we went afterwards to *Warrington*; where we had a large Evening Meeting, mostly of the Town's People of several Persuasions, who were generally sober and pleased; for the LORD was with us, and did us good together. That Night we lodged at *Enoch Tomlinson's* there.

ON the 7th we went to *Richard Starkie's*. That Day we rested, refreshing ourselves, and putting our Things in order.

Frenchay.

ON the 8th we had a pretty large Meeting at *Frenchay*; which, though a little heavy for a Time, the Sun at last broke through and dispersed the Clouds; and we had a growing Season in the End, to the Praise of the great Director of all our Seasons of divine Love and heavenly Enjoyment.

Newton.

ON the 9th we had a Meeting at *Newton*; which was also large and clouded in the Beginning; but ended well, and to general Satisfaction, there being pretty many People, as there were also at *Frenchay*, where were several Baptists; and Things opened on that Subject at *Frenchay* without Objection. That Evening we went to *John Merrick's*, about three Miles.

Namptwich.

ON the 10th, *Benjamin Bangs* having received a Letter that one of his Daughters was taken ill, returned home, and I went to *Namptwich*; where a Meeting had been appointed. The Sheriff of the County living there, let us have an empty House to meet in; for we have no Meeting-house there, being but few Friends in those Parts. It was a large Meeting, and Friends from several Places about, and many People; so that all the Rooms were crowded: and though many of them came in with light and fleeing Countenances, yet, before the Meeting was ended, Things opening clear, and the Visitation of the LORD being to them, several were tendered, and generally sober and grave; and the solid Truth was over them: It was a good open Meeting. That Night I went about four Miles with the old Widow *Haywood*.

ON the 11th I went to *Shrewsbury*; where meeting with *Thomas Harvey*, and *Charles Lloyd* from *Wales*, met to consult about a Place for the Yearly Meeting, their Company made some Amends for the Fatigue of that Day. That Evening I
went

went home with *Thomas Harvey*; where I staid till the First Day Morning, and then went to the Meeting at *Shrewsbury*: which was not large in the Forenoon, nor very open, tho' some other Strangers were there.

ANNO
1718.
Shrewsbury.

IN the Afternoon the Meeting was as large as the House could well hold, and a pretty good Meeting; but there being no ministring Friend belonging to the Meeting, except one who hath but a few Words, Things look'd a little strange to some. Having a kind Invitation after the Meeting by my Friend *John Fowler*, to lodge with him, I accepted of it, and was kindly entertained at his House all the Time of the Yearly Meeting; which, from that Time, was once or twice a-day till the Sixth Day following.

THERE were several ministring Friends present; as, *Aaron Atkinson*, from *Leeds*, *John Fallowfield*, from *Hertford*, *Daniel Bell*, from *London*, *Gilbert Thompson*, from *Penketh*, &c. And such Meetings being new there, a Multitude of People of all Ranks flocked thither, from one Day to another; and the LORD was evidently with us, and opened many excellent Truths of the Gospel to general Satisfaction; and Truth was over all, the Meeting being preserved in a good Decorum from first to last: But I, having occasion to speak of the Necessity of Freedom from Sin in this Life; and citing the Catechism of the Church of *England*, among other Things, to prove it, (for it is held there that People may live all the Days of their Lives, and never sin) some or other had misrepresented what I said to a Priest; who, after the Meeting, sent to speak with *John Fallowfield* and *Daniel Bell* about it, not knowing my Name: and they had some Discourse about it, his chief Objection lying against our naming their Catechism; and said, we ought to confine ourselves within our own Communion, and say nothing that might have any Tendency to draw any of another Communion to our Way: but finding him unreasonable, they soon came over him, and he was running away in a Rage; but they staid him till that was over: Then he would have had them come in the Morning, and smoke a dry Pipe, as he called it; but they declined the Invitation, and left him to perform that Burnt-offering in his own Way. But as the Locusts eat up every green Thing, so this Priest had met with a young Man and Woman, who both were under Convincement, and had been much reached in some of the Meetings, and had told them the Quakers were in the Way of Damnation; and therefore cautioned these young People, in private, to fly from us as from a Serpent or the Plague: which they discovering to *John* and *Daniel*, they treated him accordingly, and exposed him before these People, and several others at the Inn.

ON the 18th, (being the last Day of the Meeting, and our parting Time, the LORD being still with us) in the Forenoon I had a large open Time: and tho' I was very weak, and ill of a great Cold I had taken a Week before, yet the LORD gave me Strength and Utterance; so that many Things were opened to general Satisfaction. One Thing happened somewhat remarkable in it: For, as I was concerned to speak of the Crucifixion of CHRIST, and mentioning the large Incision in his Side by the Spear, whence issued Blood and Water; which clearly evinced he was wounded to the Heart through the Pericardium which held that Water: and that this being for the Sins of Men, without which that would not have been put upon him, I myself was so much affected with it, as also the Auditory, that I could not go on; but, being much broken, stopped and stood still till my Spirit was a little unburdened by an Efflux of many Tears, and the whole Auditory was bowed, and many surprized, and generally broken and melted; so that many confessed the Truth, and that they had never known the like: And, after some Time, I went on further with the Matter; which

ANNO
1718.

which opened so full, as, I believe, nothing stood in the Way before all was ended. As this was the LORD's Work, and his Hand plainly in it, (for at first I was very weak to the Sight of all, by reason of the Cold and Hoarseness, but my Voice grew stronger than common, and clear) so to him only be the Glory and Thanks now and for ever. *Amen.*

THE Meeting ended in Prayer, and to general Comfort; and I have not known many Meetings hold so many Days, and so well throughout; which was also the Observation of many more: And so Friends returned to their various Places with great Satisfaction; and the People were generally humbled, and spake well of the Truth: But some were angry that there was no Power to suppress us; though they were very few, partly of High Church and partly Presbyterians, who would soon be at their old murdering Work, (I mean, a sort of Rulers among them) if they had but Power.

I STAYED here the First Day following; but my Cold increasing, and a Fever attending, by my Concerns in the Meetings before, my Speech was wholly taken away, so that I could only whisper; but *Samuel Overton*, from *Warwick* Meeting, staying also, and many People coming in, the Meetings were well and comfortable. That Evening I went home with *Thomas Harvey*, where I staid till the 22d: and being supplied with all Necessaries for my Recovery, the LORD's Blessing on their Care was so effectual, that I regain'd my Speech, so as I could be heard. That Day, in the Afternoon, I went to *Wolverhampton*, about 20 Miles, and lodged at *Charles Osborn's*; but still weakly.

Wolver-
hampton.

ON the 24th, being the Fifth of the Week, I was at their Meeting; which was small, because I was not free, as circumstanced, that any Notice should be given on my Account.

Birmingham.

ON the 26th I went to *Birmingham*, and lodged at *Richard Park's*; and the next Day was at their Meeting, Forenoon and Afternoon. The first was not large, but indifferent open; but the latter was larger and more open. My Concern therein, especially in the Afternoon, having much weakened me, and the Air being much changed, I took some new Cold that Evening; so that I staid there till the 29th.

Sturbridge.

THAT Day I went to *Sturbridge*; where having some occasional Notice, we had a large open Meeting, many of the chief of the Town being therein; and the LORD favoured us with his Wisdom and Power, which was apparent there to the reaching of several. That Night I staid there with old *Ambrose Crowley*, then about 80 Years of Age, and of a Countenance innocent as a Child, and yet not childish; but very sensible, and pleased with our Company.

Bromsgrove.

ON the 30th I went thence to *Bromsgrove*, to their Meeting; which, by reason of the short Notice, was not large; but several of the Town's People there, and pretty open. That Night I lodged with *Thomas Farmer*.

Worcester.

ON the 1st of the Third Month I went forward to the City of *Worcester*, and lodged with *James Pardo*. The next Day I was at their Week-day Meeting; which consisted mostly of Friends: and the LORD gave us an open comfortable Time together, affording to us his comfortable Presence.

TARRYING here till the First Day, I was again at their Meeting; which, in the Forenoon, was well filled with Friends, pretty open, and a good Meeting: but, in the Afternoon, was much larger, and a great many People there; and
Things

Things were very open and clear, and Friends and the People generally satisfied: but I found my natural Strength much spent, and my Spirits exhausted.

ANNO
1718.

ON the 5th I went to *Teuksbury*, and lodged at *Joseph Clarke's*, and the Day after had a Meeting there; which was pretty large and open, and many reached by the Power of Truth, both Friends and others, and well satisfied, the blessed Presence of the LORD being over all in the Meeting: There were also present several Scholars of one who taught academical Learning in the Place, who were very sober and solid in their Behaviour. Teuksbury.

ON the 7th I went to the City of *Gloucester*, where there is a small Meeting, and not many Strangers came in: besides, it was heavy, and drowsy; but, after a considerable Time in Silence, the Truth working off and through the Cloud and Power of Darknefs, I had a pretty open Time among them; and afterwards learn'd the Reason of the Hardnefs: for there were several unruly and shattered Persons among them. I lodged with *Edward Prichard*. Gloucester.

ON the 8th I went to *Nailsworth*, being their Meeting-day. The Meeting was small and heavy. I had no publick Concern in it: but there being several other Strangers going also towards *Bristol*, some of them were concerned; and Things ended well and comfortable. Nailsworth.

ON the 10th I reached *Bristol*, and was at the Yearly Meeting, which was large and open; and, among many others, (for there was a large Appearance of ministering Friends) I had some Concern in the Meeting, viz. touching the Sins of the old World, and God's Long suffering towards them for so many hundred Years, and their Destruction for Sin at last: the re-peopling of the World, and their Degeneracy also: the Dispensation of GOD to the *Jews*, their Apostacy, and many Sins and Provocations for many Ages, and their Destruction also: and, lastly, the Visitation of GOD, his Offers of Salvation by CHRIST, and his Light and Grace unto all Nations: the Rise of Antichrist in the Apostles Days, not among the *Jews* nor *Gentiles*, but among the Christians; who they were; their Progress, Height and Insults over Mankind, subjecting all other Powers to themselves, perverting the good Ends of Civil Power, and turning the Edge of Justice backward against the innocent, and indulging the ungodly: the Approach of the final Downfall and Ruin of that Power in all Nations, wherever it has been in the World; under a Profession of the Christian Religion, longer than either in the old World or the *Jews*; and cannot escape condign Punishment, for the Ocean of Blood she hath shed, having the same righteous and Almighty Judge to answer before, and the Word of his Mouth already gone forth against her, in many Prophecies of her final and perpetual Desolation: and the Tranquility of the Nations and People after that, to the End of Time, under the Reign of the LORD JESUS, by his Holy Spirit. Bristol.

ON the 18th I went out of the City to a Place, about Five Miles off, called *Parisbury*, where the Priest of the Place had been preaching against the King and Government, and taken to Task about it. The sober People were weary of him; and, having Notice of it, I found Freedom to go thither, where also came many Friends from *Bristol*, and Places adjacent: and, notwithstanding the Rain and bad Weather, we were about five hundred together, in a large Barn; and the LORD appeared in his Love and Wisdom, and opened many Things instrumentally, to general Satisfaction: and that Evening we returned to *Bristol*. Parisbury.

ANNO
1718.

ON the 19th I went to *Nailsworth* again, and was at the Quarterly Meeting for *Gloucester* County, held there. Being a little wearied and spent, I staid there the Fifth Day's Meeting; and on the Sixth Day (the 23d of the Month) went forward to *Uxton*, near *Bluebury*, where I staid that Night with the Widow *Jane Stainton*; and, the Day following, went to *Reading* to *William Lambel's*.

Reading.

ON the 25th I was at the Meeting at *Reading*. In the Forenoon it was not large, nor very open, but rather heavy; nor found I any thing to say amongst them, only a little in Prayer: but, in the Afternoon, on occasion of a Burial, the Meeting was large, and much more open; where I had some Concern to expose the Kingdom of Antichrist, in some Degree, and say something also about the Resurrection of the Dead; and Things were pretty well in the main. That Evening I went with *Hannah Penn* and Family to *Ruscomb*, where I found her Husband still weak, but very open to receive me; which he expressed several Ways. There I staid till the Third Day, and returned to *Reading* to their Monthly Meeting; which being select and quiet, we had a tender Time together in waiting upon the LORD; where I also had something in Testimony, and afterwards we proceeded to the Business: and so all ended in Peace. That Evening I returned again to *Ruscomb*, where I staid till the 29th, and then went to a Monthly Meeting at *Winkfield*, held at *John Finch's*; which, though small, was very open and well. That Night I went home with *Joseph Hales* to *Stains*.

Winkfield.

Stains.

ON the 30th we had a small Meeting at *Stains*; and the Day following, being the Seventh of the Week, I went to *London* to the Yearly Meeting.

London.

THIS Meeting was large; but some Debate happening therein concerning the Manner of dealing with Persons accused of publick Slander, occasioned by some Satyrical Libels printed the Year before, the Meeting was somewhat disturbed on that Occasion; but yet the LORD was near, and Things ended pretty well and comfortable.

Chelmsford.

ON the 14th I went to *Chelmsford*, and next Day to *Colchester*; and, being the First of the Week, and the Day before the Yearly Meeting of that Place, we had a large Appearance of Friends and others, and an open Time. The Yearly Meeting which ensued was large, and the LORD's good Presence was there; and many weighty Things were, through his Grace, opened in the Meeting, to general Edification and Comfort.

Coggeshall.

ON the 19th I returned to *Coggeshall*, being their Meeting Day; where the LORD's Presence was with us, and a good Meeting we had. That Night I lodged with *John Osgood*, a Mile from thence, and the Day following had a Meeting appointed at *Braintry*; whither came Friends from several Parts adjacent, and Things were well.

Braintry.

London.

ON the 21st I went back to *Chelmsford*, and was at their Meeting the Day following; which was large, and pretty open in the main, Friends from divers Parts round being there: and in the Evening, about the Sixth Hour, I had another Meeting, more particularly for the People; but, for want of due Notice, it was not large: yet those who came in being quiet and orderly, many Things of great Weight opened; and we had, through the Goodness of the LORD, a good Meeting. On the 23d I returned to *London* with my Landlord *John Crouch*, who had met me at *Chelmsford*.

HAVING visited Meetings in Town for some Time, and writ and answered many

many Letters both to and from *America, Scotland, Holland, and North of England*, I left the City again upon the 24th Day of the Fifth Month, in order for *Bristol*; and that Night went to *Ruscomb*, where I staid till the First Day of the Week following.

ANNO
1718.

ON the 27th I went to the Meeting at *Reading*, which was pretty open both Forenoon and Afternoon; and that Night staid there at *William Lambel's*. On the 28th I went to *Marlborough*, and lodged with *Daniel Smith*; and next Day went to *Bristol*, and lodged with *Brice Webb*: where, staying till the 31st, I received a Letter from *Hannah Penn*, of the Decease of her Husband, our ancient and honourable Friend *William Penn*; who departed this Life on the 30th, between Two and Three in the Morning, of a short Sicknefs, of which he had no Symptoms at my Departure thence.

Reading.

I was much broken in my Spirit on reading the Letter, considering how nearly we had been acquainted and united in the Truth; and a Concern taking hold of my Mind, to be at the Interment of his Corpse, I set out that Afternoon, about Three, from *Bristol*, accompanied by his Son *John Penn*, and one Servant; and that Night I lodged at *Caln*.

ON the 1st of the Sixth Month we arrived at *Ruscomb*, late in the Evening, where we found the Widow and most of the Family together. Our coming occasioned a fresh Remembrance of the deceased, and also a renewed Flood of many Tears from all Eyes. A solid Time we had, but few Words among us for some Time; for it was a deep baptizing Season, and the LORD was near at that Time.

HERE I staid till the 5th, and that Day accompanied the Corpse to the Grave, at *Jordan's* Meeting-place in the County of *Bucks*, where we had a large Meeting of Friends, and others, from many Places: And as the LORD had made Choice of him in the Days of his Youth, for great and good Services, and had been with him in many Dangers and Difficulties of various Kinds; so he did not leave him in his last Moments, but honoured the Occasion with his blessed Presence, and gave us a happy Season of his Goodness, to the general Satisfaction of all, the Meeting being well spoken of by Strangers afterwards. That Night I returned to *Ruscomb* with the Family, where I staid till the 10th; and being present at the opening of his last Will, had occasion to advise the Family touching their various Interests therein, as I thought most conducing to Equity, and their general Peace and Good, as became their Relation to, and Honour of the deceased.

ON the 10th I went to the Meeting at *Reading*, and that Evening returned to *Ruscomb*, being solicited thereto by the Family, in order to some further Advice concerning their Affairs; being of great Moment, and accompanied with many and considerable Difficulties.

ON the 12th I returned to *Reading* to their Meeting; and on the 13th was at the Meeting at *Newbury*, where the Friends who formerly separated themselves, were now (after the Example of *Reading*) returned, and become one with Friends again: and tho' for some Time a Spirit of Heaviness was over several, yet the LORD condescended to arise for our Help, and Things opened to the State of the Meeting; which concluded in a more living Condition. That Evening I went to *Marlborough*.

Newbury.

ANNO
1718.
Monks.

ON the 14th I appointed a Meeting there, which, tho' small, was open and comfortable ; and that Afternoon I went forward to *Monks*, where I was kindly received by my Friends *Caleb Dickinson* and his Wife ; and there I staid till the 16th, being much fatigued in these late long Journeys in the Heat of the Weather, which had been extreme at Times this Summer. From hence I went to *Bath* on the Seventh Day in the Evening.

Bath.

ON the 17th, being the First of the Week, I was at the Meeting at *Bath* ; where many People being come to drink the Waters, the Meeting was full both Forenoon and Afternoon, and Things were open and well. Finding some Remains of the Effects of my late Journeys, I had Freedom to stay a little to try the Bath, and drink the Water ; and yet not without an Eye to the Good of the People who resorted thither, and frequented our Meetings rather there than in their respective Countries, as being less under the Observation of their Neighbours.

ON the 19th we had an appointed Meeting there, which was of some Service, People of several Notions in Religion being present, who were generally satisfied.

ON the 21st was the Meeting-day of course ; but having had a Meeting, as before, and no Notice given the People, they were not appriz'd of it, so that we had less Company of them than before : but a good Season it proved to those who were present ; for the LORD was with us in his Love and Goodness.

ON the 24th, being the First of the Week, I was at this Meeting again, where came Friends from *Bristol* and some other Places, and some Strangers in Town ; so that the Place was filled both Forenoon and Afternoon : and the LORD was near, both to comfort his own, and also to invite others, opening many Things to that End, which seemed to be satisfactory in general, by the sober Deportment of the People.

Bedford.

Finding some Openness, and the Bath conducing a little to my Health, I continued here yet longer ; and on the 28th went to a Marriage near *Bedford*, where came many Strangers, with Friends, and the LORD gave us a tender and open Season of his Love ; and the Doctrine of the Kingdom of CHRIST dropped as the Dew, to the refreshing of many, and to general Satisfaction ; especially in the Repetition of Things relating to our dear LORD JESUS, and his Sufferings upon the Cross for the Sins of the whole World, and his Appearance as a Covenant of Light and Life to all Mankind. That Evening I returned to *Bath*, and was at their Meeting the Day following ; which had been put off till then, several Friends being out of Town at the Marriage aforesaid : but this Meeting was small, being out of Course, and not due Notice given to the People ; yet a comfortable Time we had before it ended.

Bath.

I continued here till the 2d of the Seventh Month, being partly induced by the Concern I had for the Countess of *Ranelagh*, a good-natur'd and affable Person, and, at that Time, religiously inclined ; who having Lodgings at my Friend *Thomas Ginnell's*, on account of the Bath, and I lodging there also, she had heard some Report of me ; and, being desirous to see me, invited the Friend, his Wife, and me, one Evening not long after she came to Town, to an Entertainment she had provided for us. This begun an Acquaintance, which was followed with some other Interviews on like Occasions, which she was pleased to repeat : This gave me Opportunity, on her mentioning some Matters of Religion, to discourse upon several Things, which I found not ungrateful to her ; particularly upon the Subjects of
Baptism

Baptism and the Supper : The former she readily owned themselves to be wrong in, as practising a Thing not instituted : and to confirm her therein, I produced her two old Canons made in the Time of the Apostacy ; the first in the *Milevetan Council in Africa, Anno 402*, in these Words :

ANNO
1718.

“ IT is our Will, that all who affirm young Children have everlasting Life, which are not baptized, to the taking away original Sin, that they be anathematized.” As by *Danvers*, Page 105.

THE second, in the fifth *Carthaginian Council*, 416, runs thus :

“ WE will, that whosoever denieth that little Children by Baptism are not freed from Perdition, and eternally saved, that they be accursed.”

AND this was first confirmed by Pope *Innocentius* and *Augustine*, with seventy Bishops.

THESE ignorant and presumptuous Men, upon an Imagination that little Children are guilty of original Sin, so as to be damned for it, invented these Curses ; wherein their Language is, *It is our Will*, and *We will*, and not a Word of the Will of GOD ; as to be sure the divine Wisdom was never the Author of it.

AND as to sprinkling, instead of baptizing, I observed it was introduced by one *Cyprian*, sometime Bishop of *Carthage*, by the Suffrage of the People ; who, from the Danger and Inconveniency, as he thought, of baptizing the Sick, reasoned for their being sprinkled with Water, instead of being baptized ; and for sprinkling Prisoners, converted in Prison, for want of Conveniency of Water to baptize them ; and, by Degrees, they brought it in for sick Children, and then for all Children : So that here is the proper and true Ground of sprinkling and baptizing Children, introduced in Time of Apostacy and Blindness, and continued among the Papists till the Time of the Protestant Reformation ; and they finding with it a great Mixture of other Things, as Salt, Spittle, Cream, the Sign of the Cross, Godfathers, Vows, &c. they saw some of these Things to be superstitious Innovations, but could not reform the whole at once : They reformed as to Salt, Spittle, &c. but either could not or would not see, that Infants are no Subjects of Baptism, nor Sprinkling the Mode of it ; or that the Sign of the Cross therein, with Godfathers and Vows, were not in any Institution of CHRIST, or Practice of the Apostles, &c. with all which this Lady seemed fully to acquiesce, owning freely, that sprinkling is not the Mode, nor Infants the Subjects of Baptism : But as to the Supper, she was not so clear, and consequently more tenacious, and yet with much Modesty and Condescension ; but being too late then to go fully into that Subject, it was declined, by Consent, for that Time : But, before I departed from *Bath*, I had more Conversation with her on these and other religious Subjects ; and found her of a very good Understanding, and no way tenacious of what seem'd amiss in Notion or Practice.

I CAME from *Bath* on the 2d of the Seventh Month to *Bristol*, and next Day went to the Meeting at *Chew* ; which was not large, but pretty open. Lodging that Night with my long acquainted Friend, the Widow *Vickris*, I returned to *Bristol* the next Day, and was at their Meeting the Sixth Day ; and the First and Third Days following at two Meetings and a great Burial.

Chew

ON the 10th I was at *Frenchay*, on the 11th at *Olson*, and on the 12th at *Thorn-*

Frenchay,
Olson.

ANNO
1718.

Thornbury.
Bristol.

Thornbury. The last was a large open Meeting, as also were most of the rest. I lodged with *Thomas Sturges*; where I was freely entertained.

ON the 13th I returned to *Bristol*, visiting the Widow *Cool* at *Westbury*, in my Way; and on the 14th was at their two Meetings, which were very large and open. I was at their Meeting again on the 16th; where we had a very tender Season, and the Hearts of Friends were opened, and some Strangers also reached. During my Stay at *Bristol*, I wrote several Letters to the Countess of *Ranelagh*.

Clareham.

ON the 17th I went to the Meeting at *Clareham*, where I met with *George Bowles*, who had come down that Way to visit Friends; and he being an able Minister of the Gospel of CHRIST, and the LORD with us, we had a large and good Meeting: for the Doors were opened by the Key of *David*, both of Utterance and Entrance; and it was a happy Day to several. That Night I lodged at *Arthur Thomas's*, at *Cleve*.

Sidcot.

ON the 18th I was at an appointed Meeting at *Sidcot*, where we sat a long Time before the LORD was pleased to open himself; but he condescended at last, and his Reward came with him; for we had an open Time: and *William Jenkins*, a Schoolmaster and Friend there, bringing with him all his Scholars, (many of them Gentlemen's Sons about the Country) I had something to them in particular; which being ended, I dined with *William Jenkins*, and that Evening returned with *Arthur Thomas*, to *Cleve*.

Poffet.

ON the 19th I had an appointed Meeting at *Poffet*, which was small, but pretty open and well; and that Night lodged with *John Thomas*, where I staid all the next Day. The Day following (being the First of the Week) I was at

Portbury.

another Meeting at *Portbury*, which had been appointed in the same Barn in which we had one before; but the Landlord, being one of the high sort, threatened the Tenant who possess'd the same: so we had a Grant of another near; which proving too little for the Concourse of People, we held the Meeting in an Orchard adjoining. The Meeting was large; and many Truths were declared in the Power and Wisdom of it, and some of the People touched, and generally satisfied; but being a raw and somewhat rainy Day, it was a Disadvantage to us.

Glassenbury.

THAT Evening I returned to *Poffet*, and *Samuel Bownas* with me, who had come on purpose to the Meeting, and to accompany me to some other Meetings in those Parts, having full Knowledge of the most advantageous Places for Truth's Service. On the 22d we went to *Glassenbury*, and lodged with *William Hopkins*. Next Day we had a Meeting there, about Five in the Evening; and a Burying happening about the same Time, the Meeting was large, and very open and well.

Street.

ON the 24th we had another Meeting at *Street*, which was a good Meeting; and that Night we went to *Summerton*, where I lodged with *Thomas Hund*.

Summerton.

THE 25th was the Quarterly Meeting there for the County of *Somerset*; which was large and open. Here we reconciled a Difference that had been long depending between a Friend and a Monthly Meeting, which had done, and was like to have done much Hurt among them; and all ended in Peace and Satisfaction. That Night I staid at the same Place.

ON the 26th I had another Meeting; which was very open, after some Time of Hardness. That Night I went home with *Samuel Bownas* to his House, accompanied also by *John Andrews* of *Bristol*, and *Alexander Arscot* of the same Place; who had been at the Quarterly Meeting with us. ANNO
1718.

HERE I rested the Seventh Day; and on the 27th (being the First of the Week) was at their Monthly Meeting for Worship; which was large, and held silent a long Time; but, at length, I had an open Time among them, and *Samuel Bownas* some good Time after: and then I concluded the Meeting with Prayer; and all ended well and comfortable. That Night we went together to *Chard*, and lodged with our ancient Friend *Elias Osborne*, who was very glad to see us, with his whole Family.

ON the 29th we went about 26 Miles to *Exeter*, (in order for the Quarterly Meeting of *Devonshire*) and I lodged with *John Colesworthy*.

ON the 30th we went to *Totness*, to *T. Elfworthy's*; and from thence, in very rainy Weather, to *Kingsbridge*, to the said Quarterly Meeting; which was small, by reason of the ill Weather, and the Remoteness of the Members constituting it: but we were well rewarded for all our Travel and Pains; for the LORD was with us, and gave us a good Season of his comfortable Presence together. Kingsbridge.

THE next Day we had also a good Time before we entered upon the Business of the Meeting; which being over, I returned with *Henry Cane*, and some other Friends from *Plymouth*, to *Jacob Philips's* House, where we had been the Night before: It was very wet and windy Weather, and we had been most part of these two Days in our wet Cloaths.

ON the 3d of the Eighth Month I went with *Henry Cane*, and some other Friends, to *Plymouth*, about 20 Miles, in very wet and windy Weather, and was at their Meeting that Afternoon about Two; which, by reason of the ill Weather, was small, and long silent; but, in the End, I had something to say to them, to stir up the Careless to their Duty: and the Meeting ended well. That Night I lodged with *Henry Cane*. Plymouth.

ON the 5th, being the First of the Week, I was again there both Forenoon and Afternoon: The Meetings were large and pretty open. We had also a little Evening Meeting in *Henry Cane's* House with a few Friends.

WE set out from *Plymouth* on the 6th, in order for the Quarterly Meeting at *Falmouth*; and the Wind being very high, and Rain with it, we could not pass at the Lower Ferry; and when we came to the Upper, we were twice repulsed by the Storm; but, at the third Essay, got over; and that Night got to *St Austel* near *Fringearve*, and lodged at *Samuel Hopwood's*. On the 7th I arrived at *Falmouth* before the Meeting was half over, and was opened into some Things of Moment; and had a good Time among Friends there. Next Day, being their Meeting for Worship, we had a good Season of the blessed Presence of the LORD, and an open Time, some of the Town's People also coming in. I lodged with *Francis Groyn*, and staid in Town till the 10th; and then was at their Week-day Meeting, being the Sixth Day: It was larger than usual, some of the Town's People coming in; and we had a good Time. Falmouth.

ON the 12th I went back to *Key* Meeting; which 'twas supposed would be large, Key.
being

ANNO 1718. being a Monthly Meeting (composed of several Meetings for Worship). It was a heavy Meeting for the most part; and yet ended well. That Night I lodged at *Thomas Giddey's*.

Austel. THE next Day I went to *Austel*, and on the 14th had a Meeting there; and though it was the most stormy and rainy Day I had observed since I came into *Europe*, yet we had a large Meeting, most of them being of the Town's People, and generally sober. A good Time we had together; and the People were generally satisfied.

Leskard. ON the 15th we had a Meeting at *Leskard*; which was very open, and Truth over all in good Dominion, and many tendered. That Night I staid there at *Gabriel Rundell's*.

ON the 16th, in Company with *Peter Williams* of *Exeter*, I went to *Sticklepath*, and lodged at the Widow *Hannah Hawkin's*.

Sticklepath. ON the 17th we had a Meeting there; which was very small, but open and comfortable: and next Day returned to *Exeter*.

Exeter. ON the 19th, being the First of the Week, I was at their Meeting; which was large in the Morning, by reason of a Marriage, that drew many, who were curious, to observe it: and a good open Time we had. The Report of this Meeting in Town made the Afternoon Meeting large: It was more open, and to general Satisfaction.

Topsham. ON the 22d I was at the Meeting at *Topsham*; to which, upon Notice, came some Presbyterians: and we had an open Time; many Things falling in Testimony very suitable, though I did not know what Sect they were of till after the Meeting. That Evening, with many Friends from *Exeter*, I returned thither with *John Colsworthy*, where I lodged.

Cubinton. ON the 23d I was again at the Meeting at *Exeter*; where we had a good Time. I staid there till the 25th, and then went in the Evening to *Cubinton*, and lodged that Night with *Thomas Frye*. Next Day I was at their Meeting; which, being a Monthly Meeting for Worship, was very large and open.

ON the 27th I staid their Monthly Meeting for Business; in which I had some Service. That Night I went home with *Arthur Davis*.

Spiceland. ON the 28th I went to the Meeting at *Spiceland*; which was pretty large; and, though heavy for some time, ended well, Truth coming up in good Dominion. That Night I went home with *Edward Ellis*.

Wellington. ON the 29th I was at their Meeting at *Wellington*; which was pretty large and open. That Night I went home with *John Govet*, about a Mile hence.

Taunton. ON the 30th, being very rainy Weather, I went to *Taunton*, and was at their Meeting; which was large and open. That Night I lodged with *Robert Buttqn*.

Bridgewater. ON the 31st I went to *Bridgewater*, where we arrived about half an Hour after Twelve, being very wet with Rain; and there being but two or three Families of Friends in Town, they had no Meeting-house; and, expecting more Company than usual, they applied to a Baptist Teacher and some of his Elders for their Meeting-

Meeting-house, which was readily granted. We met at Two in the Afternoon; and, considering the Time, we had a pretty large Gathering, most of them Baptists; and their Teacher himself was there, and behaved very civilly. We had a good open Time, and Things were well; and many who heard a good Report of the Meeting after it was over, said they would have been there if they had known of it. That Night I lodged at *Thomas Holwell's*

ANNO
1718.

ON the 1st of the Ninth Month I returned to *John Govet's*; and the Day following, being the First of the Week, I was again at *Wellington*; and it being a Monthly Meeting for Worship, many Friends and others came from all the Country round; and it was a very large Gathering: *Samuel Bownas* being also there, we had an open satisfactory Time: and Things were very well. That Night we went again to *John Govet's*.

Wellington.

ON the 3d we went to *Chard*, to *Elias Osborn's*, and staid that Night, being very wet Weather. Chard.

ON the 4th, about the Fifth Hour in the Evening, we had a very large Meeting, being the largest that any had seen there, and very open: There was present a Baptist Teacher, and some said an Episcopal Priest also.

ON the 5th I went to *Malmbury*; where the Meeting was long in gathering, and not large, and but heavy and flat most of the Time; but ended pretty fresh. That Night I lodged there, at the Widow *Sarah Smith's*, and *John Nichols* of *Bridport* with me, *Samuel Bownas* being gone home from *Chard*.

Malmbury.

ON the 6th we had a Meeting at *Lyme*, about Five in the Evening; to which came a few of the meaner sort of the People, some others, and a few Friends: The People were low in understanding, so that it was hard to minister to their States, there being little to lay hold of in them; yet, in the main, it was a good Meeting. That Night I lodged with the Widow *Hannah Poole*.

Lyme.

ON the 7th, about Five in the Evening, we had a Meeting at *Bridport*; which was pretty full and open. I had many Things to say to them in the Openings of Truth; which had a good Reach upon several of them. That Night and the next I lodged with *John Nichols*; who had staid with me till I came thither.

Bridport.

ON the 9th I went from *Bridport* to the Meeting at *Thorncomb*; and, being the First of the Week, the Meeting was large; and the LORD gave us an open and comfortable Time, many Strangers being there, and some much broken. That Night and the next I staid with *Samuel French*, near the Meeting-house.

Thorncomb.

ON the 11th I was at an appointed Meeting at *Crewkern*; which was not large, there being but few Friends belonging to it; but some sober People coming in, we had a good Meeting, several of the Strangers being touched by the Power of Truth. That Night I lodged at the House of Widow *Barbara Prior*.

Crewkern.

ON the 12th I went to *Longfutton* Meeting; where also came *John Irwin* and *Henry Atkinson* of *Cumberland*: The Meeting was pretty full, but not so open as could have been desired. That Night we went together to *William Perry's*, near the Village.

Longfutton.

ON the 13th I was at their Week-day Meeting at *Limington*, held in *Samuel Bownas's*

Limington.

ANNO
1718.

Bownas's Malt-house ; which was well filled, and a pretty good Meeting : but, by some Cold I had taken, being a little worn out and weakly, with some Rheumatick Pains, I was put into a Fever ; which going off, after an ill Night, the Pain settled in my Neck, and hinder Part of my Head ; so that I was disabled from the Service of the Meetings till the 20th : but then, through the LORD's Goodness, extended both immediately and also instrumentally, in the great and affectionate Care of my loving and respectful Friend *Samuel Bownas*, and likewise of his honest good Wife, (at whose House I staid) I was enabled to go to *Mudford*, being their Week-day Meeting, and that Evening also an appointed Meeting at *Yeovil* ; where came many of the Town's People, and Friends all about : It was an open Meeting, and I had a full enlarged Time in it ; and there were People of several Sects there. That Night, being somewhat rainy, and a great Wind, we went to *Thomas Penny's*, with his Wife, (*Samuel Bownas* being with me) where we were freely and comfortably entertained.

Mudford
Yeovil.

Sherburn.

ON the 21st we had an appointed Meeting in the Evening, at *Sherburn*, which was very large ; and, though consisting mostly of other People, they were generally very sober. That Night I lodged at Friend *William Raw's* ; and on the 22d went to *Limington* with *Samuel Bownas*.

Ilchester.

On the 23d, being the First of the Week, we had an appointed Meeting in the Town Hall of *Ilchester* ; which was very large from all the Parishes round ; and the LORD was not a-wanting to us in his Goodness, but gave us an open Time, to general Satisfaction. That Night I returned again with *Samuel Bownas*.

Sumerton.

ON the 24th, in the Evening, we had an appointed Meeting at *Sumerton*, which was large ; and many Things opened to Information, Edification, and Comfort. I had a large and full Time ; and that Night went to *Longfutton*, to *Robert Banton's*.

Hambridge.

ON the 25th I went to the Funeral of a Friend at *Hambridge*, where many People appeared on the Occasion : and the LORD was pleased to make it a comfortable Time to us ; and the People, being generally sober, were well satisfied.

Longfutton.

On the 26th, at Evening, I returned to *Longfutton* ; and the Day after was at their Monthly Meeting : That Evening I had a very large Meeting there ; where Things opened freely, and the Truth was much over the People, to the Praise of him without whom we can do nothing.

Langport.

ON the 27th we had a Meeting at *Langport*, in the Presbyterian Meeting-house ; where *Samuel Bownas* and I sat in the Pulpit, as the most convenient Place to be heard. The Stand where the Hour-glass used to be set, was upon it ; but we had no Occasion for that. Many of that People came to the Meeting, and, among others, the Elder who granted us the House, and were generally satisfied ; Things opening clear and full to several weighty Points. This Elder was so well pleased, that, after the Meeting, he assured Friends there, that we should have their House for that Service as often as we had occasion ; which we looked the more at from him, by how much some of that Sect have formerly behaved in a quite differing Manner towards our Friends, in some other Places : but we were glad of this Condescension, both for their Sakes, and the prevailing of Truth, in some measure, among the People.

Bridgewater.

ON the 28th we had a Meeting at *Bridgewater*, in a Ware-house of *Thomas Holwell*

Holwell and *Joseph Ball*, two Friends, young Men, who had lately gone there to live : For a certain high Man among the Baptists had been much disgusted against their Preacher for letting us have their Meeting-house the Time before, threatening to withdraw his Contribution from the Minister ; but the young Man bearing it with Patience, another of his Hearers, who had been satisfied with the Meeting, said, if the other detained what he used to contribute, he would make it up ; so that they came over the other, and the Preacher came to no Loss, so far as I heard : But, lest the poor Man might suffer for his Goodwill and Civility to us, we did not put him upon it the second Time ; hoping he will not lose his Reward for what he did for Truth's Service, tho' he may lose the Favour of some of the angry sort.

ANNO
1718.

THE Meeting was very large and open, and the People generally reached ; being, after some Time, sober and attentive. The LORD gave us a good Time among them, *Samuel Bownas* being also there. I have some Hopes that the LORD will raise a People yet in that Place, and thereaway, to his own Glory.

ON the 29th we went to *Grinton*, to *Philip Watt's*, and the Day after (being the First of the Week) were at their Meeting ; and Notice being given all about, it was a large Meeting, and pretty open.

Grinton.

ON the 1st of the Tenth Month I went to *Glassenbury*, and the Day after had an Evening Meeting at that Place ; which was not large, nor very open, but, in the main, well.

Glassenbury.

ON the 3d I went to *Bristol* ; where I staid till the 4th of the 12th Month following. Here I had many good Opportunities among Friends, and often among others, who usually came to our Meetings on First Days. I was also, during my Stay here, at the Meeting at *Kingsweston*, and at a Funeral at *Frenchay* ; and *Samuel Bownas* and I took much Pains to reconcile these Friends to the Body at *Bristol*, they having set up a separate Meeting by themselves, under Pretence that Friends there, especially the Men's Meeting, were gone from Truth into the grossest Evils, as Whoredom, Lying, Swearing, Drunkenness, Partiality and Injustice ; and yet would not accuse any Particular of any one Crime. They said, they and Friends of *Bristol* were of two different Spirits, and, 'till they came to be of one, there could be no Reconciliation ; and to be sure they meant the better to themselves. We could make but little Impression upon them, the Women who govern'd them being very high, and very conceited of themselves, and laid all upon GOD, as his Requirements : putting themselves in the Place of the Righteous in former Ages, the Prophets, Apostles, and Martyrs ; and Friends of *Bristol* in the Place of *Cain*, *Nimrod*, *Nebuchadnezzar*, Heathen Persecutors, Papists, and Queen *Mary* ; and themselves as suffering all those Cruelties : and all this because the Men's Meeting could not see any Reason for their separate Meeting, desiring them to let it alone as a Thing unprofitable, as Things were stated at that Time in that City. I also tried a second Time before I came away ; but they seemed still more and more averse, under the Pretences abovesaid. During this Stay I was generously and freely entertained by my Friend *Brice Webb* and his Wife, and often invited by other Friends to their Houses ; and yet, at Times, was under great Heaviness from the Effects of the Separation, and other Sufferings of the Seed of Life in that City.

Bristol.

Kingsweston.

ON the 4th of the Twelfth Month, accompanied by my old Friend and long Acquaintance, *Walter Newbury*, of *Boston* in *New-England*, I went from thence to *Lainsham*, *Brice Webb* and his Wife, *George Whitehead* of *Bristol*, *Thomas Daniel*

Lainsham;

daniel

ANNO
1718. *niel* and his Wife, and some more, being with us. That Evening we had a pretty open Meeting there, the People coming in, and being very sober.

Bath. ON the 5th we fell in with their Week-day Meeting at *Bath*; which was pretty large and open. That Night we lodged at *Thomas Gingle's*.

Massfield. ON the 6th we went to *Massfield*, and had an Evening Meeting there; which was very open and well. I lodged that Night with the Widow *Wickam*.

Bradford. ON the 7th we went to *Bradford*; and the Day following, being the First of the Week, we had three Meetings there: that in the Morning was not large, but indifferent open, consisting for the most part of Friends. In the Afternoon it was large and more open to the People; and, in the Evening, greatest Part of the more reputable People of the Town being there, it was very large and very open; and the LORD gave us a good Time, and opened, through our Ministry, many Things of Moment: and Truth was over all. Many went away who could not get in, the Throng was so great in that large House. That Night also we lodged with Dr *Clark*.

ON the 9th we went to visit our Friend *Caleb Dickinson*, who was ill of the Gout. My Friend *Walter Newbury* was ill at the same Time of an Ague, which had seized him after the first Meeting at *Bradford*.

Melksham. ON the 10th we had an Evening Meeting at *Melksham*; which was also an open and large Meeting. That Night I lodged with young *Thomas Beavan*.

Devizes. NEXT Evening we had another Meeting at the *Devizes*; which was large and open. That Night I lodged at *Thomas Beavan's, senior*.

Marlborough. ON the 12th we had an Evening Meeting at *Marlborough*; where came some of the People, and Things were pretty well: But they having only a small Room to meet in, and wanting Accommodations for any considerable Number of People, few came in that Place.

Newbury. ON the 13th we had an Evening Meeting at *Newbury*; which was not large, but open: for we coming in late, by reason of *Walter Newbury's* Illness, there could not be much Notice.

Reading. ON the 14th we went to *Reading*; and next Day were at their Meeting, and also on the Third Day following, and then went to the Widow *Penn's* at *Ruscomb*; where we staid till the 26th, when *Walter Newbury* went to *London*, and I returned to *Reading* to the Funeral of the Widow *Buy*; where many of the Neighbours appearing, we had a good Meeting. That Evening I returned to *Ruscomb*.

ON the 22d I was at *Henley upon Thames*; where we had two as open Meetings as I had known for a long Time before. The latter in the Evening was very large, a great Number of the Town's People coming in, and great Openness among them. That Night I lodged at *John Toovie's*; and my Friend and Landlord, *John Crouch* of *London*, being so kind as to invite me there, we went together next Day to *London*; where I found great Openness, both among Friends and others, many coming to our Meetings on First Days.

DURING my Stay at *London*, which was from the 23d of the Twelfth Month, to the 16th of the Seventh Month, 1719, I visited Meetings there, and some Meetings adjacent, and was at the Yearly Meeting; which was more peace-

peaceable than at some other Times; and, in the main, we had a good and comfortable Time.

ANNO
1718.

IN this Meeting *John Gurney, jun. of Norwich*, a young Man of good natural Parts and Distinction, though satisfied with the Affirmation as it then stood, moved for a further Solicitation to the Government, for Ease also to the Dissatisfied Friends in that Case; which was seconded by *John Eccleston*, and followed by *Richard Aspley*, and some others on that Side: And whilst Things run in that Channel, there was a considerable Glory over the Meeting, and the peaceable and divine Truth comforted many; and his peaceable Witdom prevailed with most of the Meeting to assent and acquiesce: But as there were some particular Persons there, who, having more Regard to Party than Unity, and to themselves, and what they had procured and set up, than the Peace of the Church; (designing to set the Affirmation as it then was, over all, and not at all in any other Terms) in their usual Subtilty raised several Objections, and a palpable Cloud of Darkn^es over the Meeting, and a great Uneasiness in the Minds of many; which, after some Time, being dispelled, and that Spirit made manifest and repulsed, the Meeting concluded for a fresh Solicitation the next Session of Parliament, if Things should continue till the said Session as they were.

ONE particular Passage, which happened whilst I was at *London*, I think proper to insert here, since it fell out so much to my own Satisfaction:

WHEN the present Earl of *Carlisle* was a Boy, he was at that City with his Grandfather, then Governor of the Castle there, and I was, at the same Time, at School in that City; which occasioned my being admitted into the Acquaintance and Favour of this young Nobleman: And as I had then a strong Affection for him, it did not wear out all this Tract of Time, notwithstanding the several Changes both in him and me, and our differing Circumstances; so that I had an Inclination to see him, and speak with him, which I had not done in many Years: Accordingly, taking Dr *Gilbert Heathcote* in my Company, partly to introduce me, he being Physician to some of the Family, and known to the Earl, I went one Morning, about Nine, to his Lodgings in *Greek-street*; when the Doctor and I were called up into his Chamber, where we found him undressed, in his Gown and Slippers.

THE Earl received us respectfully, though I was then become an utter Stranger to him; for he did not at all know me, nor did I presently make myself known. He ordered a Couple of arm'd Chairs to be placed for us, and bid us sit down by him; which when done, and some occasional Expressions past between him and the Doctor, I being silent, and my Mind inwardly exercised at the same time, and waiting an apt Opportunity for Matters of some other Consequence, the Earl and I fell into Discourse after this Manner.

“ MR *Story*, said he, are you any thing related to the *Storys* in *Cumberland*?
 “ Yes, said I, *Thomas Story* of *Justice-Town* is my Father. Did you know Mr
 “ *James Appleby*, a Friend of yours, who lived on a Farm of mine at *Askerton*?
 “ Yes, very well. I have the bad News to tell you, that he is lately dead. He
 “ was a good industrious Man, and improved that Estate much since he had the
 “ Management of it; and, I think, your People are generally sober and industri-
 “ ous, and few of you poor. We ought to be so, said I, for our Principles lead
 “ us both to Sobriety and Industry.

ANNO
1718.

“THE great End of the Christian Religion, said he, being to mortify and subdue the Passions, irregular Desires and Appetites of Men, I see no People in the World come up to that as you do; but cannot apprehend by what Means you arrive at these Attainments: It cannot be any Thing preached among you that works such Effects; for I have been at some of your Meetings, and heard some of you preach, but could not make any Thing at all of it; and have also read some of your Books, but could not make much more Sense of them than of your Preaching: so that I am still at a Loss what to think of you in Matters of Religion. I knew a young Man in the North of England, whom, perhaps, you might also know, a Brother of Mr Appleby's, as wild a young Fellow as was in England; but, by some Means or other, turning Quaker, was no sooner under that Profession than he became a very sober good Man.

John xvi. 7.
—xiv. 16.
—xv. 26.

“No doubt, said I, but thou hast read the Scriptures, and mayst remember what CHRIST said to his Disciples a little before he suffered; *It is expedient for you that I go away; for if I go not away the Comforter will not come: But if I go away, I will pray the Father, and he shall send you another Comforter, even the Spirit of Truth, which the Father will send in my Name; he shall lead you into all Truth, and bring all Things into your Remembrance, whatever I have said unto you. Again, I will not leave you comfortless; I will come again unto you.* Here is the Spirit of Truth promised, which is no other than the Spirit of CHRIST; and is the same which was promised of GOD by his Prophet, where he saith, *I will give him a Light to the Gentiles, and a Covenant to the People:* and as the Holy Scriptures elsewhere testify, *he is that true Light which lighteth every Man that cometh into the World:* and of whom the Apostle saith, *Believe in the Light, that ye may be Children of the Light; and, if Children, then Heirs.* Now, though we, in and of ourselves, have been like other Men, incident and subject to many Failings and Weaknesses; yet, it being given us to believe in the LORD JESUS, not only as he came in the Flesh in that Day, but also as he is the Light of the World, we do not only find that his Spirit, as he said, reproveth us for our Sins, but is also become our Comforter and Supporter, as we have repented and left them off; and, according to his Promise, by Degrees, leads into all the necessary Truths of the Gospel, and out of Evil into Righteousness; giving us also to experience the End of his Manifestation, the Destruction of the Works of the Devil, the Mortification of our Lusts, Appetites, and Passions, and to be created anew to good Works, through him, our Lord and Saviour JESUS CHRIST: And what Difference there is between us and other Men, and in our present from our former State, it is the LORD that hath done it, and not ourselves; for we have nothing to boast of but the Mercies of GOD in him.”

Isa. xlii. 6.
John i. 9.

—xii. 36.

THEN, said the Earl, “If the Spirit of CHRIST and his Light be all one, and that Light be in all Men, why does it not work the same Effect in all Men? Why have not I Power over my Inclinations, as well as you over yours?”

THEN, said Dr Heathcote, “I was once in my Time wild enough; I would have done fourteen Exercises with any Man in England; but, when it pleased GOD, by the Manifestation of his divine Light, to convince me of the Vanity of these Things, and the Error of my Course of Life, through Faith in this Light, and Obedience to its Discoveries, I am now reformed and got over those Lusts and Appetites of many kinds, which once were over me; and as I keep to that Light, and not otherwise, I am daily preserved: And the true
“Reason

“ Reason of Mens’ being overcome by Evil is, because they believe not in that
“ divine Manifestation, which manifests it to be evil, but go on to act the same
“ Things after they do see them to be wrong: but as when Men leave off Evil
“ when they see it, through the Power and Virtue of the Discoverer, then they
“ have further Manifestations of that Light that discovers it, and greater Power
“ over their Corruptions, till all be discovered, and all subdued; and then there
“ is a Liberty and Enjoyment in the Truth, which far exceeds all the Enjoy-
“ ments of this World, and a Satisfaction which nothing else can give: And
“ therefore, if thou wouldst be rid of any Thing thou findest amiss in thyself,
“ thou must not act again the same Thing thou hast once seen to be evil, or
“ else there never can be any Reformation.”

THEN said the Earl, (of his own Accord, and without any Thing particular-
ly introductory thereto by either of us) “ You are a very useful People in the
“ Nation, and, I think, deserve Encouragement as well as any in it. I know
“ your People are not generally satisfied with the Affirmation; because I have
“ been often applied to for Relief of such as have suffered that Way, and have
“ always done what I could to relieve them, and have helped many: But as the
“ King and Government look upon you favourably, it were better you were
“ relieved by Law; and if you will move the Parliament for further Relief,
“ you shall not want any Help I can make you; and, I know, many are incli-
“ ned to favour you on that Account: And what do you want besides this?”

THEN I said, “ We are very sensible of the good Intentions of the Govern-
“ ment in what they have already done on that Account; but as thou has been
“ pleased to observe, (though we are not come at this Time to make any Com-
“ plaint about it) we were not generally easy in it: And as the King and No-
“ bility, in some other Cases, have been as Fathers and Supports unto us, so we
“ were glad to see their good Inclinations still, and hoped we should not desire
“ any unreasonable Thing, there being one wherein we yet want your further
“ Aid; and that is, to be further relieved against the Tyranny and Oppression
“ of your Priests; and I hope, said I, (by the way) the Legislature of *Great Bri-
“ tain* will, in due Time, take Care, that it shall never more be in the Power
“ of the Clergy to juggle the Throne.”

THEN said the Earl, “ You would not have us, I hope, break in upon the
“ Laws, and deprive the Ministers of the Maintenance the Law provides them!
“ at least till we can see as you see.”

“ No, said I, we are very far from desiring any Thing that may bring the
“ least Reflection, or any just Imputation of Blame, upon any of you; but are
“ as careful of your true Honour as you yourselves can be: Nor do we desire
“ to lead you into any Inconveniency, or blame-worthy Thing, if it were in
“ our Power; and so far are we from setting up any new Craft, under any
“ new Umbrage, that we would have all Men to see with their own Eyes, and
“ not to undertake any Thing, but upon sure and certain Grounds: But
“ as the Legislature, with very good Intent, have made Laws for the more easy
“ Recovery of what you call their Dues, these Laws prove very oppressive to
“ many poor, honest, industrious Families: for so mean-spirited are some of
“ your Country Justices in divers Parts of the Nation, and under the Influence
“ of the worse-natured sort of your Clergy, that where the Demand may hap-
“ pen to be but a Groat, Six-pence, or a Shilling, some of them will award the
“ highest Fees the Law allows, which is ten Shillings; which, though a small
“ Sum among you great Men, is much to those who must earn it with the

Sweat

ANNO
1718.

“ Sweat of their Brows, at Two-pence, Four-pence, Six-pence, or Twelve-pence a-day: And, besides this, the former destructive Ways of proceeding in the Exchequer for Tythes being still left in the Power of your Priests, many of them decline the more gentle Way which the Law provides, and make choice of this, if, peradventure, they may at least ruin and destroy some of us; which we hope may not be unworthy of the further Consideration of our Superiors, so inclinable to Equity in our Favour.”

“ Now, said he, you say something; which, as you say, may bear some further Consideration: and I know some of your People have suffered by exorbitant Fees; for, as Complaint has been made to me, I have relieved several on that Account: But, pray, on this Occasion, upon what Ground do you refuse to pay Tythes; were they not commanded of God?”

Mat. x. 8.

“ We do not deny but that they were commanded of God; but they were made payable to the Tribe of *Levi*, and located in the Land of *Canaan* only, a Country at the Head of the Mediterranean Sea, in *Asia*; but, by the Coming of *CHRIST*, there is an End of that Law by which Tythes were given, and an End of that Tribe, (though your Clergy still pray for themselves under that Name, the better to insinuate their pretended Right) and the Land itself where they were payable, now in the Hands of the *Turks*; so that the Reason of the Thing failing, the Thing itself also fails: And since God, by the Death of his Son, the great High Priest and Bishop of the Soul, hath rejected that Tribe, and that Service, and established a new one, to whom he hath said, *Freely ye have received, freely give*; we do not find he hath empowered any of the Princes of the *Gentiles* to assign any Maintenance for his Ministers: but as they have been deceived by the Subtily of the Craft to impose upon Mankind by Laws on that Account, so by that Wisdom, which, in due Time, will arise among them, they will yet be instrumental to undo what they have done, and leave Religion and the Gospel upon its own Bottom; which needs no other Helper than its own Author, or Maintenance for its Ministers, but what itself commands; and they are really such as labour with all their Might to make the Gospel they preach without Charge: So far are they from destroying the People for the Maintenance of their Bodies, that they have no other Reason or Inducement for what they do, but Obedience to the Calling of God, and the Good of Souls; whereas the End of Hirelings, though supported by Law, is their own Bellies.”

“ WELL, said he, you don't like our Ministers; but, after all, I think you want but one Thing to make you a very compleat People; that is, to bear Arms. Pray what would have become of this whole Nation t'other Day when the *Spaniards* were coming to invade us, if we had all, or greatest part, been of your Religion? No doubt we should all have been destroyed or enslaved.”

To this I answered, “ It was upon this very political Consideration that the *Jews* crucified *CHRIST*; for as he had raised *Lazarus* from the dead, it greatly awakened the People concerning him, and many believed in him; in so much that the Rulers began to fear, that if he continued to preach his Doctrines among the People, and work Miracles, the Body of the People would follow him: and the Consequence of that would be, the State would not have Soldiers or People enough to defend them against their Enemies: For as it was prophesied, that, under the new Covenant, *they shall beat their Swords into Plough-shares, and their Spears into pruning Hooks; and that Nation shall not lift up Sword against Nation, neither shall they learn War any more: so*

CHRIST

“CHRIST being the Mediator of that Covenant, preached Doctrines condit-
 “cing to that End: *Love your Enemies; do good to them that hate you; pray*
 “*for them that despitefully use you and persecute you.* And, to take away all Su-
 “spicion of any Disloyalty to *Cæsar*, or Danger of the State from his Kingdom,
 “(which was their Pretence against him) he said to *Pontius Pilate*, *My Kingdom*
 “*is not of this World: For if my Kingdom were of this World, then would my*
 “*Servants fight, that I should not be delivered to the Jews; but my Kingdom is*
 “*not of this World.* Here he declares his Kingdom not to be of this World,
 “being divine and spiritual, and that his Servants will not fight: For if they love
 “their Enemies, they cannot fight with them, much less their Friends; and if
 “they do good to them that hate them, they cannot fight with them neither;
 “and if they pray for them that despitefully use them and persecute them, nei-
 “ther can they fight with them; and if they do not as CHRIST teacheth, they
 “cannot be his Disciples: *For then are ye my Friends*, or Disciples *in deed*, said
 “the LORD, *if ye do whatsoever I command you.* Now, CHRIST laying the
 “Foundation of such a Kingdom, which is not of the World, though in the
 “World, and declaring his Subjects will not fight, it is in this Kingdom, which
 “is a Kingdom of Righteousness, Truth, and Peace, in which the Prophe-
 “cy before mentioned is begun to be fulfilled; and of this Kingdom CHRIST
 “himself, the Prince of Righteousness and Peace, is only King, Ruler, and Law-
 “giver; and which no way interferes with the Kingdoms of this World: For
 “as CHRIST himself, being born a *Jew*, and they, at that Time subject, in
 “some sort, to the *Romans*, paid Tribute to *Cæsar*, and thereby giving an Ex-
 “ample to all his Disciples, in all Countries and States, and in all future Ages,
 “as well as that Time: so the Disciples of CHRIST, though they may not
 “fight, they pay Taxes and Tribute to civil States, as well by the Example
 “of their Lord and Master, as the Doctrine of the Apostle, in the 13th Chap-
 “ter to the *Romans*; where he sets forth clearly, that Civil States and Powers
 “are of GOD, and that their End is, to be *a Terror to Evil-doers, and a Praise*
 “*to them that do well.* Since then the Kingdom of CHRIST is not of this
 “World; neither is it National, but Spiritual: And it cannot be supposed that
 “any one Nation will ever be the Church of CHRIST, which is not National,
 “and so subjected to the Violence of any other Nation: But GOD, *by whom*
 “*Kings reign, and Princes decree Justice*, having ordained Government and Rule,
 “entrusts it with whom he pleases; and the temporal Sword, as well of Civil
 “Magistracy, as Military Force, being in the Hands of Kings and Rulers, to
 “exercise as Need shall be, they, and not the Disciples of CHRIST, must ap-
 “ply and administer accordingly, till, by Degrees, the Kingdom of CHRIST,
 “the Prince of divine Peace, have the Ascendant over all Kingdoms: not by
 “Violence, for his Servants can offer none: *Not by Might nor by Power, but*
 “*by my Spirit*, saith the LORD. It will not be by human Force or Policy, but
 “by Conviction; not by Violence, but Consent, that *the Kingdoms of this World*
 “*will become the Kingdoms of God, and of his Christ*: Nor will the Kingdoms
 “and Powers in this World ever cease, (being GOD’s Ordinance in natural and
 “civil Affairs) till the Reason of them cease; that is, till all Violence and In-
 “justice cease, and Evil-doing come to an End, by the Advancement of Truth,
 “Righteousness, Love, and Peace, over all Nations; which is the true End of
 “the Coming of the LORD JESUS, and Nature of his Kingdom here on
 “Earth: So that as the Kingdom of CHRIST can offer no other Violence to
 “the Kingdoms, or States, of Men, than that of Love and Truth; and his
 “Subjects may not fight, but pay Taxes, Customs, Tribute, Fear, and Honour
 “to all Kings, Powers, and States, in all Nations where they are chosen of GOD
 “out of the World to serve him, and bear Testimony to his Name; neither *Jew*
 “nor *Greek, Barbarian, Cythian, Mahometan, Infidel, or nominal Christian*, can have

ANNO
1718.

Mat. v. 44.

John xviii. 35.

— viii. 31.

Rom. xiii.

Rev. xi. 13.

ANN.O
1718.

John xv. 18,
19.

“ any reasonable Jealousy of the true Christian, whose Practice is according to
“ the Doctrine and Commandments of his Lord and Master CHRIST JESUS:
“ and whosoever falls short of that ceases to be his Disciple, and reverts to the
“ World: But to his Disciples he saith, *Ye are not of the World; but God hath*
“ *chosen you out of the World. If ye were of the World, the World would love you;*
“ *for the World loveth its own:* But ye are not of the World, therefore *the World*
“ *hath you. But marvel not that the World hath you; for it hated me before it*
“ *hated you.* So that, upon the whole, this Nation is not in danger of the *Spani-*
“ *ard*, or of any other Nation, by reason of our Principle, or for want of our Help
“ in fighting; which we have not declined, because we durst not, or could not
“ use the Weapons of War: For many of us have been Fighters; and I myself
“ have wore a Sword, and knew very well how to use it: but being convinced
“ of the Evil, by the Spirit of the LORD JESUS, working in us a Conformi-
“ ty to the Will of GOD, and subjecting us to himself, as Subjects of his peace-
“ able Kingdom, 'tis neither Cowardice in ourselves, or Rebellion or Disloyalty
“ to Kings or Rulers, whom GOD, in the Course of his Providence, advances
“ in Nations, but Conscience towards GOD, and Obedience to his dear Son,
“ the Prince of Peace, our LORD and Saviour CHRIST JESUS, which make
“ us decline fighting.

To this Effect, and much in the same Words, was my Answer to the Earl;
who heard me with great Patience and Candour, and then replied, “ 'Tis true,
“ said he, so long as you behave peaceably, are loyal to the Government, and
“ pay your Taxes, as you do, I think, when all's done, there is not an absolute
“ Necessity for your personal Service in War, since his Majesty may always
“ have Soldiers enough for Money, as he may have Occasion.”

“ TRUE, said I, and there are but few, in Comparison of the whole Body
“ of the People, that serve personally in War; and, without all Doubt, Vo-
“ lunteers, of all others, are fittest for that Service; where no Man jeopard's
“ his Life but by his own Consent, Choice, and Inclination, and has no Man to
“ blame but himself in the Consequences of it, with respect either to Body or
“ Soul, since both may be in hazard, as Men may be staid in such Undertakings.”

SOME Time being spent in what I have here related, and Things seeming to
fit well on this great Man's-Mind, I was willing to withdraw; and then rising
upon my Feet, I said further unto him, “ Considering thy Station and Resort,
“ we may trespass, though undesign'd, on thy Time, which may be necessarily
“ employed on publick Services; but if I might have Liberty to wait on thee
“ at leisure Times, I do not doubt but to make all these Points we have gone
“ upon, and all others wherein we differ from other Professors of Christianity,
“ as clear as the Sun at Noon-day, in favour of our Profession; and that the
“ same Thing which now goes under the reproachful Name of *Quakerism* and
“ *Error*, is no other than primitive and improved Christianity.”

To which he replied, “ I shall be glad to see you at any convenient Time.
“ My Hour is about Nine or Ten in the Morning; and if I should happen to
“ be indisposed, or otherwise engaged, I will let you know it, and expect you
“ another Time;” which accepting as a Favour, I proceeded thus:

“ I took Notice of what thou said, in this Discourse, concerning our Preaching
“ and Writings, that they seem'd both aukward and unintelligible: I suppose thou
“ mayst remember something of one *James Wilson*, who has waited on thee
“ some Times to solicit thy Assistance for Relief of several of our Friends.”

“ THIS

“ THIS is, said he, *Wilson of Westmoreland*, an honest good Man.” “ ’Tis the same, said I. Thou was pleased to admit him to some Discourse with thee on some Points of Religion, on some of those Occasions; and he then promised to send thee a Book, which would clear up some of those Matters more than could then be done by him; and he hath accordingly requested me to present thee with it :” And so I gave it him, being one of *Robert Barclay’s Apologies*, and said, “ If thou pleasest to read this Book over with Attention, I hope it will give thee some more Satisfaction, both concerning the Principles we believe and suffer for, ourselves, and our Writings.” He readily received the Book, and said, “ I will peruse it.” Then, in a moving Posture, I said further, “ It is below the Earl of *Carlisle* to be flattered, and inconsistent with me to do it; but this I can say with much Freedom, I have often remembered thee and thine, with many good Wishes, when far remote, in another Part of the World; and, since I returned to *Europe*, have, from Time to Time, desired to see thee; but the Circumstances of my Concerns would not allow me till now. I am glad of this Opportunity, and thy Condescension herein, and may make use of the Liberty given me, in some other convenient Time; and, in the mean time, wish thy Happiness and Prosperity :” And so we departed with great Satisfaction.

ANNO
1718.

ON the 16th of the Seventh Month, being the Fourth of the Week, I went from *London*, in order for *Bath*, and that Evening lodged at *Ruscomb*, at the Widow *Penn’s*; where I met with my Landlord *Brice Webb*, of *Bristol*, and his Wife; who were on a Visit there, being Relations.

1719.

ON the 18th I was at the Week-day Meeting at *Reading*. That Evening I went back to *Ruscomb*; where staying till the 20th, being the First of the Week, I was again at the Meeting at *Reading*. In the Evening I returned to *Ruscomb*; where I staid till the 22d. We then set forward together for *Newbury*; where arriving before Night, Notice was given of a Meeting to be there next Day, at Ten in the Morning; which was accordingly held, and it was a good Meeting. That Afternoon we went on to *Marlborough*.

Reading.

Newbury.

Marlborough

ON the 24th, being the Fifth of the Week, my Friends set forward for *Bristol*, but I staid at *Marlborough*; where we had a small Evening Meeting.

Bath.

ON the 25th I went to *Bath*, and lodged with my Friend *Thomas Gingel*; where I was kindly received, and made very welcome.

ON the 27th, being the First of the Week, I was at their Meeting at *Bathford* in the Forenoon, the Meeting falling in course there, and at *Bath* in the Afternoon. At the last were several Strangers, and Things were very open. It being the latter Season of the Year for the Bath, many of the Nobility and Gentry were in Town on that Occasion, and some of them at the Meeting.

Bathford.

ON the 1st of the Eighth Month, being the Fifth of the Week, I went to *Marshfield*; where we had a pretty large Evening Meeting, and the People were quiet and attentive.

Marshfield,

ON the 2d I returned to *Bath*, to their Week-day Meeting, where we had an Increase of the Company of those Strangers; and Things were very open and clear, and several of them well affected in the Meeting with what they heard.

Bath;

ON the 4th I was there again. In the Forenoon we had but few Strangers,
but

ANNO
1719.

but a pretty Meeting of Friends; there being several Families from *Bristol*, and some from *London*.

IN the Afternoon came a great Company of the Nobility and Gentry; so that the House could not hold them, and all the Yard before the Door was filled: And though, in the Beginning of the Meeting, some of them (as they are used in their own Worship) were a little airy and pleasant among themselves, expecting something to make them Diversion, being wholly unacquainted with Truth, and the Way of it, and lying under the Prejudices of false Rumours; yet, in a short Time, many of them began to change Countenance, and look with another Aspect: for GOD, who wills the Good of all Men, favoured the Opportunity, and gave me several Matters of Moment to declare among them, to the Surprise of some, and general liking of most, if not all of them, except some few Papists, and their Favourers; whose Principles and Errors were a little exposed in that Meeting. And finding Truth over all, and Love towards them, after the Service of the Meeting was over, I told the Auditory, that we were to have another Meeting there on the Fifth Day of the Week, (which they call *Thursday*) and we should be glad of their Company there with us; and they seemed generally pleased with it: But, for some Reasons, the Meeting being put off a Day longer, we gave Notice accordingly, and it had the desired Effect; for there was so great a Concourse, especially of the Quality, so called, that the House could not hold them, and many were without in the Yard; but as the Ladies and Women were generally preferred to the Seats, several of the Nobility stood great part of the Time with great Patience and Attention, suitable Things being opened to them; and the Meeting held between two and three Hours. That Day Truth gain'd Ground considerably; for as many of them had before odd Notions of us and our Way, they now began to see we were a People greatly abused by false Rumours, and the World imposed upon concerning us, our Way, and Worship; and were generally well satisfied.

Bradford.
Cotnam.

ON the 7th, being the Fourth of the Week, I had an Evening Meeting at *Bradford*; which was pretty large and open. That Night I lodged at Dr *Clark's*, and the next Day was at a Meeting at *Cotnam*; which, though not large, was an open good Meeting. That Afternoon I went to *Monks* with *Caleb Dickinson*; where I staid Dinner, and that Night returned to *Bath*.

Bath.

ON the 11th I was there again; and as many Persons of Rank, and others, were by these several Meetings generally alarmed, we had more than we had Room for, especially in the Afternoon; and many went away out of the Yard and Lane, who could not bear the Weather, and to stand so long a Time. A good Season the LORD gave us to general Satisfaction; for the blessed Truth was over all, and many of them reached, and went away with solid Countenances.

Chew-Magna.

ON the 12th I went with *Caleb Dickinson* to *Chew-Magna*, to the Marriage of *Martha Vickris*, (youngest Daughter of *Richard Vickris*, who, in his Day, was an honest Friend, and a Gentleman of good Sense and Reputation) and *Robert Button* of *Taunton*; which was solemnized on the 15th, at the Meeting-house there: where many of their Relations, and generally the Neighbourhood, were present; and, among others, Sir *William Cann* of *Busleton*, (whose Sister had intermarried with *Robert Vickris's* eldest Son, and Heir of the said *Richard*) with whom I had much Discourse afterwards on many Points of Religion to Satisfaction; he and his Lady, with some others of such sort, having been well pleased with the Meeting, both with the Manner of the Celebration of our Marriages, and

and what they heard ; and he obliged me to call at his House, if I should come that Way. The Day before the Marriage I was at their Meeting at *Belton*, two Miles from *Chew* ; which, though small, was very open and comfortable.

ANNO
1719.

ON the 16th I returned to *Bath* ; and, on the 18th, being the First of the Week, we had the Lord *Carpenter* (General of the Forces in *Scotland*) and his Son, at Meeting in the Forenoon, and some other Strangers : The Subject Matter was concerning CHRIST the Foundation, and that *Peter* could not be so. I do not remember I was ever clearer opened upon it than at that Time ; nor did I ever observe any Person more grave and attentive than he, during the Time of it ; and, I thought, sometimes affected with the Power of Truth, and what he heard. It was a good Time to Friends, and we were thankful to the LORD that gave it.

SOME Time before this there were divers poor People came up to *Bath*, in order for Help by the Waters against their several Diseases, who had not wherewithal to procure Accommodations for so long Time as was needful for their Cure, and were not permitted to beg in publick, the City being often oppressed by the Resort of common Beggars ; who rather make a Trade of their real Distempers than come there for Cure, and too often make false Pretences of Ailments, to deceive, where there is nothing real ; yet being willing to relieve the truly necessitous, proper Notice had been given the Week before in our Meeting of such an Intention, and Friends desired to come prepared for a Contribution that way at this Meeting ; the Thing being distinctly stated, lest any should think it was for our own Poor, or for any other secret or particular Purpose, of which some might be jealous. The Meeting was very large this Afternoon, and several of the Nobility of both Sexes, and others, present. Good Part of what I had then to say was concerning that Creed commonly called the *Apostles'* and the Interpretation of it ; some Things concerning the State of both *Jews* and *Gentiles* at the Coming of CHRIST ; the gross Idolatry of the latter, and Apostacy of the former ; and that great Part of the supposed Christian World now at this Day is under as great Idolatry ; instancing, in the Worship of a Piece of Bread, or an insipid Wafer, in the *Romish* Church, and the Inconsistency of Transubstantiation both with Sense and Reason ; both which are, and ought to be used in the Christian Religion, and both helped and improved : but falling in also against *Deism*, (so much at this Day prevailing) I said, Reason is not to be the sole Guide of Man, but the Light and Spirit of CHRIST ; which being above Reason, and the true Illuminator and Rectifier thereof, is the sure and unerring Guide unto all that believe and truly follow him. This was a great and glorious Meeting ; where many of the Nobility and Gentry were present : But that which was the Crown and Glory of all, was the Presence of the King of Kings, and Lord of Lords, among us ; whose Truth was over all, in the Demonstration of his Wisdom and Power, to his own Glory ; and many were that Day sensible of it. This Meeting was most generally satisfactory to all sorts, and as it was our parting Meeting, a general Solidity and Awe being over most of the Audience of all Ranks. The Meeting held near three Hours, till it began to be duskish ; and I was concerned in Testimony about two Hours and a half of the Time : and though many of the Quality, as well as others, stood most of the Time, I did not observe any of them express any Weariness or other Dislike.

THE Meeting being ended, we proceeded to the Collection ; and before we began *John Eccleston* of *London* (who being there for his Health, had been very serviceable in procuring some great Persons to come to our Meetings, and in answering Questions among them, where any Thing had not been well understood)

ANNO
1719.

made a short Speech to this Effect : “ That though this Collection was intended wholly in our own Communion, yet being for poor People not of our own sort, we were not so narrow, or tied up to ourselves on such Accounts, but that the charitable Contributions of others would be acceptable to that End.” Upon which several did contribute liberally with us : And, lest any should, thro’ Malice or evil surmising, pervert our good Intentions, we desired that some one or more of their sort might be concerned to see the Distribution according to the Intent, which was accordingly done : but notwithstanding all our Precautions, this charitable Action was perverted, as I afterwards heard, by some who made an injurious and perverse Remark upon what *John Eccleston* said, that we had first drawn People to our Meeting as if we had expected nothing from them, and when there, obliged them to a Contribution, by another Speech, to the Support of our own Poor, or worse : all which I had an Opportunity to clear.

Bradford.

I WAS there again on the 25th, being the First of the Week, where the Meeting was not large, great Part of those who usually came to us being out of the Town ; but some other Strangers being there, we had a pretty good Meeting : and finding myself clear, I now began to think of some other Places ; and accordingly, on the 27th I went to *Bradford*, where we had an Evening Meeting, pretty open and well ; and that Night lodged at the Widow *Tiler’s*.

Warminster.

ON the 28th I went to *Warminster* ; but happening to be their Fair-day, the Friends there gave no Encouragement for a Meeting that Evening, saying, the People would be attending the Puppet-shows, &c. which usually came to Fairs ; and as for themselves, there would be but two or three out of two Families at Meeting, if we had one ; but if I would have one the next Day, they thought I might. Finding Things thus, and Notice of a Meeting at *Froom* being already given to be the Evening following, I passed them by, though with some inward Trouble.

Froom.

ON the 29th I went to *Froom* ; and that Evening had a full open Meeting there, in a large new Meeting-house of the General Baptists, which they readily lent us for that Occasion ; our own Place being too small to accommodate the Number expected. There was a Pulpit therein, finely carved and set off, which might have been free for me, but I declined it, and took a Seat with two or three Friends in a Place under that, inclosing their Communion Table ; and when I found my Time to begin to speak, though the Table was the most convenient Place to stand upon, yet I declined that, lest I might offend some of the weaker sort of their People ; most of whom, with many others, were present. The Subject was, GOD’s universal free Grace through CHRIST unto all People : and I do not remember I was ever more fully or clearly opened upon it. A good Time the LORD gave us, not only to the Satisfaction of Friends, but of all in general.

THE Meeting being over, as I came out of the Pew, an ancient grave Woman (a particular Baptist, as I suppose) asked me this Question, “ That if CHRIST died for all, why were not all saved, since there could be no Insufficiency in the Blood of CHRIST to answer the End proposed ? ” I answered her, “ That if she had taken good heed to the whole of what was said in the Meeting, that Point had been made very plain and clear to her Understanding ; but since she had not, I further said, That there is no Insufficiency in the Offering or Offerer, but in Mankind, that do not believe and obey : *For this is the Condemnation of the World, that they have not believed in* “ the

“ the only begotten Son of God. Again, *I am the Light of the World*, (said CHRIST the LORD) *whofoever followeth me shall not abide in Darknefs.* And again, *This is the Condemnation of the World, that Light is come into the World, but Men loved Darknefs rather than Light, because their Deeds are evil.* And again, *Whatsoever Things are reprov'd are made manifest by the Light; for whatsoever makes manifest is Light.* All this is said of CHRIST, who is that one Propitiation for the Sin, not of the Apostles and those that had already believed only, but also for the Sins of the whole World, who at that Time had not yet believed, but were still in Unbelief; which Offering being on GOD's Part, in Discharge of his Promises before by his Prophets, the Way that the Promises become effectual unto us is, to believe in this Light, that we may be the Children of GOD in him. And first believing in this Light, and walking in him, (that is, in Obedience to his Manifestations and Discoveries) then the Blood of CHRIST cleanseth from all Sin, and the Promises are so applied: but the unbelieving and disobedient are under Condemnation still, rejecting him (the Light of the *Gentiles*) in whom the Covenant is, and who is that Covenant, and is altogether sufficient and compleat in himself, though we may fail by our own Neglect.”

ANNO

1719.

John viii. 12.

John iii. 19.

THIS Answer she received, and was silent, and went away with some Signs of Respect. That Night I lodged with ----- *Oakbourne*, and the next Day he accompanied me to *Bath*; where I staid that Night.

ON the 31st I went to *Bristol*; and staid there some Time. From thence I visited some ancient Friends in the Country near, and also several Meetings, as *Frenchay*, *Portthead*, *Claverham* and *Sidcot*: and having an Invitation by Sir *William Cann* to his House, I went thither one Day from *Bristol*; but he being from Home, his Lady, being a very civil good-temper'd Person, obliged us to stay Dinner with her. In the mean time came ----- *Cobb*, Esq; and his Wife, and a young Maid a Cousin of her's; and, after some Civilities on all Hands, we fell into Discourse on various Subjects and Points of Religion; where I had an Opportunity to clear several to them; and also that Aspersions mentioned before relating to our Collection for the Poor at *Bath*, whereof I found some of them had received false Notions; and all ended in Civility and good Temper on all Hands. We returned that Evening to *Bristol*.

Bristol.

Frenchay.

Portthead.

Claverham.

Sidcot.

THERE are at this Time in that City a young People, the Offspring of Friends, a considerable Body, who love Truth when preached to them in the Life and Demonstration of the Wisdom and Power of it; but many of them, not yet much acquainted with the powerful Work of Truth in themselves, are not apt to relish the harsh and unwary Discourses of some among themselves, (such as *Sarah Dixon* and her Disciples and Accomplices) who very unwarrantably and falsely apply unto them, and even to the Men's Meeting there, all the Woes and Judgments against old *Israel* in their most degenerate State; of which these young People and others, knowing themselves not to be guilty, though perhaps in some Things they want Amendment, are greatly offended and hurt; judging the prating of such to arise from no other Ground than their own Ill-nature, heightened by some private Offences taken at some Particulars, against whom they cannot have their Revenges in their own Way.

I HAD some open and good Times among them in the Love of Truth, the Visitation whereof, I know, is towards them. Many important Truths were opened among them; and the Way of Satan's Temptations in the Thoughts and Imaginations of Mankind, exposed to the meanest Capacities; and the Necessity

ANNO
1719.

cessity of Regeneration, by the holy convincing Power and Spirit of the LORD JESUS, inculcated and enforced; using all decent Plainness with them concerning their present State: And as it was in the Love of Truth, they received it in the same Ground: and my Ministry reaching their Understandings, and not their Affections only, I hope it may be serviceable to many of them; observing that, as I came in Love among them, they generally paid me a Regard arising from the same Ground; though they despise the doctrevian Insults of those who know not their own Spirits, or Ground of their own Ministry; which gives no Testimony for Truth, nor ascends higher than its own Fountain, begetting harsh Ideas like itself, but nothing that is sweet or lovely.

ON the 22d of the 10th Month I departed thence, leaving them in mutual Love and Friendship, accompanied by my good Friends *John Andrews* and *Alexander Arscot*; and that Night we lodged together at an Inn in *Wells*; and the next Day, in the Evening, I had a good Time in a ministering Friend's Meeting (mixed with Elders) at *Glassenbury*: where the Quarterly Meeting being next Day, I was there also; and the LORD gave us a comfortable Meeting.

Grinton. ON the 25th I was at an appointed Meeting at *Grinton*. Our Friend *Philip Watts*, Landlord of the Parish, of a considerable Estate, being in *Ivilchester* Prison for Non-payment of Church-rates, (so called) by the malicious Prosecution of an ill-natured Person in the Neighbourhood, and, I suppose, one of his own Tenants; who, being instigated and supported by some of the Members of the Ecclesiastical Court at *Wells*, (and others of that sort) an old Antichristian Engine of great Oppression upon Mankind, had been thus very mischievous and wicked; which our Friend bore with Christian Patience, tho' separated from the Comforts of his new-married Wife and Family, and necessary Concerns of Life: All which I was concerned to take some Notice of that Day in my Testimony; which was very open in the Love of Truth to the faithful. Many Truths opened to the People for their Information and Help; and we had a good Season, to general Satisfaction.

Longfutton. I STAYED there that Night; and on the 26th went to *Longfutton*. The Day following (being the First Day of the Week) I was at their Meeting in a large new Meeting-house; where we had the Company of some Hundreds of People: and two very open Meetings we had that Day, one about the Middle of the Day, and the other in the Evening.

Sumerton. ON the 30th I was again at their Week-day Meeting; which was fresh and well: and that Evening had a large good Meeting at *Sumerton*: for though their Meeting be small of itself, the People came in fully, and we had a good Time, Things opening freely to the State of the Meeting. That Night I returned to *Longfutton*.

ON the 31st I went thence with my Friend *Samuel Bownas*, (who, in Friendship, had been with me at *Sumerton*) and staid at his House that Night.

Ivil. ON the 1st of the Eleventh Month I was at a Funeral at *Ivil*; where we had a large Meeting on the Occasion, and, I believe, to general Satisfaction: for the Truths of the Gospel opened freely, with great Authority and Demonstration. After some Refreshment I returned that Night with *Samuel Bownas* to *Limington*; where I staid till the First Day following, and then had a large open Meeting in the Town-hall at *Ivilchester*, both fuller and opener than last Year. That Night I returned to *Limington*.

ON

ON the 4th I went to *Grinton*, upon the Occasion of the Death of the Widow *Powel*, Mother of *Philip Watts*; who was then Prisoner at *Ivilchester* for Church Rates, and had Leave to go home on that Occasion. We went together, and next Day had a large open Meeting at *Grinton*, at the Funeral.

ANNO
1719.
Grinton.

AND being informed by some Friends from *Glassenbury*, that two Friends were deceased there; and the Friends of that Place hearing of my being at *Grinton*, desired my Company at the Funerals; which they had contrived to be next Day with that View: and accordingly I found Freedom to answer their Request, and went that Evening with them to *Glassenbury*.

ON the 6th the Meeting was very large on that Occasion, the Town's People coming fully in, and a very open and comfortable Time the LORD gave us, to his own Praise; which, I believe, many will remember. That Evening *Samuel Bownas* and I went to *Puddymoor*, and I lodged at *James Salter's*.

Glassenbury.

ON the 7th we had a Meeting there; which was open and well, though not large. That Night I remained at the same Friends.

Puddymoor.

ON the 8th we had a Meeting at *Weston Bamfield*; which, though laborious, I believe was of Service: for there were several Strangers there, not observed to have been at Meetings before; and Things opened suitable and clear. That Night I lodged at the Widow *Pain's*.

Weston Bamfield.

ON the 9th I went to *Sherbourn*; and next Day, being the First of the Week, we had a large open Meeting there, many of the People coming in, and Friends from the Meetings all round the Country. That Night I lodged there.

Sherbourn.

ON the 11th I called to see *Samuel Penny*, a Friend, and dined there; and, in the Afternoon, went to *Bridport*, and had two Meetings there on the 13th; one about Eleven, being more select among Friends, which was a very solid and comfortable Meeting, and the other at Five in the Evening; where the People came fully, and Things opened well in order to their Convincement: but they being as the stony or rocky Ground, my Time was something laborious; tho' it was a good Meeting. And perceiving the People willing to hear, we appointed another Meeting on the 15th, being the Sixth of the Week, about Five in the Evening; which was larger and more open than the former: but staying over First Day, we had two Meetings more; one in the Forenoon, not large, being of Friends for the greatest Part, and the other in the Evening, which was very large; so that the House, though lately enlarged, could not contain them: and they were very sober and attentive, many Things opening to them, both by *Samuel Bownas* and me, suiting their Condition; and, so far as I could observe, to general Edification and Satisfaction.

Bridport.

HERE I staid all the next Day; and, on the 19th, leaving *Samuel Bownas* there, his Occasions calling him back, I went to *Dorchester*; where we had a Meeting, beginning about Eleven. There are but a few Friends belonging to that Meeting; but Notice being given in the Town, there came some of the People; who looking in, and seeing but a few mean-like Persons, went away; but, after a while, came again, and some others also. I found a Concern in my Mind; but so few being come, I delayed as long as I well could: and perceiving some without, waiting till they could hear some speak, I at length stood up, and began to speak some few Sentences; which, when they heard, many more rush-

Dorchester,

ANNO
1719.

ed in, and, in half an Hour, the Place was full crowded; and we had a Meeting much more open and large than I expected: And though many of them, being Strangers to Truth, and our Way, were, at first, airy and wanton, yet Truth coming over them, most of them were very solid before the Meeting was over; which, when done, some of them, as their Manner is, gave me Thanks for my good Sermon, and gave me also their good Wishes.

AFTER some Refreshment at the Inn, being accompanied by our ancient Friend *John Nichols* of *Bridport*, I went that Evening to *Weymouth*, and lodged at *William Herbert's*.

Weymouth. ON the 20th we had a Meeting there, beginning about Five in the Evening. It was not large; but solid and pretty open.

ON the 21st I went into the Island of *Purbeck*; and that Night lodged with *Joseph Baker*.

Corf. ON the 22d I had two appointed Meetings at *Corf*; which were not very full: but that in the Evening the largest, and pretty open.

Pool. FROM thence I went on the 23d to *Pool*, and lodged at *Samuel Vallasse's*: and on the 24th, being the First of the Week, was at their Meeting; which was large and open in the Forenoon: but, on occasion of a Funeral, was much larger in the Evening, and very open, there being many Strangers at the Meeting of several Notions. Here I staid till the 26th, and had another good Meeting that Evening, many of the Inhabitants being there, who did not usually come to Meetings.

Ringwood. ON the 27th I went to *Ringwood*, and lodged with *Martin Bence, jun.* and the Day following was at their Meeting; which was small, and heavy in some Part, the Life of Truth not having, for some Time, a free Passage; and some Terms of Correction and Reproof were uttered in my Testimony: but at length Truth making its own Way, we had a good Meeting.

Fording-bridge. ON the 29th we had another Meeting appointed at *Fordingbridge*, about Five in the Evening; to which many of the Inhabitants coming, and the Truths of the Gospel opening freely, in the Demonstration of the Wisdom and Power of the LORD, we had a very open good Time. That Night I lodged there with *Moses Harris*.

Salisbury. ON the 30th I went to *Salisbury*, and lodged with *John Moore*; and the Day following, being the First of the Week, was at their Meeting; where, in the Forenoon, came several Friends from *Fordingbridge*; and the LORD gave us a good Time together: There were also some of the Town's People with us. I was greatly comforted in this Meeting in Silence, and had an open Time in Testimony: but in the Afternoon the Place was crowded with all sorts, the Controversy being then warm about the Trinity, and some being willing to hear what might be said on that Head, or relating to it: But I rather set forth CHRIST the Light of the *Gentiles*, and Object of Faith that way; exhorting all to a holy Life, and to the keeping of the Commandments of GOD, CHRIST setting himself forth as an Example that way, saying, *As I have kept my Father's Commandments, and abide in his Love; so also do ye keep my Commandments, that ye may abide in my Love*: That keeping CHRIST's Commandments is a necessary Consequence of loving him; and without keeping his Commandments, all

Pro-

John xv. 10.

Profession of Discipleship is vain. *If any Man love me he will keep my Commandments, and my Father will love him, and we will come and make our abode with him. Again, In that Day ye shall know that I am in my Father, and you in me, and I in you. Again, He that saith he loves God, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* And that since this is eternal Life to know the only true God, and Jesus Christ whom he hath sent; and that Knowledge is not to be acquired but as GOD pleases to make himself known, it was better to wait humbly upon GOD for this Knowledge, to be experimental Witnesses of his Presence in the Son of his Love, than to have any Notions of him other than what he gives; since no Man can form any true Idea of him, or is he any Thing to any Man but what he himself pleases: But as he is declared to be Love to all the Humble, Faithful, and Obedient, and a consuming Fire to the Ungodly, 'tis better we all labour so to demean and behave ourselves to him, and one to another, as to escape his Wrath, and abide in his Love, than by unwarrantable Curiosities, and Neglect of our Duty, to provoke his Displeasure; since this is the Sum of all his Requirings, *To love God with all the Soul, and with all the Strength, and one another in him;* without which all Speculations are vain: With many other Truths of the Gospel; which freely, and with good Authority, opened in that Meeting, to general Satisfaction.

ANNO
1719.
John xiv. 15.
1 John ii. 4.

Mat. xxii. 37.

ON the 1st of the Twelfth Month I went to *Romsey*, and lodged at *John Fitcher's*; where we had a very small Meeting the Day following, they having given little or no Notice to the Neighbourhood: and as they were sparing that way, so the LORD was also sparing to them; for we had a poor Time, though some were alive.

Romsey.

ON the 3d I came away with a Load upon my Mind on that Account; and at *Southampton* had another like Meeting. I every where observe, that where Pretenders to Truth are cold and indifferent that way, they are asleep; and GOD is also sparing of his living Mercies unto all such, and justly. After this Meeting, which was a little better than that at *Romsey*, I staid at *Thomas Curtis's* House till about Four next Morning, and then embarked in a *Cows Hoy* for that Place, in the Isle of *Wight*: where we arrived next Morning about Eight, being a very clear and pleasant Morning; and that Evening had a small Meeting there, at the House of *Jonathan Ely*, where I lodged that Night.

Southampton;

Isle of Wight;

ON the 5th, at Six in the Evening, I had another Meeting on the East-side, at *Daniel Hollis's*; which being very small, by the same Neglect as at *Romsey*, we fared accordingly, though not quite without the Presence of the LORD. That Night I lodged on that Side, at *William Herbert, senior's*; where I staid till the 7th, being the First of the Week.

ON the 7th I went to *Newport*; where the Meeting was small in the Forenoon, there being but few in the Island, and most of them there at that Time; but we had a very comfortable Season: And putting off the Afternoon Meeting till Five in the Evening, there came a mixed Multitude; some of the Age of Discretion, but had none, and others too young to have much of themselves, nor were there any Signs of Instruction at all upon them; yet I had an open full Time among them: And though many of them kept talking, and making Noise most of the Time, yet not regarding them, and my Voice over them, the sober sort were inform'd and satisfied, and I came away easy: But, after the Meeting was ended, I stood up and reprov'd them: First, I put them in mind of what the Apostle *Paul* said of the Trouble he had with the *baser* Sort, who were like themselves; and then told them, they were a Reproach to Government, a Shame

Newport;

ANNO
1719.

Shame to their Parents, a Scandal to their Teachers, if they had any, and a Grief to the honest-hearted. I added, That the Teachers among the first reforming Protestants, used to catechise the Youth of their Profession every First Day, by which some Impressions of Religion were made early in their Mind : But as most of those now in this Nation, of all sorts, mind little else than to seek their Gain from their Quarters, their Hearers were too generally become brutal, and so far from Religion, that they were below a moral Education: And having been so guilty, this they bore without Reply, and went away quiet; only some of the soberer sort said, there was too much in it to be denied; and they blamed one another as they passed in the Streets. That Night I lodged there at the House of *John Davis*, a Gardner.

Portsmouth:

ON the 8th, accompanied by *Jonathan Ely* of *West-Cowes*, I passed over to *Portsmouth*, where we had a Meeting the same Evening; which, though small, was very open. Here I met with *Robert Roberts* of *Maryland*, waiting for a Wind for *Barbadoes*; being an old Acquaintance, the Occasion was acceptable. That Night we lodged at *Mary Grayden's* together.

Gosport.

ON the 9th we crossed the Harbour to *Gosport*, and had an Evening Meeting in the Baptist Meeting-house there; which was exceedingly thronged, being a new Thing among them, but with a yet ruder Company than at *Newport*; tho', to do them Justice, the Noises were rather occasioned by the great Press and Crowd, than intentionally, and was most in the Door and Passage: But, notwithstanding the Inconveniences and Disadvantages we laboured under that way, many Things of great Moment opened, with Clearness and Authority, of which many sober People among them had the Advantage; who spoke well of the Meeting, though grieved with the Noises and Ill-behaviour of others; for which I also reprov'd the Offenders in the End of the Meeting. That Night we lodged on that Side with the Widow *Osmond*.

Port Chester.

THE 10th, being very cold, and a high Wind, we crossed over again to *Portsmouth*, to accompany the Corps of a deceased Friend up to *Port Chester*; where it was to be interred: and the Deceas'd being the Commander of a Ship, many of the same Faculty went to the Meeting on that Occasion. We rowed against the Wind and Tide, and arriv'd not there till near the second Hour Afternoon; but having a large, sober, and open Meeting, to general Satisfaction, we were sufficiently rewarded for all our Fatigue and Labour. Here I parted with my Friend *Robert Roberts*, who went back with the Company to the Town. That Night I staid at *Port Chester*, lodging with *Thomas Whiting*, an ancient Friend of that old Village, reported to be first settled, and the old Castle there built, by *Julius Caesar*.

Alford.

ON the 11th I went to *Alford*, where I met with *James Simpson*, of *Yorkshire*; who had that Day appointed an Evening Meeting there, to which I also went: where we had also some sober People, there being but few Friends; but a Company of Boys, belonging to a Free School, taught by a Priest in Town, were very rude and troublesome; which both *James* and I reprov'd. He had the Concern of the Meeting, only I concluded it: And, being desirous to have a Time with the People, gave them Notice of another Meeting at the same Place the next Evening; which accordingly was held: But, being a wet Evening, we were not troubled with the little rude Fry, nor with such as were more dainty than desirous; but a sober solid People, among whom I had an open Time; wherein Friends were comforted in the Truth, and others satisfied in what

what was opened. That Night, as that before, I lodged with *Benjamin Sweetapple*. ANNO 1719.

ON the 13th I went to *Alton*, to *James Hawkins's*; and the Day following, being the First of the Week, was at their Meeting, being a Monthly Day for Worship, and many Friends from the Places adjacent; and the LORD gave us a comfortable Time together, there being also some Strangers among us. The Afternoon Meeting, at my Request, was put off till the Fifth Hour in the Evening, and Notice given in the Close of the first Meeting. We had a large Gathering, and many of the Inhabitants of different Notions came; who were generally very sober, and attentive to what the LORD gave me to say among them, which was not little, for I was largely opened, both in Spirit and Doctrine; which had a free and open Passage: and I had Comfort concerning this memorable Meeting; in which my natural Strength being much exhausted, and the Family where I lodged agreeable, and also desirous of my Company, I staid there the next Day, and visited some Families, and a Friend who lay ill; with whom I was comforted in Prayer: And being well refreshed and recruited, both temporally and spiritually, and pleased with the Conversation of Friends, as they with mine, on the 16th I proceeded to *Godalmin*, having a particular Desire to see and converse with *Joseph Taylor*, who had been Teacher of a Congregation of Baptists at *London*, and visited of the LORD with his Day-spring from on high, had believed and obeyed the divine Light, and thereby become a Minister of it in a good Degree, according to the Dispensation that now is in the Church of CHRIST, gathered thereinto throughout the World. There I staid at his House, two Nights, and we had much Conference about divine Things; and I found him a Man of good Understanding.

AND as I desired to see not only the few Friends belonging to the Meeting, but as many of the Inhabitants as might be, so he and they took some Pains to give large Notice; and, on the 17th in the Evening, we had a very full and open Meeting; more than their pretty large Meeting-house could hold; and the People generally behaving soberly, as Friends, went away solid and satisfied.

ON the 18th I had an Evening Meeting at *Guildford*; where was *Joseph Taylor*, *John Smith*, and others, from *Godalmin*: But there happening a Burial of the Corpse of one of the Magistrates, where a Sermon was expected, and general Invitation given to the Inhabitants, and also a Baptist Meeting at the same Time, our Meeting was not so large as otherwise it might; and yet a pretty large Gathering both of Friends and others: and we had an open Meeting; which *Joseph Taylor* concluded in Prayer, after I had been largely open'd in it, in Matters doctrinal; which seem'd to have a good Reach upon the People, and Friends were comforted; especially those who travel in Spirit for the Prosperity and spreading of Truth, both in themselves and others. That Night I lodged at *William Dean's*, a young Man of an honest Stock, and, in himself, hopeful and valuable: He had been at *Godalmin*.

ON the 19th, accompanied by *William Deans*, I went to *Darking*; where that Evening we had a large Meeting, though there are but few Friends. The People were generally sober, and the Time satisfactory to most, if not to all; many Things of Moment being opened among them, and with good Authority; coming close upon such as secretly are convinced of the Way of Truth, but, for Reasons relating to this World, will not own it; especially in these Texts, and some short Comments upon them, viz. *He that denieth me before Men, him will I also deny before my Father and the holy Angels; and he that confesseth me before Men, him will I also confess before my Father and the holy Angels.* He that

ANNO
1719.

Mat. x. 40.
John xii. 48
Rom. x. 12.

receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me: and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me, &c. And with the Heart Man believes unto Righteousness; but with the Mouth Confession is made to Salvation. It is not therefore sufficient that a Man be inwardly and secretly convinced of the Truth, and Way of it, or to know who are the People of GOD, and yet not own it openly; but as the Unbelieving are excluded, so also the Fearful; and neither Father, Mother, Wife or Children, Houses or Lands, Oxen or Farms, Liberty or Life, are to be preferred to the Calling of GOD; since CHRIST has told his Disciples from the Beginning what they must expect in this World for his Name's Sake, if they believe in him, and follow him fully: And as Ignorance will be no Excuse in the Day of the LORD, and the Unbelieving are condemned already; so it will be no Plea in the Day of the LORD, for any to say, I did not believe these were thy Ministers, or these the Truths of thy Gospel, which I heard them declare; or that thy Light and Grace they witnessed unto, or declared, since this is the Condemnation of the World, *that they have not believed in the only begotten Son of God*, who hath declared himself to be the Light of the World; and his Servants have witnessed, that he is that true Light *that lighteth every Man that cometh into the World*, that all Men, through him, might believe.

John i. 9.

HERE I staid at *Resta Patching's* till the 21st, being the First of the Week; and then, accompanied by him, and some other Friends, I went to a Meeting at *Street Cobham*; which was not large, yet a comfortable Time the LORD gave us. That Evening I went with *Samuel Streeter*, to his Sister's House at *Kingston upon Thames*; and the next Day to *London*.

Street Cobham.

London.

1719-20.

ON the 18th of the First Month, 1719-20, I was committed to the Fleet for not taking the Affirmation; in which Suffering I had great Peace and Acceptance with the LORD, who hath forbidden Swearing to his Disciples.

1721.

ON the 18th of the Sixth Month, 1721, I was released by Order of the Lord Chancellor.

1722.

ON the 25th of the Third Month, 1722, I went from *London*, accompanied by honest *Benjamin Holme*; and that Night we lodged at our Friend *Thomas Wyat's*, at *Chelmsford*.

ON the 26th, being the Seventh of the Week, we lodged at *John Osgood's*, near *Coggeshall*.

Coggeshall.

ON the 27th we were at a Meeting there; and appointing another about Five in the Evening, it was very large and open, many of the Town's People being there, and very sober. That Evening I returned to *John Osgood's* with him.

Colchester.

ON the 28th we went to *Colchester* Quarterly Meeting; and were, on the 29th and 30th, at the Yearly Meeting there; which was large and open. I lodged with *Benjamin Dike's, jun.*

ON the 30th, in the Afternoon, we returned to *Coggeshall*, to the Burial of a Friend; where we had the largest Meeting that ever could be remembered there, and very open, the People being very sober and attentive. The Things of GOD were largely and clearly opened and demonstrated to general Satisfaction. That Night we lodged again with *John Osgood*.

ON

ON the 31st we went back to *Wittham* to a Marriage, which was attended by many Friends, and others; and the LORD gave us an open and comfortable Time on that Occasion. That Night we lodged with *John Raven*, near *Keldon*.

ANNO
1722.
Wittham.

ON the First of the Fourth Month we went back to *Colchester*; and the next Day to *Aughton-Hall*; where dwelt *Joseph Garret*, an honest plain Friend, a Farmer.

Aughton-Hall.

ON the 3d, being the First of the Week, we had a Meeting there; which was small, by reason of the Thunder, and much Rain that fell that Day. After the Meeting we went with *Stephen Melfop*, to his House in *Ipswich*, he having come on purpose to meet us.

ON the 4th we went to the Quarterly Meeting at *Woodbridge*; where I found it upon my Mind to exhort Friends to Faithfulness against Antichristian Priests, and Priestcraft; as the Successors, not of the Apostles, but of those Antichrists the Apostles witnessed against in their Day; *who, with feigned Words*, according to the Apostle's Prophecy, *make Merchandize of the People*.

Woodbridge.

2 Pet. ii. 3.

ON the 5th we were at their Yearly Meeting in that Place; which was large and open, many of the Town's People being there. I lodged, whilst there, at *John Pindar's*.

ON the 6th, being the 4th of the Week, we had a large open Meeting, by Appointment, at *Ipswich*; where came many People of Note of the Town, and were generally satisfied. That Evening I went to *Needham*, to *Samuel Alexander's*.

Ipswich.

ON the 8th I had a good Meeting there; where some People of Account in the Town came, and were very quiet and attentive; though it was not so open as at *Ipswich*.

Needham.

ON the 9th I went to *Edmundsbury*, *Benjamin Holme* having gone thither before from *Needham*; and the Day following, being the First of the Week, was at their Meeting in the Morning; which was pretty open, but small: But in the Afternoon, Friends from divers Parts, and a Multitude of the Town's People coming in, it was the largest known there; the House, Galleries, and greatest Part of the Court-yard being filled. Some Persons of Note in the World were there; among whom was Sir *John Holland's* Lady, Daughter of the Earl of *Yarmouth*, and Grand-daughter of King *Charles II.* a mild affable Person. She came to the Widow *Dikes's*, where I lodged, and drank a Dish of Tea with some of her Sisters, with whom she was acquainted. We had some solid Discourse concerning the Meeting; which was open, though laborious, both by reason of its Largeness, and the Heat of the Season. That Night I continued there.

Edmundsbury.

ON the 11th, parting with *Samuel Alexander*, his Wife, his Sister, and Niece, who all came from *Needham* on that Occasion, I went to *Milner*; where I lodged with *Simon Burges's*, and the Day following had an appointed Meeting there; which was large, considering it was the Time of Hay-harvest; and a very open Season the LORD was pleased to give us, in Showers of heavenly Rain, and some pruning and digging, in order to more Fruit.

Milner.

ON

ANN^o
1722.
Cambridge:

ON the 13th I went to *Cambridge*, and that Afternoon had an appointed Meeting there; which the Scholars of the University hearing of, many of them came, and I had good suitable Matter for them: But, alas! they were so wild, so airy, wanton, and foolish, many of them could not be touched; and yet several of them, in some Time, grew much more solid and attentive, till some, to scare the rest, and divert themselves, suddenly reported that the Proctor was coming; upon which they all flounced away like wild Colts that had never been halter'd: However I did not mind that, but went on with what was in my Mind to the People that staid; and the Alarm proving false, many of them came back, and would have staid quietly; but others still renewed their Fears by fresh Alarms. I compared them to wild Fowls, which are not to be taken, but shot flying: And I do believe the Arrows of the Almighty did not miss them all. O that they had been but still one Hour, for the Advantage which might have accrued to them by the excellent Openings I had that Day, through the Grace of GOD, which flowed towards them in me from the LORD! But this sort, of all Men, are most miserably stated; professing themselves wise, (the Leaders of them I mean) they are the greatest Fools. And, if that Saying be true, that the two Universities, *Oxford* and *Cambridge*, be the two Eyes of the Nation, or National Church, how blind are they in the Things of GOD! And in whom more than in them, and those led by them, is that Saying fulfilled, *If the Blind lead the Blind, they shall both fall in the Ditch*; as at this Day is too much the sad Case of this professing Nation, through the Fogs of the Pit, rather than any Light of the Gospel of CHRIST, issuing from these rude and benighted Dungeons; the Stink which poisoneth and stiflcth the People, that they draw little or no Breath from the LORD and Giver of Life, though near them, even in their own Bosoms; but unknown, by the Force of the Power of Death, still reigning by Means of those Children of Darkness, those learned Fools. These young Men are lamentably circumstanced; they have not a sober Education, and seem utter Strangers to all Piety and Virtue: What then can be expected from the baser sort, if any Thing can be baser than such Behaviour as is too common among them. I lodged at *Joseph Chapman's*.

Luke vi. 39.

THE 14th, being their Meeting Day, I staid the Meeting; which, consisting only of a very few Friends, who live there, and two or three of the Neighbourhood who came in, was sober and comfortable. After I had visited a young Person that was lying ill near the Town, I went that Evening to *Zachariah Wyat's*, at *Saffron-Walden*.

Walden.

ON the 17th, being the First of the Week, I was at their Meeting at *Walden*; which was not large in the Morning, yet living: but in the Afternoon very large, so that several went away, not being able to endure the Heat of the Sun without. Some of the Aldermen of the Town were there; and a very free open Time the LORD gave us, to general Satisfaction.

Royston.

ON the 18th I went to *Royston*, to *Robert Izard's*, and had a Meeting there the Day following; which was small, but a good Meeting.

Bishop-Strafford.

ON the 20th I went to *Bishop-Strafford*; where the Meeting was small, and many drowsy, but pretty well awake before the Meeting ended. I lodged at *William Dinsdale's*.

Ware.

ON the 21st I went with *Joseph Dockwray*, to his House at *Ware*; where we had a Meeting next Day. It was heavy and drowsy in the Forepart; but more open in the End.

ON

ON the 23d I went to *Hertford*, to *John Fallowfield's*; and on the 24th, being the First of the Week; was at the Meeting there, both Forenoon and Afternoon: They were large and open, especially in the Afternoon.

ANNO
1722.
Hertford.

ON the 25th, in the Morning, I visited a Daughter of *John Stout*, who lay very ill of a lingering Distemper, and had a very open and comfortable Time in Prayer with her, and some other Friends, to her and our mutual Refreshment. After that I went to *Baldock*, to *John Izard's*; where I staid writing Letters, and putting some Things in order, till the 27th, and then had a Meeting; which was small, heavy, and drowsy for some Time; but ended well.

Baldock,

ON the 28th I went to *Hitchin*, being their Week-day Meeting, which was very heavy and sleepy a while; but afterwards very open and tender, and ended in a living Sense of the Goodness of the LORD. I lodged that Night at *John Turner's*.

Hitchin.

ON the 29th I went to *Alban's*; where we had a small Meeting. It was flat and dull a while; but ended fresh and living: And, having dined at *Stephen Humble's*, I went that Evening with *John Owen*, Schoolmaster at *Hampstead*.

Alban's.

ON the 1st of the Fifth Month, being the First of the Week, the Meeting being at *Woodend*, about two Miles from *Hampstead*, it was an open living Meeting. In the Evening, about the Sixth Hour, we had another Meeting at *Hampstead*; where many of the Town's People came in; and we had a large open Time, and many tendered, and generally satisfied. That Evening I returned with *John Owen*.

*Woodend;
Hampstead.*

ON the 2d I went to *Chebbam*, to *Daniel Roberts's*, and the Day following had a Meeting appointed there; which was open and living.

Chebbam;

ON the 4th I was at *Tring*, where the Meeting was pretty large (tho' about Hay-harvest) and open; and dining at *John Forster's*, I went that Evening to *Aylesbury*, to *Thomas Olive's*; and the next Day we had a Meeting there, which was small and heavy.

Tring.

Aylesbury;

ON the 6th I went to *Wickham*, and that Evening had a Meeting there; which was pretty large, and very open, the Power of the blessed Truth reigning triumphantly, and the Meeting generally broken and comforted. I left an Exhortation with them to keep up their Testimony faithfully against the Payment of Tythes, that great Support of Antichristian Priestcraft. I lodged at *Thomas Olive's, jun.* and the next Day he and *Joseph Stevens*, a young Man of *Wickam*, went with me to *Oxford*; and we lodged with *Thomas Nichols*.

Wickham;

Oxford;

THERE are, at this Time, very few Friends belonging to the Meeting at *Oxford*, and few, if any, in Town, but *Thomas Nichols* and his Family; but the Scholars come much more to Meetings of late than for many Years past, and generally not so rude as heretofore; though some of them, now and then, very waggish and arch; but few malicious: and some of them frequently come to Week-day Meetings, and sit silent with the two or three Friends, sometimes the whole Time, and go away silent and sober; which Friends observing, make no Complaint against the ruder sort, lest the better sort should be hindered from coming, and lose that Advantage, which, some Time or other, they might reap in our Meetings.

ANNO
1722.

IT being the First Day of the Week, many of them, and others, came to the Meeting in the Morning: Some of them looked wild and airy; but others more solid: Some sat down and were quiet, others restless and floating, full of Tricks, Whisperings, and Smirkings, and sometimes Fleerings; and one young Man (not of them, but of the same Temper, and countenanced by some of them) played Tricks with a Spaniel Dog in the Meeting: All which we bore as if it had not been. I had a great Work of Truth in my Spirit; and, when I found a fit Time, I stepped up into the Gallery, (for none sat in it at that Time, being but few Friends there) and delivered what was in my Mind; during which some of them went out, and some of them and others came in again; but most staid the Meeting, and were generally more sober and attentive than I have seen them; and went away quietly.

IN the Afternoon the Meeting was very full, both of the Scholars and other People of both Sexes. Most of the Scholars were very solid and attentive, and staid the Meeting, there being little smiling at all among them; but such as attempted that Way to draw out the Minds of others, were disappointed, finding but little Countenance; so that we had a very large, open, comfortable Meeting: and, by the Exercise of my own Mind, the Doctrines I had to deliver, and the Love of Truth attending, and by what went out among them, I hope there was some Good done that Day. To the LORD be the Praise, whose Work alone it is to save; whether immediately or instrumentally, it is the LORD's.

Witney.

ON the 10th I went to *Witney*, (going round by *Woodstock*, where I took a Turn in the Duke of *Marlborough's* Gardens, and viewed some Part of the House, with the famous Bridge before it; all very noble) and lodged that Night at *Jeremiah Warren's*.

ON the 11th there was a Meeting there of course; which was large, there being many Friends belonging to it, and very open in the main: But there was a drowsy heavy sort here also, as there is, at this Day, in most Places of the World; though others fresh and living.

Burford.

ON the 12th I had a Meeting appointed at *Burford*, which was pretty large (some Strangers being there) and open; but we had also some Sleepers, who are always a dead Weight wherever they are in any Meeting, or in any Society. That Night I lodged with *Timothy Abrahams*.

Milton.

AT this Meeting another was appointed to be next Day at *Milton*, about three Miles from thence (some Friends from that Meeting being there); which was held about the Sixth Hour in the Evening, and was as large as could be expected in that Time of Hay-harvest; where pretty many of the Country People came in; and Things were open and well. It is near that Parish, if not part of it, the Tythe whereof was given to *John Fox*, and his Heirs, for his great Care and Pains in compiling his large and useful History, intitled, *Acts and Monuments of the Church*, &c. That Night I returned with *Timothy Abrahams*.

Cirencester.

ON the 14th I went to *Cirencester*, to *Daniel Boleg's*; and the Day following, being the First of the Week, was at their Meeting, Forenoon and Afternoon. It was small, by reason of the ill Weather, and a very drowsy, lumpish, heavy, sleepy sort among them; and yet a Remnant alive, who were tender; and some of the younger sort broken and melted.

Tedbury.

ON the 16th I went to *Tedbury*, and lodged with *Hopeful Vokins* that Night,
and

and the Day following had a Meeting there; which, though small, there being few Friends in that Place, the LORD was with us, and gave us a comfortable Time; and some Neighbours who came in were well satisfied. That Evening I went to *Nailsworth*, and lodged at the Widow *Smith's*.

ANNO
1722.

THE Week-day Meeting at *Painsworth* being on the 18th, I went thither. It was small and heavy in the Beginning; but ended fresh and lively. The Hindrance was Drowsiness, a great Evil, hindring the living Worship of the living GOD; and in which hidden Temptation Satan has greatly prevailed in some Places, to the great Dishonour of GOD, and Hurt of many Souls: For if Satan can transform himself into an Angel of Light, and that Way deceive the Simple, and such as know not the true Light, how much more may he transform himself into the Image of Death and Darkness in a dead and drowsy Soul; thro' which, as a Vail he puts on in a Meeting, he also loads and grieves the Upright and Living: and where this prevails there can be no Worship of GOD, but rather a yielding and bowing to the Enemy; whereby all Worship of GOD is much more effectually suppressed, than by all the Powers of the Earth in Times of their open Opposition and Persecution. That Night I lodged at *Thomas Loveday's* there.

Painsworth.

ON the 20th I returned to their Week-day's Meeting at *Nailsworth*; which, being large, was laborious: and the more so, because most of them were a young People, hardly convinced, and of little Knowledge of Truth as it is in CHRIST JESUS; and yet sober as Men, and hopeful. That Night I tarried again at the Widow *Smith's*.

Nailsworth.

ON the 21st I had a Meeting at *Sedbury*; which was not large. Some Sleepers were well awaken'd by the Word of Reproof, which flowed plentifully; and though a Rebuke upon the Careless, was Health to the Diligent and Living. That Night I staid there at *Richard Thraffer's*.

Sedbury.

ON the 22d I went to the City of *Bristol*; and meeting with *Alexander Arescot*, went with him to see his Wife, who lay dangerously ill of a Fever; and, with them, having some Time in free Prayer, was much comforted; and, from that Time, it pleased the LORD she began to recover. From thence I went to my old Lodging, at my Friend *Brice Webb's*.

Bristol.

IT was near the Time of the Fair in that Place; which usually holding about two Weeks, I fell in there on purpose to attend the Meetings on that Occasion, being usually larger than at other Times; and yet was much hindered and disappointed for a Time, by some other forward Persons, who had come there only about their Trades, and buying and selling: but when once I had an Opportunity, under the Weight of one of their great Meetings, of many hundreds of Friends and others, I was from that Time easier, as also were the Meetings; and, after some few Times, had very open Service for the LORD; his Truth and People, and continued therein from time to time, (and at a Burial) till the 8th of the Sixth Month; and then was at the Week-day Meeting at *Frenchay*; which was a good open comfortable Meeting. That Evening I returned to *Bristol*; where I tarried till the 18th; and that Day went to visit my long-acquainted and near Friends, *John Andrews* and his Wife. That Evening I lodged at *Abraham Lloyd's*, on my Way to *Thornbury*, to the Burial of our ancient and honest Friend, *John Thurston*. It was on a First Day of the Week; and as he was a Man well beloved, and much esteemed of Friends and Neighbours in his Lifetime, so many came to our Meeting on that Occasion; and the LORD gave us a good Time, and many were reached and satisfied; Things opening very plainly

Thornbury.

ANNO
1722.

plainly to most Understandings, who had any Love for Truth, or Concern for Religion. That Evening I went again towards *Bristol*, and lodged at *Thomas Sturge's*, and next Day again to the City; where I had a very open Time on the Third Day following, and another on the Sixth, to the Help and Comfort of many, though to the Rebuke of some States: and some other ministring Friends coming to Town, I departed thence on the Seventh Day following, being the 25th of the Month, for *Claverham*, on my intended Journey to the Yearly Meeting at *Exeter*; and that Night lodged at *Arthur Thomas's*.

Claverham.

ON the 26th I was at their First Day's Meeting; which was pretty large, consisting mostly of young People, not yet much baptized into the Nature of Truth; which made my Exercise for them a little harder.

Chew Magna

ON the 27th I went to *Chew-Magna*, on a Visit to my ancient and much esteemed Friend, the Widow *Elizabeth Vickris*, I having been, in my early Time, well acquainted in that then honourable Family. There I staid two Nights.

Sidcot.

ON the 29th I went to *Sidcot* Week-day Meeting; where the LORD was pleased to favour us with his Prefence to a good Degree. That Night I lodged there with *William Jenkins*, a Friend who kept a considerable School in that Place, of the Children of Friends and others.

Bridgewater.

ON the 30th I went to *Bridgewater*, to *Thomas Hollowell's*; and the Day following had a Meeting there; which, though not large, was open and comfortable.

ON the 1st of the Seventh Month I went forward to *Taunton-Dean*, to *Elizabeth Button's*; and the next Day, being the First of the Week, was at their Meeting, both Forenoon and After; which were large and open, especially the latter: And their Monthly Meeting falling of course the next Day, I tarried with them; and the Day following had an Evening Meeting appointed there, for the most part for the Sake of the neighbouring People; who, though they are willing to come to our Meetings, yet would not be seen there. This Meeting was large, and the Truths of the Gospel opened and flowed plentifully among them, to general Satisfaction; so that I am not without Hopes that some Good might be effected in some of them, through the Grace of our LORD JESUS CHRIST, which mercifully attended the Meeting. I went away very easy, and Friends rejoiced and were comforted.

Wellington.

THE Week-day Meeting at *Wellington* falling in course on the 5th, being the Fourth of the Week, I went thither, it being the Road to *Exon*; and tho' but small, yet was open and comfortable; some reputable Neighbours also being there. That Night I went a Mile distant from the Town.

Spiceland.

THE 6th, being the usual Day of the Meeting at *Spiceland*, I fell in with them there; where we had a good Season together in CHRIST JESUS our LORD, though some sharp Things were uttered in the Authority of Truth, to some States; especially to the drowsy, sleepy, lukewarm, and indolent; who take up a false Rest in that unhappy State, to the Danger of their utter Ruin, after many Years fruitless Profession of the living and life-giving Truth of GOD. That Evening I went with *Edmund Ellis*, where I had formerly lodged.

Cullompton.

ON the 7th, being the Sixth of the Week, and the usual Week-day Meeting at *Cullompton*, I took that also in my Way. It was pretty large; but some young

young People, little acquainted with the Work of Truth, and some older set down short, and at Ease; in which Unhappiness they are too little alone: but the LORD was mercifully with us, notwithstanding the Word of Reproof was not a-wanting, nor Consolation withheld, from the several Subjects. That Night I lodged at *Thomas Finimore's*; where, in the Evening, came *Thomas Beavan* from *Melksham*, and several Friends with him; where he favoured us with the reading of his Manuscript, proving that Reason in Man, and divine Truth, are distinct Things; on which Subject he and I had sometimes discoursed before, as very necessary to be fully and plainly treated on: since, at that Time, too many of the more ingenious sort of People, of divers Denominations, some among ourselves not excepted, were ready to mistake one for the other, and establish their own Reason instead of divine Truth; the Spirit of Man, with his uncertain and fallacious Reasonings, (in which is endless Wranglings, Uncertainty and Confusion) instead of the Spirit of the LORD JESUS CHRIST; which is Truth self-evident, certain, and leadeth the rational Man into all Righteousness and Truth in spiritual Things, with demonstrative Certainty, and undoubted Assurance; which his own Reason, without the Light of Truth, could never do, more than the Eye can see without the Medium of Light, though its Faculty of seeing (in itself) be ever so perfect.

ANNO
1722.

ON the 8th, being the Seventh of the Week, we went on to *Exeter*, and lodged at *John Colworth's*; where we staid all the Time of the Yearly Meeting. This Meeting was appointed by Consent of the Yearly Meeting at *London*, and intended for the more effectual Promulgation of Truth in those several Counties to which it was confined, or made particular, and moveable at its own Discretion, the better to answer the End; and, like those in the North, not meddling with Matters of Business, or Discipline, but only Worship, Doctrine, and occasional Communication of holy Things.

Exeter.

THE Meeting began on the First Day Morning, being the 9th of the Month, and ended the Third Day following, being the 11th, and was a good Time throughout; but, as generally such Meetings are observed to be, was brighter and brighter, and brightest in the End: For as they are compounded of a mixed Multitude of all sorts and Notions, the Understandings of the Uncouth and Ignorant are darkest at first coming, and their Senses benumbed; but as they begin to be illuminated by the Testimony of Truth, and their Senses a little awaken'd to relish something of the Sweetness and Virtue of it, Truth then flows more freely unto them, with a greater Facility in the Minister, and Reception in the Hearer; and the Sensible and Living, who, in the Life of the Son, and as they stand related to him, who beareth the Infirmities of all from the Foundation of the World, in the Beginning of such Meetings, are often deeply and mysteriously loaden, being eased of their Burthen and Travel, now laid upon those in the Auditory, where it rightly belongs, Things then proceed, and conclude to mutual Comfort and Ease: which was much the Case in this Meeting, for the most part consisting of a young uncultivated sort of our own natural Offspring, and others, Strangers to the verbal Testimony of Truth; but some were a living People and Ministry among us; and as the true and worthy Crown of all, the living Presence of the everlasting LORD GOD, in some good Degree, blessed our Assembly: and the Meeting of Ministers, on the Second Day Morning, was most eminently favoured with it, to our general and mutual Help and Encouragement. This Meeting ending in Peace and Gravity, I staid in Town that Night; and the next Morning, being the 12th, returned towards *Taunton*; and that Night lodged with *Robert Button*, who had been from home before.

ANNO
1722.
Somerset.

ON the 13th, the Quarterly Meeting for the County of *Somerset* was there, and well filled with good Friends, and all those with divine Truths; in which the LORD gave me an open Utterance at that Time, and a free Reception, to my Satisfaction; and the Hearts of Friends were freely opened in the same: for he who openeth and no Man shutteth, and shutteth and no Man openeth, and who had and hath the Key of *David*, was there, and blessed us together in one Name; unto which we bowed, and in which we worshipped and adored him, who liveth and reigneth, and is worthy for evermore. Our Spirits being thus refreshed in the Presence of the LORD, the Concerns of the Meeting for Business were carried on and finished with Unity and Comfort.

Taunton.

ON the 14th I remained at *Taunton*; and next Morning, accompanied by *Abraham Thomas*, a Friend belonging to *Sidcot* Meeting, I set forward for *Bridge-water*. About three Miles from *Taunton* we met three Companies of Foot Soldiers newly come over from *Ireland*, in the King's Service; and they were marching for *Exeter*; and I having Acquaintance in *Ireland*, and being a Well-wisher to the Country, asked one and another several common Questions, of Health, whence they came, and the like, as occurred, and was answered civilly by all: But having passed the whole three Companies, and riding near the Hedge, behind a little Point, which bent further into the Road than the rest of the Line, (the Reins of my Bridle a little loose) we suddenly met a running Footman in white, leading a Dog; which so scared my Horse, that he flounced round at once, and jumped to the other Side of the Lane: by which sudden and unexpected Violence he threw me out of the Stirrups, and upon the Pommel of the Saddle; and being too slack curb'd besides, and finding himself loose, and me not firm upon him, he run back towards *Taunton* with heady Fury; so that I could by no Means turn or stop him, or recover the Stirrups or Saddle: and quickly coming up with the Rear of the Soldiers (who were marching, but not in Order) I called to the first I came up with to make way, lest I had rode over some of them, which they very readily did; but losing my Breath and Strength, by the wild incessant Agitation and Motion of my frighten'd Horse, I then called to the rest I came up with to stop him if they could, for I was not able; which several of them attempted with their Muskets and Staves, wherewith they hit him in the Face, but in vain; for he run on still: only it made me this Help, to drive him to the other Side of the Road, from which went a Point of another Hedge, which jetted some Paces into the Road, and straitened the Way; upon which running him, it broke his Career: but suddenly jerking about the Point into the Way again, I had an Opportunity to be willingly thrown off; which, by kind Providence, happened to be a soft Place: but yet, in the Fall, he happened to set one Foot upon my Head, a little above my Temple, on the Right-side, and another upon my Breast, on the same; but so it was ordered, that he laid not his Weight upon me, but threw himself round upon his hinder Feet, and, in dragging his Fore-foot off, wounded me a little with a Nail or Calk of his Shoe, behind the Ear.

My Strength being gone, and quite out of Breath, I lay in the Place a while, till some of the Soldiers came, and kindly took me up in their Arms, lamenting my Misfortune, thinking I had been crushed and slain (the Friend not yet being come up, I having made much more haste than was in his Power); but though I was bruised a little, and my Strength gone, my Understanding remained, and they were gladly convinced of their Mistake as soon as I could speak to them, though I staggered among their Hands; which gave one of them occasion to say, *The Gentleman is in Drink*; which I perceiving, took Care to assure him of his Mistake, that I was never so in my Life, but it was only the Effects of my Weak-

Weakness and Fall, and had drank nothing that Day but a little Tea and Milk, and, after on Horseback, a Wine Glass of middling Ale; and coming a little more to my Strength, then his Mistake was evident.

ANNO
1722.

THE Officers were very kind, and offered to send for the Doctor of the Companies, gone before; but not apprehending myself to be so ill as I was, I acknowledged the kind Offer, and declined the Trouble of sending. One of the Officers, supposing his Footman had done something on purpose to frighten the Horse, expressed a great deal of Anger, and threatened the Man before he came up to us; but I assured him the Man was no way to be blamed, in that he was only running his Course, without any Design.

FINDING myself, as I thought, able to walk a little, and not willing to remount my Horse till his Fright was a little more over, taking Leave of the Soldiers, I leaned on the Arm of my Friend, and went a short Way; but finding my Throat so very dry that I could hardly draw Breath, and that shorten every Step I took, I stooped down, and took up a little Water in my Hand, out of a Pool in the Road, to moisten my Throat: But my Strength failing, and my Breath still more and more shortening, I was forced at last to sit down upon the cold Ground on the Side of the Way; and being then a little cooler, I was more sensible of my Hurt; and putting up my Hand to the Side of my Head, found it wounded and bloody: which the Friend perceiving, shook his Head, and turned pale, supposing it worse than it was; but, as I could not by any Means recover my Breath, it came gradually, as it were, to a Period or Cessation; and then I leaned my Head down upon my Friend, not knowing whether I should recover. This did not hold many Minutes, till my Breath began to come gradually again; and then it increased till it came to its usual Tone, and my Strength returned, and I grew very easy, as if nothing had befallen me. Then, in about half an Hour's Time, we mounted again, the Friend upon my Horse and I upon his, in order for *Bridgewater*; but the Weather being cold, and riding slowly, I became very sensible of other Bruises, viz. upon my Left arm and Side on which I fell from my Horse, upon my Right Jaw, Right Breast and Arm, on which he had trodden, and I felt myself much weakened in my Journey; but arriving at *Bridgewater*, at my Friend *Thomas Holwell's*, his Wife and her Sister took special Care of me, chaffing the Bruises with hot Spirits, applying Plaisters to the Sores, and giving me some comfortable Things inwardly. I was quickly very sensible of the good Effects of their kind and friendly Offices: but though I rested better that Night than could have been expected under these Circumstances, yet the next Day I found myself stiff all over, especially my Nerves, so that I could scarce walk; upon which I became thoughtful and concerned for the Meetings appointed before this Accident fell out, one being the Day following, in the Evening, at that Place, desiring, if it might please the LORD, I might be enabled to the Service of them; since, on the one Hand, some Persons might be disappointed and hurt that Way, and others might reproach the Truth and Ministry by that Accident; and the LORD heard and granted my Desire: for though in the Morning there were few but Friends in a small Chamber, yet in the Evening, in a large Ware-house belonging to *Thomas Holwell* and *Joseph Ball*, we had a large Meeting of the Town's People; and the whole Service of it (as to an outward Ministry) falling upon me, I was not in the least sensible of any Deficiency or Weakness from all my Bruises; but as the LORD was pleased to work in and by me in a good Degree, and affording healing Virtue by the same Power, I was, from that Time, little sensible of any Danger, but recovered far beyond my own Expectation, or that of others.

Bridgewater.

HERE

ANNO
1722.
Marks.

HERE I staid till the 18th, and then went to *Marks*, (onwards towards *Bristol*) where a Meeting had been appointed before the said Accident happened. It was an open comfortable Meeting, consisting of a tender People, but few of them yet professing the Truth; and that Evening I returned to *Sidcot*, to *William Jenkins's*; where I lodged that Night.

Claverham.

Bristol.

ON the 19th I went to the General Meeting at *Claverham*; which was more open than the Time before: and lodging at *Arthur Thomas's* that Night, I went next Day to *Bristol*; where Friends were glad of my Return, and Escape of so great Danger; and I was also glad to find them in Peace and Love. I tarried in the City till the 26th; having some as open Times as ever I knew in that Place, to general Satisfaction, as well as to my own great Consolation, my Testimony tending in the main to a Visitation of the Love of Truth to the young Generation: many of them being much touched with a Sense of the Goodness of the LORD therein.

Bath.

IN my Way to *Bath* I made a Visit to Sir *William Cann* and his Lady, who had bore me some Respect ever since the Marriage of *Robert Button* and *Marta Vickris* at *Chew*, (some Years since) where they were present. We had some more Discourse concerning some Points of Religion on this Occasion; which gave me no Uneasiness: for they both treated me with Civility and Goodnature. That Evening I arrived at my Friend *Thomas Gingell's*; where I was kindly received by the whole Family.

THE Season of the *Bath* not being over, and many of the Nobility and Gentry frequenting our Meetings (though peradventure with different Views) I attended the Service of Truth there for some Time, and in the mean time drank the Waters; till the cold Weather setting in a little sooner than usual, affected me so (being still in my Summer Cloathing) that I took Cold, and upon that an intermitting Fever; which being acute in its first Approach, weakened me much for the Time: but, as it pleased the LORD, it was fully over in about two Weeks.

As during this Time we had many Strangers at the Meetings, (as I have noted) and some clear and open Seasons, according to the Manner and Degrees of the working of the Grace of our LORD JESUS CHRIST, whether immediately or instrumentally; in which some of them were sensibly touched and affected with that which is good: so, the Season being near over before I removed from thence, and less of such Company, the LORD was pleased to give us some more select Times and Enjoyments of his good Presence in our own less mixed Assemblies, and we were greatly comforted together; all which obliged me to stay there till the 17th of the Ninth Month; and then I went to *Joseph Hull's* near *Bradford*; where I lodged that Night.

Bradford.

ON the 18th, being the First of the Week, I was at the Meeting at *Bradford*, Forenoon and Afternoon; the latter being large and open. I had likewise been there one First Day before during my Stay at *Bath*. That Evening returning to *Joseph Hull's* with some Friends from *Bath*, I staid there that Night also.

ON the 19th I went to *Monks*, near *Cosham*, to visit *Caleb Dickinson* and his Children, he being then ill of a Fit of the Gout; and staid there that Night.

Melksham.

ON the 20th I was at their Week-day Meeting at *Melksham*; and, though a
wet

wet and windy Day, several Friends from *Bath* and *Bradford* were there; and the LORD gave us a comfortable Time in his good Presence. That Night I lodged with *Thomas Beavan* junior; and his Father, my long acquainted Friend, being then also living in that Place, we had good agreeable Conversation together.

ANNO
1722.

IN the Morning following I set forward for *Chippenham*, and came in good Time to their Meeting, which was large and open; and that Night I lodged at *Adam Goldneys*, where I was very easy and well. Chippenham.

FROM thence I went to *Calne* on the 22d, where was appointed an Evening Meeting; to which came several Professors in the Presbyterian and Baptist Ways: and as Things opened very full, in some Points relating to them, so they were very still, giving no Signs of Dislike; and we had a good Time. Some Friends from the *Devizes* being also there, I went home with them the next Day; and that Evening had a pretty large and satisfactory Meeting, *Thomas Beavan* and his Wife, and some other Friends, being there. I lodged at his Son *Roger's*. Calne.
Devizes.

ON the 24th I went to *Marlborough*, and the Day after, being the First of the Week, was at two Meetings there; that in the Evening being considerably large, many of the Neighbours of various Distinctions being there, and many important Truths of the Gospel were plainly opened, through the Grace of GOD, among them; and, by their peaceable and quiet Deportment, they seemed generally pleased, and some pretty well affected. I lodged there at *Isaac Furnell's*, where I was kindly welcome. Marlborough

ON the 26th I went to *Newbury*; where we had a Meeting that Evening, to which came some Professors, and, among others, a Baptist Teacher; and as I was fully and clearly opened upon the universal Love of GOD in JESUS CHRIST unto all Men, and the Subject of Predestination, as clear as I have known for some Time, they were all calm, and, for any Thing that appeared, well satisfied, there being a good Degree of that holy Love among us, in the Virtue of it, as well as Words, upon the Subject; which as well affected Friends as other People, and seasoned us together as one Lump. Newbury.

ON the 27th I went to *Reading*; but did not reach their Week-day's Meeting; and going to my old Friend *William Lambold's*, I found some of that Family were still in the same House, where I was kindly received, and staid there that Night: But *Henley* Meeting falling of course next Day, I went thither; but, no Notice being given, the Meeting was small: yet we were favoured with the Experience of the fulfilling of that good Promise of old, that *where two or three of you are gathered together in my Name, there am I in the Midst of you*; though in these few some never were at any of our Meetings before; and Things opened larger than Reason could have expected in so small a Gathering. After some Refreshment at Friend *Toovies's*, I returned that Evening to *Reading*. Reading.
Mat.xviii.20.

ON the 30th, being the Sixth Day of the Week, and their Meeting Day, a Burial happening on the same Day, the Meeting was put off till the Afternoon; when came many of the Neighbours of all sorts, and, among others, several Military Officers. The LORD gave me a Door of Utterance, and a considerable Entrance also with Friends and People, the Gospel of the Kingdom of CHRIST being plainly laid open in Doctrine to them, and many well affected among them; and one Lieutenant afterwards said, that he had never been at any of our Meetings before, or at any other with like Satisfaction, or had ever heard such Things

ANNO
1722.

in any Assembly; and that we were a People very much misrepresented and abused: which he also hinted to myself, I accidentally seeing him in a Shop in Town next Day.

ON the 2d of the Tenth Month, being the First of the Week, I was there again, both Forenoon and After, and the Meetings were both large and open; so that I had never been there with the like Satisfaction before; and hope there was some Good done among both Friends and others in those Meetings.

Maidenhead.

ON the 3d I had a Meeting appointed at the House of *John Fellows*, at *Maidenhead*. The House was small, and Notice only given to a few: But when the Meeting was set, and my Voice heard, the Place was quickly crowded, and many in the Street who could not get in; and some Military Officers and Soldiers were there: and as the LORD was pleased to open in me several Gospel Truths for their Sakes, I found a very ready Passage for them among them; so that I concluded that some Good was done to them also. That Night I lodged at the same House.

Windsor.

ON the 4th I went to *Windsor*, and had another Evening Meeting there; which was large, a great many of the Town's People coming in: And as we were often concerned to declare the universal Love of GOD to Mankind, so about this Time, as often before, I felt much of it, even a Dispensation of it, to the People in most Places; and many great and necessary Truths were declared, as the LORD opened, on that Occasion, with good Authority; and many clear Proofs out of the Holy Scriptures, both of the Prophets, and also of the Apostles of CHRIST: and the Gravity of Truth was over and upon the People; and they departed from the Place, when the Meeting was over, under a grave and solid Concern: And the LORD gave me great Peace, as a full Reward in that Work, blessing me as a Co-worker with himself (the great Master-workman) therein. I lodged with *John Shaw*; where I was well received.

Jordan.

ON the 5th I went to *Jordan* Week-day Meeting; which was but small, most of the Ancients, who were once numerous there, being deceased, and their Reward sure for ever, and of late many dead of the Small Pox; but the LORD made up all by the Comfort of his Life-giving Presence, which, through his Mercy, was not a-wanting. That Evening I returned to *Windsor* to *John Shaw*'s.

THE next, being the Fifth Day, and Week-day Meeting at *Windsor*, consisting mostly of Friends, we were refreshed together in the Presence of the LORD. The Meeting ending about Mid-day, I went that Afternoon to *Stains*; where I fell in with their Meeting, which is usually in the Evening: and as they had heard of my Intentions that Way, so they had given Notice to some of the Neighbours; and the Meeting was larger than usual, and very open, much beyond my Expectation: But the Goodness of the LORD is boundless, and the Treasures of his divine Wisdom not to be searched out, or exhausted; which he freely dispenses and opens, when and where, and in what Manner and Degree he pleases, and to the Purposes of his own Glory and Good of Souls: and here he was pleased to give some renewed Instances of it, affecting many with his divine Goodness, to his own Praise; who is worthy of all Dominion, Praise and Thanks for evermore. I lodged that Night at *J. Rockes*'s.

London.

ON the 7th I went to *London*; where I met with a kind Reception from Friends in general, and great Openness in several Meetings among them; where
the

the LORD gave Evidence of his Prefence and Power with me in his Service, as at many other Times it had so pleased him.

ANNO
1722.

I STAY'D at *London* (lodging at *Thomas Plumstead's*, where I had tabled myself last Year) till the 15th, and then went to the Burial of the Corpse of my very good Friend, *Anne How*, a Woman generally beloved of all who knew her; for she was a loyal and affectionate Wife, an indulgent Mother, a kind Relation, a good Neighbour, and very charitable and beneficent to the Poor, doing good to all as Opportunity offer'd; and as precious to the LORD is the Death of his Saints, so he was pleas'd both to honour and comfort us with his solacing Prefence on that Occasion; where we had the Company of many Neighbours, and some of Quality, and generally satisfied. On the 17th I returned to *London*.

ON the 20th I went with my Friend *Owen* to *Ryegate*, to the Interment of the Corpse of the Widow *Vaux*, an ancient Friend of that Place, which was the next Day in the Evening; where the Neighbourhood coming in, we had a good Season, and Things were well and comfortable. On the 22d I returned to *London*.

I ALSO went with *John Barnet* to the Burial of Friend *Streeter*. We had a large Meeting on that Occasion, and Things were very open and well; and an ancient Priest, an Acquaintance of the Deceas'd, being there, was seen to weep much in the Meeting.

AFTER this I continued at *London* some time, visiting the Meetings there and in some adjacent Places, in a common Way, and had some very open Times, on First Days especially, (many People usually attending our Meetings) and also at Marriages and Funerals, till the moveable Yearly Meeting for Worship for the Northern Counties drew near; and then, on the 4th of the Second Month, 1723, being the 5th of the Week, I set forward from *London* for *Chester*, (where the Meeting had been appointed for that Year) and arriv'd there on the 8th in the Evening, and lodged at the *Talbot Inn*, there being few Friends in Town, and I little acquainted with any of them.

1723.
Chester.

THE next Day the City fill'd with Friends from many Places; and that Afternoon we had a Meeting of ministring Friends, which ended comfortably.

ON the 10th, being the Fourth of the Week, at Eight in the Morning, began the first Meeting for publick Worship; and, to prevent any Disorder by too great a Concourse of the baser sort of Rabble, several Constables were placed in a narrow Lane, leading to the Town's Court where the Meeting was held, in order to intercept and stop them.

THE Meeting was very large, and great Openness to the People as well as Friends; for the universal Love of GOD, through JESUS CHRIST our LORD, to Mankind, was not only preached, but in some Measure enjoyed among us; and the People, as well as Friends, were generally satisfied: But that Afternoon, the Throng being very great, a certain Woman Friend, who had come afar off, and desirous to be heard, assum'd to speak in so large an Audience; but wanting Weight and Measure for so great a Work, and her Voice, by all Appearance, not being audible to half the Company, many crowded and thronged nearer where she stood, desiring to hear her; which occasioned some Disorder and Unsettlement among them: She taking this for Rudeness, and not right upon her Guard in herself, suffered her Passion and Resentment to rise to that Degree

ANNO
1723. Degree, that she treated them, for some Time, in Terms not becoming the Gospel, and then, losing her whole Strength, sat down silent; which was much more agreeable and serviceable to the whole Meeting.

IN the Storm thus raised I stood up, and, through the Grace of GOD, had quickly a calm and good Season; but that Occasion having ruffled the Minds of many of the People, it made my Concern a little more laborious than it otherwise might have been.

ON the 11th, from Eight to Ten, we held a Meeting of Conference among the Ministers and Elders of the several Counties, as is usual, concerning the Affairs of Truth, and how they prosper in those Parts; and also the Quarterly Meeting for Business in the County of *Chester*: and that Afternoon had another (and the last) publick Meeting; which was very large, to the Number of about three Thousand, and, by the Goodness of the LORD, preserved in good Order. Many of the Gentry, both in the City and Country, were there; and, among others, the Mother of the Duke of *Argyle's* Lady, and two of her Daughters, who were very solid and attentive; and Sir *Thomas Brooks*, Bart. was at all the Meetings of Worship; and some said, eight Priests, in common Habits, and some of them well pleased with the Meetings; as also were the People in a general Way. The Meeting ended that Evening, to our mutual Edification, and general Satisfaction, to the Praise of the LORD alone; of whom is the Power, and to whom it doth of Right belong, now and for ever.

Rixham. ON the 12th I went to *Rixham*, in Company with *John Thompson* of *Cròok*, (an able and experienced Minister) and some other Friends; and there we had a small, but open Meeting; some of the Town's People coming in and sitting with us; and that Night we tarried there.

Shrewsbury. ON the 13th we went together for *Shrewsbury*; and next Day, being the First of the Week, we had two pretty open Meetings there; and that Night lodged with *Samuel Juit*, a Farmer, two Miles out of Town, where we were kindly entertained. Some of his Brothers had been convinced at the yearly Meeting some Years ago at that City. Here *John Thompson* and I parted; and I went that Evening to *Prestane* on the Borders of *Wales*, in order to that Yearly Meeting; which began the Day following. People came from many Places all round, and it was a very large Meeting, and many Gospel Truths were opened, by the Grace of GOD, therein; and the Truth, in some good Degree, was in Dominion over the People, full as much as could be expected; considering great Part of them had not been at any Meeting before: and the Meeting throughout being preserved in a good Decorum, it also ended well, to general Satisfaction, on the 18th.

Lempster. ON the 19th I went to *Lempster*, with *Samuel Overton*, where we had a large and very open Meeting in the Evening; and many of the Town's People came in, and were very sober. Truth was much in Dominion, and the Testimony thereof full and clear; and we came away in Peace.

Worcester. THE Day following I went to *Worcester*; and on the 21st, being the First of the Week, was at their Meeting Forenoon and Afternoon: The latter was very large and open, and the Gospel preached in the Demonstration and Authority of it, to general Satisfaction.

Evesham. ON the 24th I went to *Evesham*; where a Meeting was appointed. In the
Be-

Beginning, and Time of Silence, it was very heavy and hard ; but soon after I got through all that Load of Darknefs and Death, under which I was baptized for the Sake of the dead and drowfy, and a Spring of Life opened in me ; and Things began to open clear ; and then we had an open Time, and a good Meeting. Friends being very earnest with me to stay there till the 25th (being the Fifth of the Week, and their Week-day Meeting there) I did accordingly. The Meeting was pretty open, especially in Prayer at the Conclusion. That Night I tarried there ; and on the 26th went to their Week-day Meeting at *Chipping-Norton*, which was very small ; but the LORD was in some measure with us. That Night I lodged at *Henry Clerk's* there.

ANNO
1723.

Chipping-
Norton.

ON the 27th I went to *Oxford*, and the Day following was at their First Day Meeting in the Morning ; which, though still small of Friends, was pretty well filled with Scholars, who were very quiet and attentive ; Things opening clear, and with Authority, upon the Promises, and Covenant of Life and Light : and that Afternoon I went to *Wickam*, and next Day to *London* : But, by hard riding, taking Cold, and Fatigues attending, I found myself that Night in an acute Fever ; of which, by good Providence, I was well in about eight Days.

Oxford.

BEING detained at *London* about divers Negotiations relating to my own Concerns, as also of those of others, I visited the Meetings there till the 7th of the Ninth Month, 1723 ; and then set forward from thence for *Cumberland* ; and that Day took *Tottenham* Week-day Meeting in my Way. That Night I lodged at *Richard Baker's* Country House there.

London.

Cumberland.

ON the 8th I visited several Families about that Place ; and that Night lodged at *Joseph Ingram's* Country House near *Enfield*.

ON the 9th I went to *Hartford* ; and that Night lodged at *John Fallowfield's*.

Hartford.

ON the 10th, being the First of the Week, I was at the Meeting at *Ware* ; and that Evening returned to *Hartford*.

Ware.

ON the 11th I went to *Dunstable* ; and that Night lodged at *John Chester's* ; and the next Day went to *Northampton*, to *Thomas Binyon's*.

Dunstable.

ON the 13th, being rainy, I went to *Harborough*, and lodged at an Inn ; there being only one ancient Friend, *Elizabeth Smith*, in Town, and but in low Circumstances.

ON the 14th I went to *Nottingham* ; and lodging at *John Johnson's*, I staid there till the 17th ; and then was at their Meeting, Forenoon and Afternoon ; which was large and open.

Nottingham.

ON the 18th I went to *Mansfield* ; and had an open Meeting with a few Friends there, some of the Neighbourhood also coming in ; and that Night lodged at *Richard Mirrit's*.

Mansfield.

THE next Day going to *Chesterfield*, there happened to be a Burying there ; and staying the Meeting, I went that Night with Dr *Heathcote* to his House at *Cuthorp* ; where I staid till the 21st ; and then went to a Monthly Meeting at *Chesterfield* ; and that Evening back to *Cuthorp*.

Chesterfield.

ON the 22d I went to *Balber-hall*, to Sir *John Rhode's* ; where I staid till the

ANNO 1723. 24th; and then went with him to the Meeting at *Woodhouse*; which, being on the First Day, was pretty large, and very open: and that Night I lodged there at *Godfrey Newbole's*.

Warnsworth. ON the 25th I went to *Warnsworth*, to visit *Thomas Aldam*, Son of that ancient and honourable Father, not long since deceased; where I was kindly received, and where I staid till the 27th, and then went to *Leeds*, to *Benjamin Horner's*.

Leeds. ON the 29th, in the Evening, being the Sixth of the Week, I was at a Meeting there; which, though small, was open and comfortable; and on the First Day following was there again, Forenoon and Afternoon; the Meetings being large and open, and many of the Town's People and some Soldiers at them.

Skipton. ON the 2d of the Tenth Month I went to *Skipton* in *Craven*; and that Evening had a small open Meeting at *David Hall's*, where I lodged; and next Day went to a ministring Friend's Meeting at *Settle*; and the Day following was at another, being a Monthly Meeting, at the same Place: and lodged at *William Burbeck's*.

Kendal. ON the 5th I went to *John Moor's* at *Gaile*, and next Day was at a Monthly Meeting for Worship at *Kendal*; where I met with many Friends and Acquaintances, to our mutual Satisfaction; the LORD giving us a comfortable Time together. I staid there till the First Day; where the Meeting was large and open in the Forenoon; but being put off in the Afternoon till Five in the Evening, some Hundreds of the Town's People came in, and we had a large Meeting; where the LORD opened several Things to Information, Edification, and Consolation. I lodged that Time at *Thomas Elwood's*; and on the 9th went to my Friend *James Wilson's*, about three Miles from *Kendal*; where, several Friends being in Company, we were freely and agreeably entertained.

Gray rig. ON the 10th, though very stormy, we were at a Monthly Meeting for Worship at *Gray-rig*, about a Mile distant; where the LORD gave us an open and comfortable Time in his good Presence: and that Afternoon I returned, with some other Friends, to *James Wilson's*.

Penrith. ON the 11th, in the Forenoon, we set forward for *Penrith*, but the Wind was so very high, we could hardly sit our Horses; and finding it dangerous to proceed, we returned till Afternoon; and the Wind being much abated, we went that Night to *Shap*, and lodged at *John Airey's*.

ON the 12th *James Wilson*, and his Neighbour *Christopher Dixon*, and I, went on to *Penrith*, and had an Evening Meeting there; which was not large, nor very open, though some of the Neighbours came in; and Things were clear and safe, but not much Capacity in the People to receive the flowing Cup of the LORD, being too much like the old Bottles, not fit for the new Wine; which yet was not altogether a-wanting to us.

Carlisle. THAT Night we lodged at *William Collyson's*; where we parted next Morning. *James Wilson*, and the other Friend, returning, I went forward that Day to *Carlisle*, and lodged at *Isaac Huntington's*; where I was kindly received.

ON the 15th I was at the Meeting at the City of *Carlisle*, Forenoon and Afternoon; which were good Meetings.

ANNO
1723.

NEXT Day I went to *Justice-Town*, the Place of my Nativity, which I had purchafed of my Brother's Widow this last Summer; where I ftaid till the Fifth Day after, being the 19th of the Month; and the next Day was at a Monthly Meeting at *Carlisle* again.

ON the 21st I went with *Thomas Scot* to the *Highberries*; and on the 22d, being the First of the Week, was at *Kirkclinton* Meeting; which was large and open, and Friends and others generally fatisfied. That Evening I returned to *Justice-Town*; where I ftaid till the Third Day Evening, and then went to *Carlisle*; and next Day to the Week-day Meeting at *Moorhouse*; which was large, as well by occasion of the idle Time, as a Marriage then happening there; and the LORD gave us a comfortable Season of Grace.

Kirkclinton.

Moorhouse.

THAT Evening I went with *David Hodgson* of *Wormanby*; and the next Day to *Wigton*, to a miniftring Friend's Meeting, and lodged at *Joseph Senbouse's*. I was there next Day at the Quarterly Meeting; which was large, and the Glory of Truth over all, to general Satisfaction. It was a blessed Meeting; where the LORD met freely with his People; and the Light fhined clear, to the edifying and fettling of many.

After this Meeting I returned to *Moorhouse*, and lodged with *Jonathan Ofle*; and on the 28th went with *John Irwin* of *Moffide*; and was next Day at *Solport* Meeting; which was pretty large and open, being the First Day of the Week. Next Day I returned to *Justice-Town*; where I ftaid till the 1st of the Eleventh Month; and then went to *Kirkclinton* Meeting; which was small, but open and comfortable. That Night I went with *Thomas Scot* to *Highberries*.

Solport.

ON the 2d I went to wait on Counsellor *Gilpin* at his Castle at *Scaleby*, about Bufinefs relating to my Sister *Whitshed*, and others. He received me in great Friendship; and dining there, we had Converfation to mutual Satisfaction, and to Edification in fome Points, efpecially about War and temporal Government; and the Difference between CHRIST's Kingdom and the Kingdoms of Men.

THAT Evening I returned to *Justice-Town*; where I ftaid till the 5th Day Morning, being the First of the Week, and then went to the Meeting at *Carlisle*, (it being a very wet and floody Time) which was well and comfortable. I ftaid in Town fome Days, and was at their Week-day Meeting on the Fourth Day following.

IN this Country I remained, and was at the Yearly Meeting for the Northern Counties at *Carlisle*; and, with *John Irwin*, and fome other Friends, had fome Meetings in fresh Places in the Summer following; and, in the Winter, I refided for the moft part at my Friend *Isaac Huntington's*, in *Carlisle*, attending the Meetings as they fell in courfe in the County; and was, the Spring following, at the Yearly Meeting this Year (1725) held at *Kendal*; which was the largeft I ever faw there, and very open. The Mayor of the Town, and many of the chief of the People, were there, and were generally well fatisfied, and afterwards loving and refpectful.

Kendal.
1725;

FROM this Meeting I returned into *Cumberland*, by the way of *Hawkfide*, (where we had an open Meeting) and fo by *Whitehaven*; where, on the Day they call

Hawkfide;

AND
1725.
Whitehaven.

call *Easter*, I had a large Meeting, (the first in our new Meeting-house) and open to my Satisfaction, and of all there, so far as I could learn. Some *Glasgow* Merchants, of the Presbyterian Way, who were occasionally in the Town, were at that Meeting, and spoke well of it.

Lowther-hall.

DURING the Time of my Abode in this Country, having some Concerns with the Lord *Lonsdale*, I went to *Lowther-hall*, where he then resided, to attend him therein; where he gave me more Respect than I desired or expected; and, after I had finished my Business with him, after Supper, he moved some Discourse concerning some Points of Religion, there being none else in the Company but Counsellor *Blencoe*, a young Lawyer. The Point chiefly discussed, was the Knowledge of GOD, and by what Means Mankind may arrive at it; in which I was drawn out to this Purpose, "That many wise and ingenious
" Men apply themselves, with Success, to the Knowledge of Things in this
" Life, and relating thereto, and yet keep not within the strict Rules of Virtue;
" whereby their Knowledge vanishes in the End, as not subservient to the Pur-
" poses of another World: Wherefore I recommended them to a real Enquiry
" after the Knowledge of GOD, as the most noble and most profitable Subject
" a rational Being could be concerned about, and altogether necessary in order
" to our Happiness, as well in this as in a future State; which Man can never
" arrive at by the utmost Efforts of human Reason: for though a rational Be-
" ing cannot deny, but conclude there is a GOD, by the Works of the Crea-
" tion, which produced not themselves, but were produced by another; and
" though Reason must conclude the Creator to be eternal, without Beginning
" or End, all-wise, all-knowing, all-powerful, omnipresent, holy, righteous,
" just, and good, in all divine Perfections unchangeable, &c. and though in all
" these Attributes we read of him in the Holy Scriptures, and hear clear Dis-
" courses of him frequently made by such as say they know him, and, perhaps,
" in some Measure, may; yet all this is but an Image of Knowledge, as to us,
" until, by the Agency of his own Power and Will, he is pleased to work in us
" such Qualifications as whereby we may perceive him, and say, *This is He*,
" through that holy and blessed Medium which he himself hath, in Good-will to
" Mankind, provided to that End; that we may believe in him, hope for him,
" know him, have Communion with him in a Degree in this Life, and be for-
" ever blessed in the Enjoyment of him in a future Condition: Of which Know-
" ledge no Man can rightly conceive, by any Thing another can say who hath
" that Knowledge, unless he to whom it is said or declared, be in himself, in
" some Degree, under the same Qualifications, by which the Things declared
" or spoken of, present in the Mind and Understanding, by a kind of divine Sen-
" sation or Intuition, are self-evidencing by their own Nature and Energy: As
" for Example, to a Man born blind, another can find no Terms whereby to
" give him a proper and distinct Idea of Colours, of Light, and the Manner
" of the Discovery of Objects by that Medium unto those that see; whereas
" every one that doth, concludes the same Thing by a kind of sensitive Intui-
" tion, at first View, without the Expence of Ratiocination, or deducing Con-
" clusions from stated Premises: Nor, if we can suppose any one has never in
" his Life been touched with any Sense of that natural Affection, or Principle we
" call Love, can any, by any Terms he can use, inculcate in such a Person any Idea
" of the Thing? Whereas all the Experienced are affected in the same Manner,
" though, perhaps, not to the same Degree, and need no other Terms but it-
" self to inculcate the Thing. Since then, in natural Things, 'tis impossible to
" exhibit proper Ideas to the Apprehensions of those who are deprived of natu-
" ral Qualifications and Capacities to receive them; how much more so in Spi-
" rituals, which cannot find out proper Terms by which to exhibit them to the
" View,

“ View, Understanding, or Apprehension of others ; but as we borrow them
 “ from natural Things, which can never reach them as they are ? When it is
 “ said, GOD is a Spirit, a Man must first have a distinct Idea of a Spirit, before
 “ he can fix any Notion of GOD by that Term ; and, by the Word GOD, we
 “ intend to express an awful and ineffable Being : but none of these Terms ex-
 “ hibit that Being to our Sense, either in Fear or Love. I come then to some
 “ positive Expressions of CHRIST, viz. *No Man hath known the Father but* Mat. xi. 27.
 “ *the Son, and to whomsoever the Son will reveal him. This is Life eternal, to* John xvii. 3.
 “ *know thee the only true God, and Jesus Christ whom thou hast sent. No Man* — vi. 44.
 “ *can come unto me, except the Father which has sent me draw him. No Man* — i. 18.
 “ *hath seen God at any Time ; the only begotten (or first begotten) Son of God, who*
 “ *dwelleth in the Bosom of the Father, he hath manifested (or revealed) him.*

“ By this it appears, 1st, That GOD may be known ; though not immedi-
 “ ately, but by a proper Medium.

“ 2^d, That this Medium is CHRIST, the Word of GOD ; who, having a
 “ reasonable Soul, and clothed therewith as a Vail, is homogenial to Mankind,
 “ and thereby proportions the Splendour of his Glory, as GOD, to the State of
 “ every Soul ; gradually revealing or manifesting the Father therein, according
 “ to the Degrees of Purification, Capacity, and Qualification he worketh in it.

“ 3^d, That this Knowledge is an Experience, and gives the Soul a certain E-
 “ vidence and Assurance of eternal Life ; and GOD himself is that eternal
 “ Life.

“ 4th, That as the Knowledge of the Son makes way for the Knowledge of the
 “ Father ; so the Drawings of the Father excite to the Knowledge of the Son.

“ It is not therefore the Knowledge of the Things of GOD, or of all his
 “ Attributes, or of any, or all formal Truths, but of GOD himself, who is
 “ the essential Truth, in which our Happiness stands, and for ever shall remain :
 “ For there are essential Truths, and there are formal Truths. JESUS CHRIST,
 “ the Wisdom of GOD, and Power of GOD, is that essential Truth ; and that
 “ he is the Son of GOD, was incarnate, lived as a Man here on Earth, was cruci-
 “ fied as a Propitiation for the Sins of the whole World, died, rose again, ascend-
 “ ed, is glorified in Heaven, &c. are all formal and unalterable Truths : and yet
 “ the Knowledge of all these don’t give Life eternal, until the Soul comes to
 “ experience the Indwelling of the essential Truth, in its Nature and Being,
 “ through that holy and blessed Medium, homogenial unto all ; which cannot
 “ be until we be reduced unto a State of Holiness and Purity of Mind. And
 “ therefore, to illustrate all I have said in a practical Way, give me Leave to add a
 “ little further : Whilst I was yet in a natural and unconverted State, I believed
 “ the Being of GOD, and all his Attributes, essential and adopted ; but I did not
 “ actually *know God* to be righteous or holy, till he reprov’d Unrighteousness
 “ or Unholiness in me ; or merciful and good, until, through Condemnation of
 “ Evil, convincing me of Evil in myself, he also pardoned the Acts of Sin, and
 “ destroyed the Effects thereof, by the Agency of his own Power, working that
 “ Change that is meet, according to his own Will, through which I experience
 “ both his Goodness and Mercy : nor had I known him as a consuming Fire,
 “ unless by the refining Operation of his Spirit, he had consumed my Corrupti-
 “ ons, or begun that Work ; or that he is Love, divine and unspeakable Love,
 “ unless, by his own Power, he had fitted me, in some Measure, to enjoy the
 “ Influences of his Grace in a State of Holiness ; in which he rules as a Monarch

ANNO 1725. “ in the Soul, according to that Saying, *The Kingdom of Heaven stands not in Meats and Drinks*; (no outward or natural Enjoyments) *but in Righteousness and Peace, and Joy in the Holy Ghost*: which I know, through Grace, infinitely transcends, even in this Life, all that can be named besides.

Rom. xiv. 17.

“ AND though formal Truths are commonly clouded and confounded by the perverse and ignorant Reasonings of the Learned of this World, and numerous Opinions and Sects are produced and engendered thereby; yet the essential Truth is self-evidencing; and whenever it appears in the Soul, she cannot deny or doubt; but, by the Cogency of his Power and Virtue, certainly and infallibly conclude in herself, that this is He: For as there is no Way or Medium, by which we discover or perceive the Body of the Sun in the Firmament of Heaven outward, but by the Light which proceeded from it; so there is not any Medium by which we can know GOD, but by his own Light and Truth, which is JESUS CHRIST, the Efflux and Emanation of his own Glory and Being, and through that holy and homogenial Mind wherewith he is veiled.

“ AND as the Light of the Sun carries along with it the Power and Virtue of the Sun, wherever it shineth in its unclouded Rays, and, by its Influence, nourishes and makes fertile the animal and vegetable Worlds; even so, and much more also, doth the heavenly Sun of Righteousness, JESUS CHRIST, the essential Truth and Light of the rational and intellectual World, arise, make known, and manifest himself in the Soul; into whom, by the Rays of his divine Light, he introduceth and dispenseth the Influence of all divine heavenly Virtue: into them, I mean, who believe and obey in the Day of small Things; according to that Doctrine of an experienced holy Man, *Whatsoever Things are reprov'd, are made manifest by the Light; for whatsoever makes manifest, is Light*: And again, according to that Saying of the Truth himself, *I am the Light of the World; whosoever followeth me, shall not abide in Darkness, but have the Light of Life*: We must therefore begin at the Word of Reproof, in order to the sure Knowledge of God, and Enjoyment of him, as he is Love, and an Ocean of unspeakable Pleasure; and renounce the low and sordid Pleasures of the animal Life, which unqualify for divine Enjoyments here and hereafter: But love GOD, love his Judgments and Reproofs in your Hearts; which are all in Love, in order to the Manifestation of himself, according to that Saying, *Every Son whom I love, I rebuke and chasten, saith the Lord*. And I can assure you, if you can believe me, that as I have tasted of the Pleasures of this World, and, through the Goodness of GOD, known Condemnation therein; so, through his great Mercy, I am favoured of him with this certain Experience in some Measure; that the Enjoyment of GOD, in a State of Reconciliation, is undecarably more excellent and eligible, than all other Things; to the Experience whereof I would recommend and excite you.” This being the Substance of what then passed among us, the Lord *Lonsdale*, being a very ingenious Person, of strong natural Parts and Penetration, asked me, “ Since you had, before you came to the Knowledge of GOD, in the Way you have spoken of, believed the Being of GOD, and all his Attributes, did that Knowledge make any Alteration in your Way of Thinking on that Subject, or give you any contrary Sentiments that Way?”

Eph. v. 13.

John viii. 12.

Rev. iii. 9.

I REPLIED, “ No; for as Reason, a constituent Property of Man, is still the same, and Things causeable thereto, or thereby, as its proper Objects, the same also; so the Knowledge of GOD makes no Alteration there: The Major contains the Minor; the Whole is greater than a Part; one and two make three, and ever have done, and ever will, in the View of Reason; tho’

“ that

“ that, of itself, can never give the saving and experimental Knowledge of the
“ Almighty, as I have before observed.”

ANNO
1725.

THEN he was pleased to say, “ Some Things you have hinted at are new to
“ me; which I have never read of in any Book, or heard before.”

By the Time all this was finished, and some intervening Questions and Ob-
jections answered, it was about One in the Morning, and then we went to Rest;
and the next Day, after Dinner, I departed thence in Peace.

ONE Thing previous to this I have omitted, *viz.* that a little before Night,
some young Persons too much upon the Air, threw in some Reflections upon
Friends about going naked, as they said, which could not be consistfing with
GOD to command.

To which I replied, “ That about the Time that Friends first appeared, there
“ were a sort of People called *Ranters*, who frequented our Meetings, and,
“ mixing themselves among them, acted some unaccountable Things, which
“ were imputed unto us by such as could not, or would not, distinguish them
“ from us; for which we were not accountable, they not being of us: and yet
“ that going naked is not inconsifing with GOD, in some Cafes, since he com-
“ manded one of the greateft of all his Prophets to go so for the Space of three
“ Years, as a Sign to *Egypt* and *Ethiopia*; and what hath been, may be, since
“ GOD is still the same.” This abated their Ridicule, so that they did not pro-
ceed any further upon the Subject.

SINCE that Time, upon another like Occasion, I had some further Dif-
course with the same Lord *Lonsdale* upon another Subject, *viz.* that of Tythes
and Maintenance.

HE was pleased to alledge, though perhaps not seriously, “ That Kings and
“ great Men, being possessed of Countries, and large Quantities of Land, gave
“ the Tenths to the Support of Ministers; and the same Laws which gave Nine
“ Parts to the Laity, gave the Tenth to the Clergy.”

To this I replied, “ That the Law gives no Property, but protects the Posses-
“ for in it against Violence.” And then I deduced Property from its Original
thus: “ The first Property a Man hath, is his Person, Life and Liberty; and
“ as these are from GOD, and the Right of all Men, so he has provided Means
“ for the Support of them unto all. The Means of the Support of Person and
“ Life, is Food and Raiment, arising either naturally from the Fruits of the
“ Earth, spontaneously growing, animal Creatures, or by the personal Labour
“ or Industry of Man.

“ *Cain*, 'tis said, was a Tiller of the Ground, and *Abel* a Keeper of Sheep.
“ When *Cain* had cleared and cultivated a Piece of Ground, and propagated
“ useful Things thereon, *that* and *those* became the Property of *Cain* by his per-
“ sonal Labour; in which the Law of natural Reason will protect him against
“ any Thing but personal Violence: and *Abel*, taking under his Care and Ma-
“ nagement some of the Creatures he found most proper for his Use and Pur-
“ pose, they became his Property, by his Care, Labour and Pains; in which
“ also he was protected by the same Law: and all just Laws are no other than
“ right Reason, declared by way of Compact upon that Principle of Reason
“ constituent of our Being: But when the Earth was filled with Violence,
“ GOD,

ANNO
1725.

“ GOD, by the Element of Water, destroyed the World, save *Noah* and his
“ Family; by whom he replenished it.

Gen. x. 9.

“ IN Process of Time, *Nimrod* became a mighty Hunter before the Lord;
“ that is, his Hunting was of that Nature and Tendency, as that GOD
“ took Notice of him therein: for he, with his Company, first hunting wild
“ Beasts, became wild also themselves, and then hunted after the Liberties and
“ Properties of other Men, invading them by Force and Numbers; till the
“ rest of Mankind, in their own just Defence, entered into reasonable Com-
“ pacts against unreasonable Invasions, repelling an unjust Violence by a just
“ and equitable Force or Power.

“ HAVING essayed to fix a proper Idea of the Rise of Property, I next
“ observe how Men may forfeit it, in all these respects, in the Sight of GOD;
“ and that is, by extream Wickedness; as may be instanced in a Malefactor, who,
“ by his evil Deeds, forfeits his Life, Liberty, or Property, or all: but then no
“ private Person can take Cognizance of such Offences, incurring such Forfeit-
“ ures, other than to bear Witness against the Offender, in order to Convicti-
“ on and adequate Punishment before a proper stated Judicature, of which no
“ Nation is destitute, though varying in Circumstances. Since then Property
“ in Lands, &c. cannot be justly taken away from any one, (not forfeiting)
“ without Consent, What is that Consent necessary to that End? It must be ei-
“ ther in a publick or private Capacity: Private, as by his own particular Act
“ to give such Lands to such a Minister or Priest, on Condition of certain Ser-
“ vices, or saying so many Masses or Prayers, either for the Living or the Dead,
“ or the like; or for the Service of Religion in general, according to the Notion
“ the Donor had of it: Or publick, as where the Legislature of any Country,
“ for politick Views and Interests, make Laws for the alienating of the Property
“ of the Subjects, with or without their private or particular Consent; where,
“ though Property is truly invaded, yet the Major directing the Minor, the
“ Compulsion to Obedience is held lawful and just, whatever it may be in the
“ Nature of the Thing; and Particulars sit under the Burden where they have
“ no Redress: But all this binds not the Conscience, though Property is forced.

“ ALL which I apply as followeth: This Nation was once free from all
“ Tythes, and other Impositions of that Set of Men, enslaving the World on
“ Pretence of the Liberty of the Gospel, till Antichristian Priestcraft, more
“ subtle than that of the Heathen, so far seduced the Minds of weak and igno-
“ rant Men, prone to Superstition and Idolatry, that they often gave away to
“ the Priests even their whole Substance, at least on their dying Beds, for pre-
“ tended chimerical Services, meerly imaginary; for praying the departed Souls
“ of themselves, or Friends, out of a supposititious Purgatory, with such and
“ such Masses on such and such Days: which so far prevailed in this Nation,
“ that the Legislature, fearing the whole Lands would, in Time, fall into the
“ Hands of the Priests, made a Law, called the *Statute of Mortmain*, as a Means
“ to prevent it; which, in some Degree, answered the End, and clogged their
“ Proceedings: But I do not remember I have seen any Law, by the Legisla-
“ ture of this Kingdom, for imposing of Tythes, or so much as for the Reco-
“ very of them, or any Thing to the Priests under the Notion of Dues, until
“ the Reign of King *Henry VIII.* when Mens' Eyes began to be so far opened,
“ that many throughout the Nation refused to pay them, as may appear by the
“ Preamble of the Statutes for that End made in his Reign; which establishes
“ the Customs on foot in favour of the Priests (and, no doubt, originally of their
“ own beginning and imposing) for forty Years before: which Statutes being de-
“ fective,

“ fective, they were corroborated by the second Statute of *Edward VI.* still in
 “ Force: By all which it appears, that this Set of Men never came fairly and
 “ equitably to the large and unreasonable Share they demand, and receive out of
 “ the Property of others; especially of those who do not, nay cannot, receive
 “ them, and their pretended Services, as Gospel Ministers, and Means of Sal-
 “ vation; since the Author of Religion himself hath commanded his Ministers,
 “ That *as freely they have received, they shall freely give.*

ANNO
1725.

Mat. x. 8.

“ THE Laws of the Land therefore, upon the whole, though they bind the
 “ Property by a sort of National Violence, yet they can never bind the Con-
 “ science: for which, and the LORD of Conscience, we suffer with Patience,
 “ as Witnesses on Earth for him who reigneth in Heaven; until, in the Course
 “ of his Providence, he appears for our Relief, who is the King of Kings, and
 “ Lord of Lords, and doth what he will in and with the Kingdoms of Men.”

MY Noble Antagonist replied, and not without a little Pleasantness, that he would not yet yield me the Argument; though he was pleased to propose another Subject, of a different Tenor.

AT this Time I staid in *Cumberland* about two Years; for the most part tabling at my old Friend *Isaac Huntington's* in *Carlisle*, sometimes visiting Friends there-away, and having some Meetings in new Places about in the Country; and was twice at the moveable yearly Meeting for the North, once at *Carlisle* and once at *Kendal*, and some Meetings also in *Westmoreland*, and North Parts of *Lancashire*; and, among others, was at the first Meeting in the new Meeting-house at *Whitehaven*, on the Day called *Easter-day*, in the Year 1725: It was a large and open Meeting, many, both Friends and others being there; and I heard not of any Objection.

Carlisle.
Kendal.

Whitehaven.

AFTER this Meeting I had a friendly Conference with a Presbyterian Minister of the Place, an ingenious sober Man; which was to Edification, and without Controversy.

ON the 6th of the Eighth Month I went from *Carlisle*, accompanied by my respected Friends *John Huntington* and *Christopher Reay*; and went that Night to *Alston-moor*, to my old Friend *John Newton's*; and the Quarterly Meeting for *Northumberland* falling the next Day at *East-Allandale*, I went to it: where the LORD was good to us; and I had a very open Time among them; and that Evening went home with my old School-fellow and Acquaintance *Archibald Gillespie*, with whom I lodged that Night.

East Allandale

ON the 8th I went to *Newcastle*, and lodged with the Widow *Jean Middleton*, with whom I had been acquainted many Years, and by whom I was entertained with former Respect: and on the 10th, being the First Day of the Week, was at their Meeting Forenoon and Afternoon; which were large and open. *Joseph Jordan*, Son of *Robert Jordan* of *Virginia*, was also there. He is a young Man, of a clean Life, and solid Testimony, calm and deliberate in his Ministry, which is reaching and edifying; and I was glad to see and hear him. When I was last at his Father's House, after that Dispute with the French Priest *Burtell*, at his Uncle *Thomas Jordan's*, he was but a Boy; and I did not know him when I saw him here.

Newcastle.

THE next Day, being the 11th, we went together to *Shields* to a Monthly Meeting; which was pretty large, and very open, several Friends from *Sunderland* being also there: and that Evening we returned to *Newcastle*.

Shields.

ANNO
1726.

FROM hence *Joseph Jordan* went, on the Third Day, Westward, in order for *Cumberland*; and I staid at *Newcastle* till the Fifth: which being the Day of their Weekly Meeting, I was there, and an open Time the LORD gave us, to our mutual Comfort.

Sunderland.

ON the 15th I went to *Sunderland*, lodging at *Lancelot Wardale's*, where I was kindly entertained; and on the 17th, being the First of the Week, was at their Meeting Forenoon and Afternoon. The first was more select, being for the most Part Friends: but in the Afternoon there came in many others, and, among the rest, three Attorneys at Law; who, hearing that I had formerly been initiated into that Faculty, came of Curiosity to make their Observations; and, as I heard afterwards, were well satisfied; especially one of them, who said, he would not have missed that Meeting for some Money. It was an open Meeting, and to general Satisfaction.

Shotton.

ON the 19th I was at the Meeting at *Shotton*; which, though small, was open and comfortable; and that Evening I went to *Hawthorn* with *Robert Foster*, where I lodged that Night.

Durham.

THE next Day I went to the Week-day Meeting at *Durham*, *Robert Foster* being with me. The Meeting was larger than usual; and a good Time we had. Some Strangers also were there. I lodged at *George Paxton's*; where I was received and entertained with Respect.

Bishop Auckland.

ON the 22d I went to *Bishop-Auckland*; where the Friends there and of *Raby* met together: and though we sat long in Silence, it was a profitable Meeting; and I had a good Time among them both in Testimony and Prayer. After Meeting I dined at *James Trotter's*; and in the Evening went home with my old Friend the Widow *Walton*. She had been formerly Waiting-woman to the Countess of *Carlisle*; and convinced, in her Service, whilst in *Cumberland*, by *William Armstrong*, and helped forward and confirmed by me at *London*; our old and early Acquaintance in the Truth still remaining fresh and living. I staid only one Night there, and the next Day went on to *Darlington*, and lodged at *John Robinson's*.

Darlington.

ON the 24th, being the First of the Week, I was there at the Meeting, Forenoon and Afternoon. It is a pretty Gathering of Friends. We had a tender open Time in the Morning; and in the Afternoon several Strangers came in, of divers Persuasions: and an opening, convincing Time it was to several, and a solid Meeting.

Stockton.

ON the 25th I went on to *Stockton*, and lodged at *Joseph Robinson's*, Son-in-law to my old Friend and Acquaintance *Nicholas Cockfield*, who was also there with them; and the next Day had a very good open Meeting there.

Yarm.

ON the 27th I was at a Meeting at *Yarm*; which was not large, but fresh and good: and that Night I lodged at *Amos Lindsay's*; where I was courteously received and accommodated.

Gisborough.

ON the 28th I was at *Gisborough* Meeting; which was the most open I had ever known there, though not large; and that Night lodged at Friend *Jackson's*.

ON the 29th, being a rainy stormy Day, I went to a Monthly Meeting at *Castleton*; where some Friends, for many Miles round, were met; and yet but

a small Meeting, and not very lively, but well and comfortable in the End. That Night I lodged at *John Joyce's*, in the Neighbourhood, a zealous honest Friend, though not long convinced.

ANNO
1726.

ON the 30th I went to *Whitby*, and lodged at *Reuben Linskil's*; where I was received and entertained with much Freedom: and the next Day, being the First of the Week, was at their Meeting Forenoon and Afternoon. The Meeting is considerable, as to the Number of Friends; and at this Time open and clear; and several of the Neighbourhood there in the Afternoon, very solid. Whitby.

ON the 2d of the Ninth Month I went from hence to a Monthly Meeting between this and *Scarborough*. It was small, but very comfortable; and after that I went forward to *Scarborough*, and lodged at *Robert Miller's*. Scarborough.

THE next Day, being the Fourth of the Week, and their Meeting-day, a good Number of Friends belonging to that Meeting, we had a seasoning Time together in the Truth; and on the 5th Day following, being the Sixth of the Week, and also their Meeting-day, they put off the Time of their Meeting till the Evening; and then came many of the People; and we had a good open Time, all being sober and solid.

ON the First Day following, being the 7th, in the Forenoon, the Meeting was well filled with Friends and some others, and a good Meeting: but for the sake of the People, the Afternoon Meeting being put off till the Evening, the House, though large, was extremely crowded, and many in the Street who could not get in, and some went away for that Reason. Some Truths of the Gospel were clearly preached among them, in the Authority of it; but the Press was so great, especially towards the Door, that they of Necessity made themselves uneasy; which, though it hurt the Meeting in some Degree, yet in the main it was an open, informing, and confirming Time to Friends and others. Many of the reputable Inhabitants were there.

THE next Day being very wet and stormy, I went not thence till the Third Day; and then went to a Meeting at *Pickering*; which was small, and, for some time, heavy: but the LORD quickened us together, and gave us Comfort in the End. That Night I lodged there at *Isaac Brown's*. Pickering.

ON the 9th the Waters were very high, overflowing the Banks; so that with Difficulty, and some Danger, I got to the Fourth Day Meeting at *Malton*: which was small, but very open and comfortable; and there lodged at *Layton Furbank's*, where I was kindly received. Malton.

ON the 11th I made a Visit to the Earl of *Carlisle* at *Castle-Howard*, about three Miles from *Malton*. He was confined to his Chamber in a Fit of the Gout; but sending up my Name, he readily admitted me, and expressed some Satisfaction to see me; and being set down, after a little Pause of Silence, he moved a Discourse to this Purpose: That, as Mankind are incident to many Troubles and Temptations in Life, he observed a great Difference between the Trouble of Mind which ariseth from Losses and Disappointments in the Things of the World, and that which proceeds from a Sense of the Misconduct of Life, in a Course inconsistent with Duty to GOD and his known Laws; and in the first instanced in a Man's hazarding his All, in one Bottom, at Sea, and suffering Shipwreck. Castle-Howard.

ANNO
1725.
Prov. xviii. 14.

THIS great Truth I confirmed in the Words of Solomon, "*The Spirit of a Man may bear his Infirmary; but a wounded Spirit who can bear?*" Magnanimous Persons may sustain, for a long Time, the Shocks of bodily Ailments, as likewise of Losses and Disappointments in Life: but when, by our Rebellion and Disobedience to that holy Law of Life and Grace, (which GOD in Mercy hath placed in us, for our Guide and Conductor, with respect to himself, and towards one another) we wound not only our own Consciences, but crucify to ourselves the Son of GOD afresh, and wound his holy Spirit in us, our Anxiety must needs be incomparably greater in this Case than the former. Yet such is the unspeakable Goodness of GOD to Mankind, and the Efficacy of the Virtue of that Grace that flows from him, that he does not only shew us our Transgressions, and the Evil of them; nor only the Wounds and gangrene Sores thereby produced; but, as we are truly humbled in that View, and willing to amend for Time to come, he, most kind and beneficent, sends forth his healing and restoring Virtue, as emollient Ointment, taking away the Anguish, and healing all our Wounds."

THIS introduced a large Field of Discourse on such and the like Subjects, which held near three Hours; and, I believe, to mutual Satisfaction, and much upon the particular Points following, *viz.*

"1. Faith in CHRIST, as come in the Flesh, being the Word, Power, and Wisdom of GOD assuming our Nature, in a Person separate from all Men, as all others are. 2. Faith in him as a quickening Spirit, and divine Light, flowing from the Father into our Minds, affecting and influencing both Body and Mind at certain Times and Modes, and Degrees, as pleaseth him; being as a condemning Law in us whilst we are in a State of Unbelief, Sin and Rebellion; but a Law of divine and immortal Life, and true Comforter in a penitent and faithful State; to which he himself reduceth us by his Judgments and by his Mercy, inwardly revealed and applied: by the Ministration of Judgment, wasting, as with divine Fire and Sword, the whole Body of the Sins of the Flesh and carnal Mind; and at the same Time, in and by the same Spirit, manifesting and applying Mercy and Life eternal to the believing, humble, and penitent Soul; and so completing that Salvation declared by the coming of JESUS CHRIST, his Death and Sufferings.

"2. THE Kingdom of CHRIST in this World, ruling and reigning in the Minds of regenerate Men, by his Grace and Spirit, as King of *Salem*, Prince of Righteousness and Peace, in all them that believe and obey; who are the Children of this Kingdom in divine Communion. The Kingdoms of Men, established by the Providence of GOD for the Government of the World in its natural State, for the Preservation of Life, Liberty, Character, Property; the better sort of Men, in a moral social State, being Children of this Kingdom.

"3. THE Kingdom of Antichrist, being a false Shew, Counterfeit, and Pretence of Christianity, under which all Cruelties and Oppressions are, and have been acted, to the Destruction of Life, Limb, Liberty, Property, and Religion: And the Children of this Kingdom are Priests, professing CHRIST, but living to themselves; being called by Hopes of Honour, Power and Advantages in this World, and not of the LORD: And the great Men and small of this World confederating with them in worldly Views, against the natural and common Interests of the rest of Mankind, enslaving the Conscience by Force of human Laws of their own devising, according to that Observation of CHRIST to his Disciples, *Do not great Men haul you out of the Synagogues before*

“ fore the Judgment Seats, and the like; in all which they are influenced (and
 “ often out of their own Sight) by a devouring destroying Spirit, contrary to
 “ the Nature of CHRIST; who is a mild, innocent, and saving Power, most
 “ gentle, wise, and beneficent, bringing forth in Men his own Fruits, and ma-
 “ king them like unto himself; as Antichrist renders all his Children like unto
 “ him, proud, lofty, angry, fierce, cruel, and unjust, blood-thirsty, arbitrary and
 “ tyrannical, without Compassion and Mercy, implacable and unreasonable; as
 “ is ever seen in all Persecutors, whether under the Pretence and Umbrage of
 “ National Laws, or despotick and absolute Domination and Rule.” With some
 other important Matters, not now to be fully collected.

ANNO
 1723.

NEAR the Time of their dining came in the Lady *Irwin*, one of his Daugh-
 ters, then a Widow, desiring to know what he would please to eat; to which he
 did not presently answer, but bid her sit down in the Room; which she did: and,
 after a little Pause, he said to her, “ I could have wished you had been present,
 “ to have heard what passed between us on divers Subjects;” and then gave
 her to understand how great an Esteem he had for Friends, as an honest religi-
 gious People: And as we had been great Sufferers on account of our Principles,
 he had ever helped and served us to the best of his Power, and ever would. All
 which he spake with solid Gravity, as if he meant to impress in her Mind a good
 Opinion of us: And, when he had finished, desired her to take me with her to
 Dinner, for he could not go himself; which accordingly she did: but, before I
 went out of the Room, he repeated his good Opinion of Friends, and his Re-
 spect for myself in particular, desiring me to call as often as my Concerns lay
 that Way. I went to Dinner accordingly, the Company being only that Lady,
 her Maiden Sister, his Son Colonel *Howard*, an old Gentlewoman, and the
 Chaplain; among whom I was civilly treated. In the Afternoon I returned to
Malton, to an Evening Meeting I had appointed there.

THE Meeting was large, many of the Town's People coming in; and a very
 free and open Time we had, the People being very sober and attentive, and
 Truths of the Gospel were opened among them. *Malton,*

THE 12th, their Monthly Meeting at that Place falling in course, I staid and
 attended the Service, having a very open Time before we went upon the Busi-
 ness of it; and some Strangers came in on that Occasion, retiring in Time of
 Business.

ON the 13th I went to *York*, and lodged at *Roger Shackleton's*, being received *York.*
 with Freedom, and kindly entertained. On the First Day Morning the Meeting
 was not large, there being but few Friends there for so large a City; but, in the
 Afternoon, much larger, many of the Town's People coming in, and very sober.

ON the Third Day Evening we had another Meeting in the great Meeting-
 house; which was well filled, many People, and some of Note being there; and
 Things were open and well.

THE Fifth Day was their Week-day Meeting again. Some Persons of Note
 sent to know the Time, and came; but did not behave well: They were light
 and whispered, and, after a while, went out; but, on some Consultation among
 themselves, came in again, were much soberer, and staid the Meeting.

ON the Sixth Day there happened a Burial; and to the Grave-yard came
 many of the People, one of the Aldermen, and one of his Sheriffs, and some o-
 thers

ANNO
1725.

thers of Distinction; and I had an open Time amongst them: But some of them, after it was over, asked some of the Friends (but perhaps not seriously) whence they had this cunning Jesuit: However, many were well pleased with the Opportunity notwithstanding.

ON the First Day following the Meeting in the Morning was pretty large and open; and Notice being given before-hand of one that Evening in the Great Meeting-house, it was much crowded, many of the better sort being there, and some, as supposed, out of each Parish in the City: and nothing rude or indecent appeared in so great a Multitude; but a decent Sobriety, to the general Satisfaction of Friends, as the Meeting was also to the People. After that Meeting I was easy to leave the Place.

Selby. ON the 23d, being the Third of the Week, I went to *Selby*; where we had another Evening Meeting, pretty open. That Night I lodged at *Zaccheus Canby's*.

Rowcliff. THE next Evening I had another Meeting at *Rowcliff*; small but open; and lodged at the Widow *Cutforth's*.

Thorn. ON the 25th I reached their Week-day Meeting at *Thorn*; and lodged at *Thomas Johnson's*.

Axholm. ON the 26th I was at an appointed Meeting in the Isle of *Axholm*, or *Beltoft*; which, though small, was very open. Here Dr. *Isaac Huntington* met me from *Gainsborough*: and that Evening we went, from the Meeting, home with *John Urie* to his House at *Epworth*; where we lodged that Night. The next Day I went to *Gainsborough*, and lodged at *John Marshal's*; where I was kindly received, and well.

Gainsborough. ON the 28th, being the First of the Week, we had a quiet Meeting in the Forenoon, and another in the Afternoon; both small, and few besides Friends: but not being easy to leave the Place without seeing more of the People, the Friends, at my Request, appointed another Meeting on the Second Day Evening; and the People having Notice, and many of the more noted sort, of the Acquaintance of *Isaac Huntington*, he found Means to inform them of the Meeting, and draw them thither; so that the House was well filled, and many in the Yard; and a very open satisfactory Time we had on that Occasion.

Lincoln. ON the 1st of the Tenth Month, being the Fourth of the Week, accompanied by Dr. *Huntington*, &c. I went to *Lincoln*, and lodged at *Joseph Richardson's*; and that Evening had an appointed Meeting; and there being but few Friends in Town, the Meeting was not large, but pretty open.

Waddington. ON the 2d we went to *Waddington*, to a Monthly Meeting held at *Thomas Taynbee's*; which was small, but comfortable. That Night we went home with *William Burt* of *Cathorp*.

Willoughby. THE next Day, in the Evening, we had a small and comfortable Meeting at *Willoughby*, at the House of *Samuel Everet*; where we lodged that Night.

Stanford. ON the 4th we went to *Stanford* to *John Young's*; where we were kindly received: and the Day following, being the First of the Week, had two Meetings in his House: The first was very small; there being few Friends in Town, or near it: but, as he had contrived to lay two Front-rooms into one on such
Oc-

Occasions, and on this had given Notice to the Neighbours, some of whom had also been at Meeting in the Forenoon, we had in the Evening a large Meeting; and, as he took Care to keep out the Rabble, we had an open Time among the more reputable sort of both Sexes, and some Military Officers. The Meeting was held and ended in Sobriety.

ANNO
1725.

ON the 6th, in the Evening, we had a Meeting at *Cliff*; which was pretty well filled with a low People, but not too mean for the Grace of Life; for I had an open Time among them; though but few Friends were there: and here, after this Meeting, Dr. *Huntington* and *William Burt*, who had come so far with me, returned to *Stanford* with *John Young*; and I staid at this Place.

Cliff.

ON the 7th, in the Evening, we had a Meeting at *Winnick*, at *John Knighton's*, with a few Friends, and a mean, rude, ignorant sort of People; and had but a poor exercising Time among them, being hardly docible.

Winnick.

ON the 8th I went to *Godmanchester* to *Thomas Gray's*; and that Evening we had an open and very satisfactory Meeting at *Huntington*: and the Evening following, another thin and flat Meeting at *Ive's*; and that Night I lodged at *Peter Clay's*.

Godmanchester.

ON the 10th I went to *Cambridge* to *John Chapman's*; and that Day was at a Meeting in Town; which was small: but several of the Scholars being there, and more sober than ever I observed them before, I had a very open Time among them: and one of the Inhabitants, a light airy Person, coming to that Meeting, with Intent to make himself and others Diversion, was much disappointed; being so touched, as he confessed, he never had been before; and had no Power to be rude, as he intended; but was very sober and attentive all the Time, and went off solid and serious.

Cambridge.

THE 12th I was at *Royston*, and lodged at *Robert Izard's*; where the Meeting, the First Day, was small, and not very open: and on the 13th, at a Monthly Meeting at *Baldock*, lodging with *John Izard's*; and the next Day had an Evening Meeting there; which was indifferent well, but not so open as in some other Places; they not being altogether in the same Mind in some Things. *John Fallowfield*, *William Weston*, and *John Wytbam*, coming to *Baldock* from *Hartford* to meet me, we went next Day thither to their Week-day Meeting; which was a very open comfortable Meeting, to general Help and Satisfaction.

Royston.

A BURIAL falling out the Day following at *Hogsden*, *John Fallowfield* and I were there; where meeting with a good Number of Friends and Neighbours, we had good Service among them; and it was a good Meeting.

Hogsden.

RETURNING that Evening with *John Fallowfield*, I was the First Day following at a General Meeting at *Hartford*; where many Friends were present, and the Principles of Truth were largely open'd among them; and it was a very solid and satisfactory Time to many of the younger sort, and likewise to others.

Hartford.

ON the 20th I went to *London*; where, meeting with Letters of Invitation (as also at *Hartford*) from several Friends, I took up my Lodging at *Joseph Wyat's*; where I was kindly received and well accommodated.

London.

UPON my Arrival at *London* I visited the Meetings there; where Friends were

ANNO 1726. were generally glad to see me, and I also of them in the LORD; and many open, comfortable, and confirming Meetings we had to our great Satisfaction.

1728.

Kelso.

AFTER some Time I returned to *Carlisle* and *Justice-Town*, visiting some neighbouring Meetings, and prosecuting some Affairs of my own, and did not take any Journey out of the County of *Cumberland*, till the 25th of the Second Month, 1728*, when I set forward towards the Yearly Meeting at *Edinburgh*, and that Night lodged at *John Irwin's*, at *Moss-side*, in *Solport*; where, next Morning, *Thomas Scot* of *Highberries* came to me, and that Evening we went to *Kelso*, in *North-Britain*, and were received kindly by our Friend *Charles Ormston, sen.* where we staid till the 28th, being the First Day of the Week, and were at their Meetings both Forenoon and Afternoon. The first was a free, open Meeting, and several Strangers there, who were of the better sort (so accounted) among the People, and very sedate and attentive. Some of them were Military Officers. In the Afternoon we had more of the same sort; and, so far as we could learn, generally well satisfied.

Edinburgh.

ON the 29th we (with *Charles Ormston, sen.* *Charles Ormston, jun.* and his Wife, and several other Friends) went to the City of *Edinburgh*, where I lodged with *William Miller, jun.* and on the 30th, about the tenth Hour in the Morning, we had a Meeting of Ministering Friends, and after that their Yearly Meeting for Business began; where Things were carried on with Unanimity and Satisfaction.

ON the 1st of the Third Month, being the 4th of the Week, we had a select Meeting, at the House of our Friend *William Miller*, where I lodged, consisting of Friends only; and that Afternoon had another publick Meeting, at the Meeting-house, at the *West-Port*; where came many of the Inhabitants of the City, and were much more quiet and attentive than heretofore, to whom several important Truths of the Gospel were clearly opened: and having another Meeting in the Afternoon, our Company increased; and a good Season the LORD gave us.

ON the 2d we had two Meetings in the same Place; and our Company and Satisfaction still increasing, it gave us Encouragement to appoint another on the 3d, being the Sixth of the Week, at Two in the Afternoon; which was the largest and most satisfactory of all: for Truth was over all in Authority and Brightness, and the People departed under a grave Sense of a Degree of the Virtue of it, much beyond whatever I had observed in that City at any Time before.

ON the 5th, being the First of the Week, we had two Meetings more there; which were also large and open, especially in the Afternoon: and all tended to Edification and Comfort of Friends and others.

Linlithgow.

ON the 6th, accompanied by *Thomas Areskine*, (who also was at all the said Meetings at *Edinburgh*) I went to *Linlithgow*, and that Evening had a Meeting there; where came a wild-looking sort, there being but about half a Dozen Friends remaining in that Town: but we sitting under some Concern and Sense of the Grace of GOD towards them, they grew more solid, and we had a good Time among them; and they went away very grave and sober.

ON

* From the Year 1725, to 1728, his Time was much taken up about some unhappy Differences that arose between him and some Friends in *Norfolk*; which proved very troublesome to him and many other Friends in divers Parts of the Nation, but at last issued to the acquitting him of those Imputations laid to his Charge, in the open Yearly Meeting in *London*.

ON the 7th we went to *Glasgow*, and lodged at *George Swan's*; where we staid till the 9th, being the Fifth of the Week, and their usual Meeting-day; and Notice being given, as many of the more reputable sort of People of the City came to the Room (being but small) as it could contain, and more; and the LORD gave us a very clear, open, and solid Time among them.

ANNO
1728.
Glasgow.

ON the 10th we had another Meeting there, much larger; so that the next Room, Stairs, and Yard, or Lane, were crowded; not with a rude Rabble, as in Times past, but an intelligent People, looking reputable among Men: and as Things opened in the Wisdom and Power of Truth, they were received with Sobriety and Attention, to mutual and common Satisfaction; by which, and the open flowing of Truth, I perceived the State of that People was much altered for the better since I first knew that Place, and the old Prejudices much worn away in many of them.

ON the 11th we had another large and open Meeting, at Eleven in the Morning, at *George Swan's*; where all the Room and Yard, and some Places adjacent, were filled; and the LORD favoured us with his good Presence, and gave us good Matter and Utterance among them. The main Points falling to my Share therein, were the new Covenant of Light and Life, and the elect Seed; CHRIST as the Mediator and Messenger of it to all that believe: of whom the Sons of the First *Adam*, being born again, became of that Seed which never fell, and in whom also they stand and are established for ever. At this Meeting were still more of the better sort, and one Magistrate; and, for any Thing that appeared, generally satisfied. After that Meeting we returned in Peace the same Evening to *Robert Gray's*, near *Garthshore*; where we had a very peaceable open Meeting next Day with a few plain and quiet People among the few Friends remaining in those Parts.

Garthshore.

ON the 13th we returned thence to *Edinburgh*, and *Thomas Areskine* going homeward on the 15th, I had a Meeting that Afternoon at the House of *William Miller, jun.* (where I lodged) only with Friends; where the LORD gave us a good Season together, though there were few Friends remaining at that Time in the City, except *William Miller, sen.* (who had stood his Ground faithfully from the Beginning, and well-known and honourable among the better sort) and his Family, viz. *George, William, and Joseph*, and their Families, all in a hopeful way of standing in the Truth, having a good Esteem among the People.

Edinburgh.

ON the 16th we had another Meeting in the Meeting-house; where came some of the Towns People, who were very sober; and the Meeting was very open and well.

BEING clear of that Place for the present, I went next Day to *Kelso*, accompanied by *Joseph Miller*, and lodged again at *Charles Ormston's, sen.*

Kelso.

ON the 19th, being the First of the Week, I was at their Meetings both Forenoon and Afternoon; where came several of the Neighbourhood: and as Things opened clear and full, the Meetings were, for any Thing I could observe, very acceptable both to Friends and Strangers.

ON the 20th, accompanied by *Charles Ormston, sen.* his Son *Jonathan*, *Samuel Robertson*, and his Son *David*, I went to *Berwick*, where there had formerly been a Meeting of Friends; but they are all gone except one Man and a Woman: so that at this Time the Meeting was quite lost, and the Meeting-house being

ANNO
1728.

Berwick.

small, and I willing to see as many of the People together as I could, perceiving the Grace of Life to remain in my Mind towards them, the Friends with me applied to an Acquaintance of theirs, a Presbyterian by Profession, who furnished us next Day with a Ware-house and Back-yard, wherein he ordered convenient Seats of Deal-boards, &c. and we had a large Auditory: And as the LORD furnished my Heart with much Grace towards them, so, out of that Abundance, I was enabled to say many Things to them of Moment; and the necessary Truths of the Gospel were plentifully and clearly opened that Day among them, and the solid Weight of divine Truth reigned over all, to general Satisfaction, and sole Glory of him, of whom is the Power, and whose Right it is to reign, both now and for ever. *Amen.*

THE Meeting being thus well over, after some Refreshment, I set forward towards *Alnwick-Abbey*, my old Friend *Samuel Robertson* and his Son going along with me. That Night we lodged at an Inn about twelve Miles from *Berwick*, and the next Day went to the Abbey, dining by the Way, near that Place, with our Friend *John Doubleday, jun.* where we were kindly received by him and his Wife, she being the eldest Daughter of *Robert Barclay, sen.* of *Urie*, and Granddaughter of the famous and honourable *Robert Barclay* of the same Place.

Alnwick.

IN the Afternoon the said *John Doubleday*, his Father being absent, ordered Notice to be given through the Town of *Alnwick*, of a Meeting at his Father's House at the Abbey next Day, where we lodged, and where his Father had provided a Meeting-house, chiefly to suit such Occasions, and several of the more reputable sort of the Inhabitants were there; but the Quarter Sessions of the Peace sitting in Town that Day, occasioned the Meeting to be thinner than otherwise it might; though a comfortable and very open Time was given us.

ON the 24th, being the Sixth of the Week, accompanied by the said *John Doubleday, jun.* I went to *Newcastle*, and lodged with my old Friend and Acquaintance Widow *Middleton*; where we were kindly received and entertained. The Day following I visited some of my Acquaintance and Friends in Town.

Newcastle.

ON the 26th, being the First of the Week, I was at their Meeting; which, in the Forenoon, was pretty open; but, in the Afternoon, much shut up a long Time, and the Heavens seemed like Brass, and the Gates thereof fastened as with mighty Bars of Iron: but waiting in Patience and in Sorrow, at length in his own (which is ever the best and only) Time came he; the LORD, who appeared of old, the Doors being shut, and who penetrates all Things when he pleases, and makes all Opposition fly at the Beckoning of his Hand, though fortify'd by Hell, and secured with the Chains and Bars of Death. A little Help from him alter'd the Case, and his Presence gave Life and Ability to utter many good Things out of his Treasury, to the general Edification and Consolation of the Meeting, and to his own Praise who alone deserves it.

Shields.

Sunderland.

ON the 28th, being the Third of the Week, I had a Meeting appointed at *Shields*, to which came some Friends from *Sunderland*. The Meeting was small, but free and open. That Evening I went to *Sunderland*; where I staid till the 30th, lodging at *Robert Wardale's*. I was at their Week-day Meeting; which was large, several of the Town's People and some Lawyers being there; and a large and open Time I had among them.

Durham.

ON the 1st of the Fourth Month, being the Seventh of the Week, I went to *Durham*, and lodged at *George Paxton's*, and the next Day was at their Meeting;

ing; which was large and very open, many Friends being there from *Sunderland*: And finding an Inclination to see more of the Town's People than were at that Meeting, I appointed another next Day at Two in the Afternoon; where many of them came, but were hard, dull, and drowsy; yet some of them more lively and attentive, and some good and necessary Things were opened to them: But I had the least Satisfaction in that Meeting of any before, and that Afternoon was under some Heaviness, but knew not the Cause.

ANNO
1728.

ON the 4th I went to *Benfield-side*, to the Monthly Meeting; which was not large, but open and well. That Evening I went towards *East-Allandale*, to *Archibald Gillespie's*; and the next Day went thence to the Meeting at the said Dale; which was pretty large and comfortable. That Night I lodged at *Charles Alsop's*.

Benfieldside,
East-Allan-
dale.

ON the 6th I went to the Meeting at *Alston*: and being much wet, and no Time to shift or dry me before the Meeting, I took some Cold; but the Meeting was pretty open, and some few Strangers there. That Night I lodged at *Thomas Reay's* at *Alston*.

Alston.

ON the 7th I returned to *Carlisle*, to my old Lodging, where I was kindly received by Friends in general; and on the First Day following I was at the Meetings at *Carlisle*, both Forenoon and Afternoon, to good Satisfaction.

Carlisle.

ON the 17th I went from *Carlisle* to *James Wilson's* at *Grayrig-foot*; on the 18th I was at *Kendal* Week-day Meeting; on the 19th at *Settle*, at *William Birbeck's*; on the 20th at *Bradford*, at *Benjamin Barthlet's*; on the 21st at *Leeds*, at *Benjamin Horner's*; on the 22d, being the First of the Week, at their Meeting there; on the 23d at a Conference between the Quarterly Meeting of the County of *York*, and the Friends of the Meeting of *Halifax* and that Way, concerning a Point of Tythe; wherein *James Wilson*, *William Williamsen*, and I, were named on the Part of the Quarterly Meeting, and *Robert Hadoe*, *Benjamin Bangs*, and *Benjamin Claridge*, on the Part of *Halifax* Meeting.

Kendal.

Leeds.

ON the 24th I was at *York*, and the 25th and 26th at the Quarterly Meeting there; on the 27th at *Leeds*; on the 28th at *William Hird's*; on the 29th at a Country Yearly Meeting at *Bingley*; on the 2d of the Fifth Month, at a Meeting near *Pennyston*; on the 3d at *Godfrey Laycock's*; on the 4th at a Meeting at *Halifax*; on the 5th at *John Hoyles's*, at *Newkirk*; on the 6th, at *Rosfingdale* Yearly Meeting, and lodged that Night with *Richard Aerdd*, six Miles from thence; on the 7th at *Gale*, at *John Moor's*; on the 8th at a General Meeting at *Crook*; and from thence that Evening to *Kendal*, to *Thomas Ekwood's*; on the 9th at *James Wilson's*, at *Grayrig-foot*; and on the 10th at *Carlisle*.

York.

Bingley.

Pennyston.

Halifax.

Rosfingdale.

Crook.

FROM *Carlisle* I went, on the 30th of the Second Month, 1730, to *John Irwin's* of *Moss-side*; and from thence to *William Oliver's* of *Dunlebyre*, (not a Friend) where I lay that Night; next Day to *Kelfo*, at *Charles Ormston's*, *sen.* the Day following I rested there; and on the 3d of the Third Month, being the First of the Week, was at their Meeting Forenoon and After: The latter was full and open.

1730.

Kelfo.

ON the 4th I went to *Edinburgh*, to *William Miller's*, the Yearly Meeting there being on the first Fourth Day of the Month as usual. The Meeting was in the New Meeting-house: It holds about 600, and was every Day full, and many

Edinburgh.

ANNO
1730.

many without in the Yard. They were not, for the greatest part, a rude Rabble, as formerly in that Place, but generally a sober reputable-like People; and the Truths of the Gospel were plentifully opened, and with good Authority.

THE Meeting held two Days; and, after it was over, I staid until the First Day following, in the mean time visiting the Dean of Gild, a very sober religious Person, with whom I had some Discourse, chiefly concerning the Bread and Wine, and the Substance; in which I had great Satisfaction, and the rather, that he also declared his in what passed amongst us on that Subject.

THE Meeting the First Day following was as large, and more open than the Yearly Meeting.

Glasgow. ON the Second Day following, accompanied by *Thomas Areskine*, I went to *Glasgow*, where we had a Meeting the next Day; which being in their New Meeting-house, was much larger than heretofore, and very quiet and open, many of the better sort being there.

THE 13th, being their Market Day, we omitted that; and on the 14th had two Meetings, one in the Forenoon, and the other in the After. That in the Forenoon was large, and, in the main, quiet and open; only as there came a great Company of the Collegians, they were much ruder than any other of the baser sort; which gave me some heavy Reflections, that these Seminaries of the Members, both of the National (or Political) Church and State, should be more peculiarly depraved than the worst of the other Rabble. To see the good Intentions of well-meaning Parents so cheated and eluded by the Ignorance, Perfidiousness and Idleness of those well-paid and over-paid Teachers, to whom the Care of them and their Education is committed, is lamentable and shocking: For, alas! what but bitter and poisonous Waters can be expected from such depraved and envenom'd Fountains.

IN the Afternoon the Meeting was large and open, furnished with sober Persons of the chief Rank, and the Truths of the Gospel in a good Degree cleared among them; and the Meeting ended well, and in Peace: But that which contributed not a little to our outward Quiet, was the Care of the Magistrates in sending Civil Officers to keep out the baser sort; which we were favoured with every Meeting; and was the first Time, so far as I have heard, that ever any Magistrates of that Nation took any Care to preserve our Meetings in Peace that Way.

DURING our Stay there we went to see ----- *Simpson*, Professor of their Divinity of the College of *Glasgow*, whom the Assembly of the National Kirk of *Scotland* hath, from Year to Year, suspended, about some Notions of the Trinity they charged him with, as not agreeing with their Schemes: but being a Man of good Temper, religious in his Way, and of Learning superior to most, if not all of them, they could not make good their Charges against him, nor so far convict him, as to proceed to Excommunication. He received us courteously, and entertained us with Friendship about two Hours, to our mutual Satisfaction. We found him fully principled for Liberty of Conscience, without Compulsion towards any Forms of Religion, or Persecution for Non-compliance. He was a Man well versed in the *Greek*, *Latin*, and *Hebrew*; and we conferred with him about several Texts of Scripture not well translated, wherein he seem'd to agree with us: but no Point of Religion wherein we differ was moved among us, save only a Hint about Baptism; in which we found him furnished only with the com-

common literal Notions and Apprehensions concerning it, supposing some Instances of Water Baptism by some of the Apostles, after the Coming of the Holy Ghost, sufficient to indicate the Meaning of CHRIST in the 28th of *Matthew* concerning Baptism, that it must be Water Baptism: But though it is apparently otherwise from that, and other concomitant Texts on that Subject, we did not enter closely on the Subject; and the rather, because it was late in our Visit before it was moved; which was only accidental, and not propounded as Matter of Controversy: And we parted with him in a very friendly Manner on both Sides; but had no Time to see him again, though he seemed to desire it.

ANNO
1730.

ON the 15th of the Third Month, being the Sixth of the Week, we returned to *Edinburgh*; and the First Day following I was again at the Meeting there; which was the largest had ever been in that Place, and very open, both Forenoon and After. Edinburgh.

ON the 18th I went for *Kelfo*, accompanied by *Joseph Miller*; and when we came to the Inn at *Channelkirk*, we met with the Marquis of *Lothian* and Sir *John Rutherford* of *Egerton*. They were very familiar and courteous, though Strangers to us; and as they, their Company, and Attendants, made a Throng in the Inn, my Companion and I could not be so well attended and accommodated as otherwise we might; which the Marquis understanding, he courteously sent us some of his own Provisions his Servants had brought for them.

FROM hence I continued my Progress to *Justice-Town*; where, and whereabout, I employed my Time in my favourite Amusement, of planting and improving my Land, at the same Time visiting Meetings as they came of course, and enjoying the Conversation of my Friends and Neighbours, till the Second Month, 1731, when I prepared for *London*; and on the 6th I went from *Carlisle* to the Meeting at *Kendal*; on the 9th to *Lancaster*; on the 10th to *Preston*, and next Day, being the First of the Week, was at a Meeting in their new Meeting-house, being the first in it; where came many sober People. That Evening I went to *Wigan*; and on the 12th to a Quarterly Meeting at *Warrington*.

1731.
Kendal.
Preston.

Warrington.

ON the 13th I went to the Yearly Meeting at *Chester*; which began about Two in the Afternoon for Ministers and Elders; and the next Day, the 14th, was Meetings for Worship, both Forenoon and After; which were very large and well, we having the Company of great part of the Citizens, and many of the Gentry round. Chester.

ON the 15th, in the Forenoon, was the Meeting of Conference, and Quarterly Meeting for *Cheeshire*, and, in the Afternoon, a Meeting for Worship; where we had an Audience of several thousands of People in a great Tennis Court, many of them being of the more reputable sort, and, among others, seven Ministers of the National Church; who, as well as the People, spake well of the Testimony of Truth which was delivered among them: for which many Friends were thankful to the LORD our GOD, who hath wrought so great a Change in the Minds of the People, not only in this Place, but also in most Places at this Day throughout all *Britain*, and the *British* Dominions every where. *John Fallowfield* being at this Meeting, he and I staid till the First Day following, being the 18th, and in the same Place had two Meetings more that Day; that in the Afternoon being very full and open, and, I think, to general Satisfaction.

ON the 19th we set forward for *Shrewsbury*; we staid that Night, and on the 20th went to *Ludlow*, where the Yearly Meeting for *Wales* was that Year to be held, and where there was no Friends, or any Meeting for a long Time (if ever) there

Ludlow.

ANNO
1731.

there before. The first was held in the Prince's Palace, in a very large Hall, by the Favour of Captain *Jones*, the Governor: But the Morning Meeting being very much crowded, the Ministering Friends divided themselves in the Afternoon, and several held another Meeting at the same Time in another large Room adjoining the Hall; and both were exceedingly crowded, and many could not get in at all. The LORD was with us, and the Gospel was preached in his Wisdom and Power to general Satisfaction: And notwithstanding the great Throng of People, there was not any Disturbance or Disorder among them; for the Magistrates, to their just Commendation, had taken great Precaution, by making Proclamation through the Town beforehand, and pasting the same up in Writing in the Market, or some publick Place, that if any should molest the Meeting, or give any Disturbance, such should be severely punished: And, besides this Encouragement, they appointed at least a Dozen Constables to attend the Gates, keep out Children and Rabble, and the Meetings peaceable; some of whom were very serviceable in the Meetings, in directing the People to convenient Seats, and placing them to the best Advantage for general Accommodation.

Lempster.

THE Meetings ended on the 22d; and the next Day I went with our Friend *Gabriel Smith*, to his House at *Lempster*, and *John Irwin* of *Mossfide*, in *Cumberland*, being there also, we had a very open Meeting with Friends, and some others there, on the 24th.

Ludlow.

ON the 25th, being the First of the Week, we returned with several Friends to *Ludlow*; where Notice had been given of two Meetings more that Day: but the Person who undertook it, not doing it so certainly as it should have been, the Morning Meeting was not large; but, in the Afternoon, the great Hall was well filled with sober People, to whom the Gospel was yet more fully preached, and was the openest Meeting we had in the Place; and so we left them in Peace and Love. Returning that Evening with Friends to *Lempster*, many of the People at *Ludlow*, watching our Departure out of the Town, stood in Companies on the Sides of the Streets, to salute us with their Civilities, as did many others in their Doors and Windows; and we departed in Peace, and in that Humility wherewith the Truth adorns the Mind, being thankful to the LORD for so great Favours; his reducing Magistracy to its proper Use and End, a Terror to Evil-doers, and Praise and Protection to them that do well, being none of the least, considering how much our Friends (and myself in some Measure) have suffered under Magistrates of a persecuting Spirit in former Times, in all Parts of the World where Truth appeared in this Dispensation and last Age.

Worcester.

ON the 26th we went to *Worcester*, to the Widow *Pardoe's*; and the next Day had a large and open Meeting there; many of those called Gentry, with Military Officers, and others being present; and the Authority of Truth over all. That Evening we visited several Families in Town; and next Fourth Day

Evesham.

had a Meeting at *Evesham*; which was also open and well. I lodged at our Friend *Thomas Ramel's*. (*Ramel's*)

Cheltenham.

ON the 29th we had a Meeting at *Cheltenham*; which was also open and well, divers important Truths of the Gospel being clearly, and with good Authority, opened and delivered there. That Night we lodged with our Friend *John Tiley*.

Painſwick.

ON the 30th, accompanied by our Friend *Richard Tiley*, we had an open Meeting with a few Friends at *Painſwick*, and several from *Gloucester*, and some other People; and that Night lodged at the Widow *Loveday's*.

ON the 1st of the Third Month we went to *Nailsworth*, to the Widow *Smith's*, and the Day following had two Meetings; which were very large and open: that in the Afternoon being the largest, some said, that ever had been known there, many Presbyterians and Baptists being present; especially of the former, who were at that Time divided about two of their Ministers, Competitors about the Flock, and, no doubt, rather the Fleece, whether should have it: and in the Afternoon the Matter of Election and Reprobation was fully handled and opened, not knowing, till after the Meeting, that so many of that sort were present. The Meeting was peaceable, and ended well.

ANNO
1731.
Nailsworth.

ON the 4th we had a small, but pretty open Meeting at *Tedbury*; and that Evening went forward to *Dedmartin*, to *Richard Watt's*: Next Day we had a small open Meeting there; and that Day went to *Bath*.

Tedbury.

ON the 6th, being the Fifth of the Week, we had a very open Meeting at *Bath*; many Strangers being there, and very peaceable. Here we tarried till the 9th, being the First of the Week, and had two large Meetings, and pretty open, many Strangers of Account in the World being there.

Bath.

ON the 10th we went to *Froom*, to our Friend *James Tylie's*; and the Day following had two large and very open Meetings among the General Baptists, and others, in their Meeting-house. I having had a Meeting in the same House many Years ago, as soon as they heard I was come to Town, and desired such a Meeting with them, they readily granted us their House, and generally came to the Meeting; two of their Teachers being there also.

Froom.

ON the 12th, being the Fourth of the Week, we went thence to *Bradford*, *John Irwin* and *John Fallowfield* being with me; where we had an open good Meeting; the Truths of the Gospel being there also clearly preached in the Demonstration of the Spirit, and Power of Truth. That Evening we returned to *Bath*, to the Widow *Gingel's*: and next Day had a very open Meeting; where many Strangers were again present.

Bradford.

ON the 14th we went to the Week-day Meeting at *Bristol*; where we staid all the Week following, it being the Time of the Yearly Meeting; where we had good Times with both Friends and People; the Meetings being very large and open, and the Kingdom of GOD fully preached.

Bristol.

ON the 22d, being the 7th of the Week, I went back to *Nailsworth*, and was at their Meeting next Day; which was large and open, but laborious, by reason of the extreme Heat, and Crowd of People. The Quarterly Meeting being on the Third Day following, I staid that Meeting; where many Things were opened, in the Meeting for Business, concerning the Discipline of the Church, and the Use and Necessity of it; against the Payment of Tythes; and especially the Hypocrisy and Deceit of such as profess Truth, in this present Dispensation of it, and yet, by Collusion and subtle Practices, evade the Testimony, by dark, indirect, and under-hand Practices; as if the LORD could not see, though they may veil their own Understandings by Covetousness, or any other Blind: and the Faithful there had Comfort and Confirmation thereby.

Nailsworth.

ON the 26th I went from thence to *Painfwick*, to their Week-day Meeting; which was small: but staying there next Day, on occasion of a Marriage, the Meeting-house was crowded with People; and many important Truths of the Gospel were clearly, and with Authority, opened and preached among them, to

Painfwick.

the

ANNO
1731.

the Honour of Truth, and Comfort of those who desired the Prosperity and spreading of it in the Earth.

Marshfield. THAT Evening I returned to *Nailsworth*; and on the 28th went to *Marshfield* to the old Widow *Wickam's*; and in that Town, that Evening, had a Meeting with a few Friends and some sober Neighbours who attended; and, though not large, was very open and comfortable.

Warminster. ON the 29th I went to *Warminster*; and the Day following, being the First of the Week, was at the Meeting Forenoon and Afternoon. The former was small, being few but Friends, and a little heavy at first, but lively in the End; and the latter, in the Afternoon, filled with other People, and very open; many needful Truths of the Gospel being published in their Audience with good Authority and Clearness; and they departed in Solidity, as if Things had in some measure impress'd them.

Sherburn. ON the 31st I went from thence to *Sherburn*, lodging that Night at *William Rowe's*; and the Day after to *Bridport*, to *John Nichol's*; and was at their Meeting on the Fourth Day; which was small, and something heavy in the Beginning of it; but more open in the End.

ON the 6th of the Fourth Month I was there, Forenoon and Afternoon; the latter Meeting being the larger, and both well.

Kingham. ON the 8th, being the Third of the Week, accompanied by *Samuel Brownas*, then living at *Bridport*, we had an appointed Meeting in a Barn at *Kingham* belonging to *William Smith*, about five Miles from *Bridport*; where no Meeting is settled, and but one Family of Friends there. It was pretty large, though few Friends, and a good Meeting. That Evening we returned to *Bridport*.

Beaminster. THE Day following we had another Meeting appointed at *Beaminster*, about four Miles from *Bridport*; where there was but one Friend and his Wife in Town; but a pretty large and open Meeting; and that Evening returned to *Bridport*.

Bridport.
Chard. ON the 10th we staid there; and the Day following we went to *Chard*, and had a small Evening Meeting there; and lodged at *Joseph Gillet's*; and next Day went to *Taunton*.

ON the 13th, being the First of the Week, we were at *Taunton*, Forenoon and Afternoon; the latter was large, and both well. We lodged at the Widow *Giffard's*.

Creech. ON the 14th, in the Evening, we had a Meeting at *Creech*. It was not large, but very open; and a Lawyer and his Wife, and some others of the Gentry, being there, they staid the Evening with us, and were very sociable. We lodged at *Henry Chade's*.

Bridgewater. ON the 15th we had a Meeting at *Bridgewater*; which was very small: for several of the Friends in that Place, who in Time past had been in Reputation as the chief among them, being Trading Men, had fallen short in their Business, and many others had suffered Loss by them; so that the People were generally under Offence by this Means, and despised our Meetings, and neglected the Truth

Truth on that Account: yet the Meeting was open, and the right-minded among them comforted. We lodged at *Joseph Ball's*. ANNO 1731.

ON the 16th we went to *Summerton*, and the Day following were at the Quarterly Meeting there; and that Night lodged at *William Berry's* at *Knowle*: and on the 18th we returned to *Bridport*. Summerton.

ON the 20th, being the First of the Week, the Meetings at *Bridport* were very large and open, especially in the Afternoon; which being put off till Five in the Evening, was the largest, as some Friends supposed, that ever had been in that Place; and the important Truths of the Gospel were largely, clearly, and with Authority, opened among them; and Truth was over all. Bridport.

ON the 21st we went to *Pool*; and on the 22d, being the Third of the Week, was their Yearly Meeting; and the next Day the Quarterly Meeting; and that Evening another Meeting for Worship; when, the Town's People coming in, that Meeting was the largest and openest. Pool.

ON the 24th *Samuel Bownas* returned from *Pool* towards *Bridport*, and I went to *Ringwood*; where I had a small Meeting, there being but few Friends in Town; and that Evening went to *Fordingbridge*, and lodged at *Moses Harris's*. Next Day I had an open Meeting there; where came a Presbyterian Preacher, and many others, and all were quiet. The Day following I went to *Sarum*. Ringwood. Fording-bridge.

ON the 27th, being the first of the Week, the Meeting at *Sarum* being small in itself, several of the Neighbourhood came in, and Things opened well; and the Meeting being comfortable, we had much more Company in the Afternoon; and some of the Baptists so well satisfied, that two of them, of good Understanding, and honest well-meaning Men, came to *John Moor's* (where I lodged) after the Meeting; with whom I had Conversation to Edification. They declared their Satisfaction with the Meeting; but one of them still thought the Bread and Wine ought to be continued in the Church; but reasoned moderately: and the other owned that I had given him more Satisfaction concerning the Incarnation of the Word of GOD, (in some Discourse I had had with him the Day before) than he ever had met with by Word or Writing. We parted with Good-will on all Sides. Sarum.

ON the 28th I went from thence to *Lavington*; and that Evening had an open Meeting there; and lodged at *John Guise's*. Lavington.

ON the 29th I went from thence to the *Devizes*; where I had another Meeting in the Evening, very open; and lodged at *Roger Bearvan's*. Devizes.

ON the 30th I went from thence to *Calne*, and had an open Meeting there. It was their Meeting-day: but upon my coming, they postponed the Meeting about an Hour, in order to give more general Notice; but might have been much larger, if it had been put off till Five in the Evening, as most of the rest had been. I lodged that Night at *Joseph Serjeant's*. Calne.

ON the 1st of the Fifth Month I went to *Chippenham*, and had an Evening Meeting there; which was small and heavy: and that Night lodged at *Adam Goldney's*. Chippenham.

ON the 2d I was at a Meeting appointed at *Cosham*, both on my Account, and
8 H

ANNO
1731.

and at the Request of *Joseph Storr* of *Chesterfield*; though we knew not one of another till we came there. The Meeting was well: and that Evening I went to *Monk's* with *Ezekiel Dickinson*, his Father being deceased, and left him a great Estate, and he hardly of Age; yet being of a singular good natural Temper, and very loving, and of an innocent Behaviour, temperate and prudent, Friends have great Hopes he will do well; and many greatly desire he may. Here I staid till the First Day Morning.

Melksham.

ON the 4th I went from *Monks* to *Melksham*; where the Meeting was large, and one of the most open Meetings I had in those Parts; the most important Truths of the Gospel being opened, in the Wisdom and Power of Truth, to general Satisfaction: and there being Friends from divers Towns and Villages in the Country, I went back that Evening with *Israel Noyce*, to his House near *Calne*, and the next Day to the Quarterly Meeting for *Wiltshire* at *Charlcot*; and the same Evening back with *Israel Noyce*.

Charlcot.

Bradford.

ON the 6th I went from thence to *Bradford*, where I had an Evening Meeting, about Six; but the Notice not going in due Time, the Meeting was not large, but indifferent well, several of the Neighbours being there, and very solid. That Night I lodged at *John Ballard's*; who went with me to *Bath* next Day. He was an Attorney at Law; and being convinced of Truth, made Profession with us: But the Law being altered with respect to Men of his Practice, and some new Oaths required of them, in order to a new Qualification, he had offered his Affirmation according to the Law made in our Favour, in Matters of Evidence; but Judge *Ayres*, one of the Judges before whom it should have been taken, not being our Friend, denied him that Privilege: which, it was generally held, the Law and common Right allowed him; since that Practice, being his Way of Livelihood and Subsistence before that Law was made, was no Office, or Place of Trust or Profit in the Government; which, with serving on Juries concerning Life and Death, was all the Exception in any of the Acts concerning the Affirmation of Friends, instead of Oaths. At *Bath* I lodged again at *Elizabeth Gingle's*; and next Day was at their Week-day Meeting; which was but small, the Season being over for Strangers for the present, but pretty open.

Bath.

Bristol.

ON the 9th I went from thence to *Bristol*; and on the First Day following had two full and open Meetings; though I never went to that City with less Hope, or more down in my Mind than at that Time: but on the Third Day, the Meeting being larger than usual, was pretty generally reached, and more of the young sort, of both Sexes, tendered, than I have observed there, or elsewhere, for a long Time; after which I was not so much loaden in my Spirit as before in that City; where there is still a great Body of People under our Profession; who I hope will remain honourable in the Truth, and increase in the Power and Virtue of it.

Belton.

ON the 14th I went to a Monthly Meeting for Worship at *Belton*, accompanied with *Alexander Arscot*, an honest and good Warrior for Truth on Earth, against the Antichristian Infidels of this present Age. We had the Company of some Friends and others, to the Number, in all, of near Forty Persons; among whom I laboured hard for some Time; but to what Purpose I do not know: for, though many important Truths of the Gospel were plainly opened, I did not find any great Impression they made, nor was I very easy afterwards, but rather under a kind of Deadness; which, I fear, is the State of too many People

People to whom we minister; though several of them at that Time seemed well satisfied with the Meeting. That Evening we returned to *Bristol*.

ANNO
1731.

ON the 21st I went to *Frenchay*; where we had a good open Meeting, for the greatest Part young People, there being several Schools at that Place for both Sexes; and that Evening returned to *Bristol*: and the great Fair approaching, which is usually attended with a great Concourse of People, I staid there till it was over. There are, at this Time, two great Meetings of Friends at *Bristol*; but greatest Part being young, many of them are hardly distinguishable from the World by any outward Appearance, either in Speech or Habit: but, as People of all Ranks and Opinions now frequent our Meetings every where, they were very large and open on this Occasion; and therefore I staid at that City till the 4th of the Sixth Month, and then went to the Week-day Meeting at *Sidbury*, accompanied by my old Friend and Acquaintance *Richard Champion* and his Son; where, though a small Meeting, by reason of the Prevalency of the Small-pox in the Place, and Harvest, yet a comfortable Time the LORD gave us: and after this Meeting I went to *Nailsworth*, to the Widow *Smith*'s, as usual.

Frenchay.

ON the 5th, being their Week-day Meeting, I tarried there, and also the First Day following; where, that Afternoon, we had a large and very open Meeting; from whence I came with Satisfaction.

Nailsworth.

THE next Day I dined with the Widow *Teates* in the Neighbourhood; and that Evening had a pretty open Meeting in a House of our Friend *Daniel Fowler*'s, lately built for that Purpose at *Minfing Hampton*; where I lodged, at his House.

Minfing
Hampton.

ON the 10th I went to *Cirencester*; where I had a pretty good Meeting that Evening; and lodged with *John Hinton*.

Cirencester.

ON the 11th, in the Evening, I had another like Meeting at *Burford*; and lodged that Night with *Timothy Abrahams*.

Burford.

ON the 12th, about the same Time, I had a free open Meeting with Friends at *Whitney*; and lodged at *Elijah Waring*'s.

Whitney.

ON the 13th, in the Evening, I had a small but open Meeting with a few Friends at *Charlsbury*; and that Night lodged at *Isaac Stapler*'s.

Charlsbury.

ON the 14th I went from thence to *Oxford*; where I was kindly received by my old Friend and Acquaintance *Thomas Nichols*: but soon after I arrived, my Mind became loaden with that Power of gross Darkness, that may be felt, constantly attending and prevailing in that Seat of Wisdom and Subtilty, but not of GOD: and the next Day, being the First of the Week, when in the Meeting, it remained heavy and dark a considerable Time, till the never failing Truth arose and dispersed it; and then, being over all evil Spirits, I stood up, and many Things were opened of great Importance, without any Disturbance by the Scholars, many of whom were there, but not altogether so rude as at Times heretofore, or even the preceeding First Day Meeting; for, of all Places where-ever I have been, these Scholars of *Oxford* were the rudest, most giddy and unruly Rabble, and most mischievous: But having got over them in the Forenoon, the Way was easier in the Afternoon; and having Matter of Importance to deliver, and with full Authority, several of them were affected, and all chained.

Oxford.

ANNO 1731. ON the 16th I went from *Oxford* to *Banbury*, to *Benjamin Kid's*; and next Day was at a Monthly Meeting for Worship at *South-Newington*; which was very open and well.

South Newington. Adderbury. ON the 18th I was at an appointed Meeting at *Adderbury*; which, though small by reason of the Throng of Harvest, was a very open melting Meeting.

ON the 20th, being the Sixth of the Week, I staid the Week-day Meeting; which is not large of itself, but enlarged from the Country about on that Occasion, and was well.

Warwick. ON the 21st I went to *Samuel Overton's* near *Warwick*, where I lodged that Night; and the Day following, the First of the Week, was at the Meeting at *Warwick*, Forenoon and Afternoon; and the latter was large and open, many of the People being there, and Things were well. I lodged with ---- *Edwards* a Baker, without the South Gate.

Coventry. ON the 23d I went to *Coventry*; where I had an open good Meeting that Evening, and lodged with *John Gulson*.

Hinkley. ON the 24th I went to *Hinkley*; and that Evening had a pretty large and open Meeting with Friends and Neighbours there; and lodged at *William Stephenson's*.

Leicester. ON the 25th I went to *Leicester*, and that Evening had a Meeting there; which was small, but very open, and lodged at *John Penford's*. The Day following proving very rainy, I staid there till the Sixth Day; and then went to *Nottingham*, and lodged at *William Thompson's*.

Nottingham. ON the 29th I was at *Nottingham* Meeting, which was not large in the Forenoon; but much fuller by the coming in of many of several Sects, as Baptists, Presbyterians, Episcopals, &c. in the Afternoon: But one *Joshua Par*, who had been denied by Friends, gave some Disturbance to the Meeting: which was customary with him. His Father had been convinced, and hopeful for a Time, but declined at last; and, as I remember, had been denied. This *Joshua* was likewise hopeful, till he undertook to preach in our Meetings: which being in a confused Manner, they could not receive him as a Minister; and then imposing himself, and becoming very turbulent and insolent, they denied him as a Member; on which he became an open Enemy. The Friends expected he would make some Disturbance, and therefore, by Application to the Mayor and some of the Aldermen, had a Constable ready. He began to accuse the Meeting in a little Time, calling them Hypocrites, and other ill Names, after the Manner of the Ranters; the envious *Pearsons* in *Cumberland*; *William Gibson*, a sort of Lunatick at *London*; and the like. *William Thompson* opposed him; and a Constable appearing, he was daunted a little, and became silent. Then I had the Time of the Meeting; and Things were pretty well.

IN the Afternoon he came again, and acted after the like Manner; till pretending to pray in the Meeting, the Constable then came to take him away; but he refused, pretending he had not broke any Law: which was not true; for Disturbance of our Meetings is against the Toleration Act at the Revolution. Then *William Thompson* bid the Constable let him alone, if he would be quiet, and give no Disturbance; which he did: and a little after, I began to speak what I had to say; the Subject of which contain'd several important Truths of the Gospel. The Meeting was open and well: But having said something concerning Civil

ANNO
1731.

Civil Government, as an Ordinance of GOD for the Punishment of Evil-doers, &c. he took that as if intended against him; and so came to my Lodging to wrangle about it. I said not much to him; for the little I did say he could not bear, being too full of himself, and incessantly pouring out his own Conceptions and Repentments; which gave me occasion to tell him, he was deaf and blind, he could not hear what I said, or see the Truth of it: Then, he stopping, I told him, he was a Ranter; that I had seen many such in *America*, and some of late in *Cumberland*; that he was of the same Spirit, Way, and Practice, and turbulent, speaking after the same foolish and blasphemous Manner as they did; and advised him to decline that Way, and forbear to disturb our Meetings any more, as the best Course he could take. He did not like this; but began to sner, scoff, and giggle; for which I reproving him, he pretended that whenever he felt the comfortable Presence of the LORD to support him against his Opposers, he then could not forbear laughing. This was a special Note of the Ranters; for they pretended that GOD had taken up their Souls unto himself, and possessed their Bodies, and he being under no Law but his own Will, could do no Evil; therefore all those Actions they did, they imputed them to GOD, though ever so foolish, brutal, and wicked. So, finding him inconverfable, I left him, and went into another Room; and then he went away.

ON the 30th I went to *Mansfield*, and on the Third had a Meeting there; and when I went in, found this *Joshua Par* in the Gallery. He was not long silent, but began to accuse Friends there as Hypocrites; saying also, *Mengather not Grapes of Thorns, nor Figs of Thistles*. Then *Richard Marriot*, one of that Meeting, replied, "Thou art a Thistle; thou bringest forth ill Fruits, by which "thou art known." Then another Friend went out quietly, and brought in a Constable, who was followed by some of the Town's People; and as soon as *Joshua Par* saw them, he sat silent; and the Constable and Neighbours staying, we had an open comfortable Meeting. Mansfield.

THAT Afternoon I went on to *Balberball*, to Sir *John Rhode's*, and there staid two Nights: and on the 2d of the Seventh Month, being the Fifth of the Week, I went with him to the Meeting at *Chesterfield*; and that Night lodged at *Joseph Storr's*. Next Day I went to visit the Widow *Elizabeth Heathcoate* and Children at *Cuthorp*, where I staid two Nights; and on the First Day following was at the same Meeting. It consisted for the greater Part of Friends in the Forenoon, and pretty open; but I having requested Friends in the Place to invite the Neighbours in the Afternoon, the Meeting was much larger, and very open; the most important Truths of the Gospel being with good Authority preached among them. That Night I remained at *Joseph Storr's*. Chesterfield.

ON the 6th I went to *Sheffield*; and remaining there, at *Thomas Buck's*, till the 8th, had a large open Meeting with Friends, and many of the Neighbours, to Satisfaction. Sheffield.

ON the 9th I was at a Monthly Meeting at *Burton*; which was small, but very comfortable; and that Evening went to the Widow *Mary Jackson's* at *Totis*; and the next Day was at the Meeting at *Woodhouse*, the Village adjacent, which consisted, for the greatest Part, of Friends, and pretty open: though it is observable, in these Days, that our Meetings are generally brightest and most open, and the necessary Truths of the Gospel most clearly and powerfully opened, where the People are invited by Friends, and come freely in; whereby Friends themselves become further informed and edified. Burton.
Woodhouse.

ANNO
1731.

ON the 12th I was there again, Forenoon and Afternoon; when the Meeting was much larger and opener; many of the Neighbours being there.

Halifax.

ON the 15th I was at *Halifax*; where the Meeting was small, none but Friends being present, and few of them, the Harvest, as they said, not being quite in: and that Night I lodged at *Godfrey Laycock's*.

Bradford.

ON the 16th I went to *Benjamin Bartlet's*, at *Bradford*, and the Day following had a Meeting there; which consisted mostly of Friends, and was large and open: But having a-mind to see the People, Friends there, and chiefly *Benjamin Bartlet*, ordered their new Meeting-house (not being fully finished) to be fitted up as well as could be for that Occasion; and Notice being given to the People in Town, and some adjacent Parts of the Country, we had a large Meeting the First Day following; and, the People being sober and attentive, the LORD opened Things to them with Authority and Clearness; and many of them seem'd well affected with what they heard and felt.

Leeds.

ON the 20th I went to visit my well respected Friend *William Hurd*, and his Family, where I was kindly received, and staid till the 22d; and then went to the Week-day Meeting at *Leeds*, and lodged at my old Friend *Benjamin Horner's*; where I was kindly entertained. On the 26th, being the First of the Week, I was at the Meeting. It was large in the Afternoon, by reason of the Company of the Neighbours; and was an open Meeting. There I remained till the 28th, and then went in Company with *Benjamin Horner*, several of his Family, and some others, to *York*.

York.

ON the 29th and 30th was the Quarterly Meeting there; where the Envy and ill Contrivances of some Priests of the National Church fell under Consideration. The Case was this: Some of them in the North had falsely reported to some Meeting of Priests at *London*, that Friends of the North, especially in *Yorkshire*, had been very industrious in spreading and promoting the blasphemous and antichristian Books, published of late by *Woolston*; and the Bishop of *Lichfield* and *Coventry* having writ two Volumes in answer to *Woolston*, took occasion therein to vent his Spleen against us; designing, but with little Sense and no Truth, to put us on the same Foundation with him, the Familists, and other heterodox Persons, as Deniers of the outward Coming of CHRIST, and Despisers of the Holy Scriptures, after their old, usual, thread-bare, false, and antiquated Cant, of little Credit at this Day, if at all believed even by these mercenary Hirelings and Scribblers themselves: Yet, to obviate the Hurt that some weak and credulous Persons might sustain by our Silence to those Charges, the Meeting extracted some Paragraphs out of our Yearly Meeting Epistles, from the Year 1706, to this Year 1731, containing earnest and repeated Advice to Friends every where to read the Holy Scriptures, and wait upon the LORD for his Help in understanding them; and also not to read, or suffer to be read in their Families, any Books of Deists, Plays, Romances, &c. tending to the Discredit of the Holy Scriptures, and contrary to the Christian Religion. This Extract the Meeting committed to the Care of several to be printed and published, with a short Introduction; which resulting to the particular Care of *Roger Shackleton* of *York* and myself, it was accordingly printed at *York*, and published there the 4th of the Eighth Month following.

AT *York* I staid till the 3d of the Eighth Month, being the First Day of the Week; when the Meeting was very large in the Afternoon, chiefly with Strangers, (for the Meeting of itself is but small) and many Truths of the Gospel were

were freely opened; and, for any Thing I could observe, well received by the Auditory; which consisted in the main of a reputable-like People. The next Day I staid at *York* to see the printed Extract finished, and on the 5th, being the Third of the Week, I went forward to *Burrowbridge*, and lodged that Night with *Boswel Middleton*; who went with me next Day to *Northallerton*. There I staid till the 7th, being the Fifth of the Week, and was at their Meeting; which was very open and comfortable. That Evening I went home with *George Mills*; who accompanied me the next Morning to *Farm*, where I lodged at *Amos Lindley's*; and the next Day had a small Meeting there; but pretty open.

ANNO
1731.

Northallerton.

THAT Evening I went to *Stockton*, to *John Smith's*; and on the 11th in the Forenoon had a Meeting at *Norton*, and another in the Afternoon at *Stockton*. The Meetings were well; but the latter was the largest, some People sitting down there with us.

Norton.

ON the 12th I was at *Norton* again, it being the Monthly Meeting for *Farm*, *Stockton*, *Norton*, *Darlington*, and *Shotton*. It was a comfortable Meeting. That Evening I went to *Darlington* with *Joseph Singleton*; where I had an open Meeting with Friends and some Strangers there the next Day.

ON the 14th I had a Meeting at *Bishop-Auckland*; which was not large, but indifferent. That Night I lodged with *Robert Wardell*, a young Man; who, with his Wife, I hope will live to do Good in the Time of their Abode on the Earth.

Bishop-Auckland.

ON the 15th I had a Meeting at *Durham*; which was very open and well. That Night I lodged at *George Paxton's*.

Durham.

ON the 16th I went to *Barns*, and staid that Night at *Lancelot Wardell's*; and the Day after, being the First of the Week, had two open Meetings at *Sunderland*. That Night I lodged at the Widow *Maud's*.

Sunderland.

ON the 18th I went to *Newcastle*, and was at their Week-day Meeting, being also a General Meeting for *Sunderland*, *Shields*, and *Newcastle*. It was not large, but indifferent well.

Newcastle.

ON the 24th, being the First of the Week, I was there again, both Forenoon and After, the latter Meeting especially being very open, and several important Truths of the Gospel clearly and with good Authority demonstrated.

ON the 25th I went thence towards *Carlisle*, lodging that Night at *Spittle*, near *Haltwhistle*; and the Day after went to my usual Lodging at *Carlisle*.

I STAID at and about *Carlisle* till the 30th of the Sixth Month, 1732; when I went thence to *Appleby*, and lodged at the *King's Head*, an Inn; on the 31st to *Bowes*, and lodged at *Thomas Hipling's*, an Inn; on the 2d to *York*, to *Roger Shackleton's*; and next Day, being the First of the Week, was at the Meetings there, both Forenoon and After; which were very open.

1732:

York.

ON the 5th I called at *Castle-Howard*, and dined with the Earl of *Carlisle* and his Family; the Lord *Cornbury* being likewise there. About the Conclusion of our Dinner, the Earl, in a frank Manner, moved some Discourse about the Ceremonies of the National Church, and asked me if we would join with them, in case they would lay aside the Surplice, and Sign of the Cross in Baptism?

Castle-Howard.

ANNO
1732.

I ANSWERED, " Lay these Things aside, and then we'll confer with you about the rest."

THEN said the Earl, " These Things are no way essential to Religion, and may well be spared; and we have no Foundation in Scripture for them, and some other Things we use."

THEN said his Chaplain, " Things innocent in their own Nature may be enjoined by the Church and the Legislature; and thence arises a Duty to Obedience."

THE Earl replied, " That whatever is invented and imposed by Man, in Matters of Religion, more than what was ordained by CHRIST, and taught by him and his Apostles, is vicious, and ought not to be regarded;" (O noble Confession!) and dismissed his Chaplain with a Frown, whilst I was asking him this Question, " When and where did the LORD JESUS ever give Power to any temporal Prince or State, to add, alter, or diminish, the Religion he himself established on the Earth? Is not he all-sufficient in himself for that, without the Direction, Concurrence, or Aid of any other Power, since all Power in Heaven and Earth is given unto him?"

THE Chaplain departing the Room muttering, I requested Liberty of the Earl for a few Words further, that since he had been pleased to mention their Baptism, and object to an Incident of it, as now used by them, I hoped it would not be ill resented, if I endeavoured to inform him how we understood the Christian Baptism; and having his Countenance therein, I proceeded, " That *John* the Baptist, being moved by the Word, or Spirit of GOD, to call the *Jews* to Repentance, and to baptize, or wash in Water, so many as believed his Doctrine, and went to him to that End, he foretold them of another to come after him, much more worthy, and to be preferred, who should baptize them with a more excellent, powerful and efficacious Baptism; that is to say, the LORD JESUS CHRIST, with the Holy Ghost and Fire.

" THAT *John* did not baptize in any particular Name, but directed his Disciples to believe in one who was to come after him, who himself did not know when he first began to preach and baptize; but *John* having a Sign from Heaven concerning CHRIST, believed in him, and directed all to follow him: And as Repentance was, at that Time, the necessary Doctrine to the *Jews*, CHRIST himself preached Repentance, and likewise his Disciples; and his Disciples also baptized with Water as *John* did, and at the same Time, but with this Difference, that *John* baptized not in any Name, but the Disciples of CHRIST, most probably, in the Name of the LORD JESUS, whom they had rightly believed to be the true Messiah, and in whose Name alone, after he was declared to be the Sent of GOD, all the Water Baptism we ever find in Scripture to be administered, was performed, and never in the Name of the Father, Son, and Holy Ghost.

" THAT after the Resurrection of CHRIST, and before his Ascension, he introduced his Baptism, as it was most excellent in itself, so with greater Dignity and Glory, saying, *All Power in Heaven and in Earth is given unto me; Repentance and Remission of Sins must be preached in my Name unto all Nations, beginning at Jerusalem; and ye shall be Witnesses unto me in Jerusalem, in Judea, in Samaria, in all the Regions round about, and to the uttermost Parts of the Earth: Go ye therefore, teach all Nations, baptizing them in the Name of the*
" Father,

“ *Father, Son, and Holy Ghost, teaching them to observe all Things whatsoever I have commanded you. Go into all the Earth, and preach the Gospel unto every Creature. He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned: And, lo, I am with you always, even unto the End of the World.*”

ANNO
1732.

“ BUT notwithstanding this Narrative and Commandment from the Mouth of him who hath all Power in Heaven and Earth, he knew that his Disciples could not of themselves, nor by this Commandment only, baptize with this Baptism, (though they had by his Command, or Countenance, baptized with Water) without the actual and present Power of the Father, Son, and Holy Ghost, in one Dispensation; and therefore he added, at the same Time, this further Command and Restriction, *But tarry ye at Jerusalem till ye have received Power from on high: And then he informs them what Power that was, You shall have Power after that the Holy Ghost is come upon you.* And lest they should mistake, and think he was instituting another Water Baptism, he contradistinguishes this his Baptism from Water Baptism, saying, *John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.* So that it is evident, according to the Testimony of Holy Writ, That this Institution was not any Water Baptism, nor any Water concerned in it, but distinguished from it; but is the same by John ascribed to CHRIST, and is the Baptism of the Spirit only. And this we own, and this only, to be the Baptism in the Church of CHRIST, initial by its powerful Effects, into the Church, which is his Body, the Ground and Pillar of Truth, *the Fullness of him who filleth all in all.*”

Eph. iii. 19.

TO this neither of these two Lords made any Reply; but, after a short Pause, entered into some Discourse between themselves, concerning the Meaning of John the Baptist, when he sent two of his Disciples to CHRIST, to ask whether he was the Messiah, after he had so fully before own'd and declared him to be so. They could not, at first, think the same Way about his Meaning; one supposing he doubted under the Temptation of Persecution and Imprisonment: But that Instance being advanced, where CHRIST, speaking to the Father, saith, *Holy Father, thou always hearest me; but these Things I say in the hearing of these*, (his Disciples) *that they may believe that thou hast sent me:* It was then concluded, that the Message from John was not for his own Sake, or as doubting concerning CHRIST; but for the Sake of his Disciples, and others, for their further Information and Establishment in the Faith of CHRIST: and so the Conversation ended. Then I took Leave; but the Earl, though weak in his Limbs, by a late Fit of the Gout, went before me to the Head of the Outstairs, and, standing there a while, professed his Good-liking to Friends, as a good, religious, useful People, and good Commonwealth's Men; and wished his Tenants were all of our Way.

John xi. 42.

THAT Evening I went to Malton with my Friend Layton Furbank, who had staid at Castle-Howard for me all this Time; and the next Day we had a very good Meeting there.

Malton;

ON the 7th I had an open comfortable Meeting at Pickering; and that Afternoon went to Scarborough. On the 8th I was at their Week-day Meeting; which, though in the Season for drinking the Spaw Water there, and many Strangers remaining in Town, was small and select, consisting of Friends only; but open and edifying.

Pickering.
Scarborough.

ANNO
1732.

THE 10th, being the First of the Week, the Meeting was not large in the Morning, few Strangers coming in, and my Exercise a little heavy; but in the Afternoon many accompanied us, and the Truths of the Gospel were preached among them with Clearness and Authority; and then I was much easier and satisfied for that Time: for the whole Meeting continued under a solid Quietude a considerable Time after all outward Exercise was over; and they seemed rather unwilling to depart than hasty. I staid here till the 13th; which being the Fourth of the Week, and a Meeting usually held on that Day, I was at it; and some Strangers coming in, we had a solid Time together.

Whitby.

ON the 14th I went to *Whitby*; and had an open and solid Meeting with Friends there the Day after. I lodged at *Francis Salkeld's*, and came back to *Scarborough*, to *Robert Garbut's*, on the 16th; and the next Day, being the First of the Week, I was again at their Meeting; which was large and open, especially in the Afternoon; when we had the Company of many Strangers of the better sort. In the mean time happened to die the Wife of a Friend of that Place, who was buried on the 19th; on which Occasion many came to the Grave-yard: but it being cold, and a high Wind, and many of the baser sort having climbed upon the Trees, their Noise, with the Wind on the Trees, obstructed the Service in some Measure; which, though indifferent well, might have been much better in the House.

Scarborough.

Bridlington.

ON the 20th I went to *Bridlington*; and next Day had a very open Meeting with Friends, some Civil Officers and Neighbours coming in, who were very quiet and attentive. I lodged at *John Atwick's*.

Newton.

ON the 22d I went to *Newton*, to *Robert Milner's*, in whose House we had a Meeting the next Day in the Evening; and though no Friends were present, except his Family, we had an open Time, the Truths of the Gospel being suitably opened to the State of the People.

Malton.

ON the 24th, being the First of the Week, I went to *Malton*; and, the People having Notice, many came to the Meeting; which was large, and the most important Truths, relating to the Salvation both of *Jews* and *Gentiles*, plainly, and with full Authority, opened to them; which, by a close Attention, many seemed to favour; and I hope, some good was done among them that Day.

York.

ON the 25th I went to *York*, in order for the Quarterly Meeting. It was not large, but very comfortable: But as few of the People came in during the Time of Worship, and I desiring to see them, staid there till the 1st of the Eighth Month; when, in the Evening, the Great Meeting-house was filled, so that several could not get in: and the Multitude being generally quiet and attentive, I had a free open Time among them, to the Satisfaction of Friends, and, I believe the People in general.

Leeds.

My Concern thus ended at *York*, I went next Day to *Leeds*, to my old Friend *Benjamin Horner's*; where I have ever been easy, finding the Son of Peace there: And the Fourth Day following, being their Week-day Meeting, I had a free and comfortable Time with Friends.

Rodan.

ON the 5th I was at a Meeting at *Rodan*; where I met with *Benjamin Holme* and *William Hurd*, who had accompanied me from *York*. The Meeting was not large, but very open, some few Strangers assembling with us. That Evening I went with *William Hurd* to his House.

ON the 7th I returned to *Leeds*; and next Day, being the First of the Week, was at their Meetings, both Forenoon and After. The latter being attended with many of the Neighbourhood, was a good Meeting, as that in the Forenoon also was, though not so large, the Gospel of the Kingdom of God being fully preached unto them; to which many seemed to assent by their Sobriety and Attention.

ANNO
1732.

ON the 10th I went to *Bradford*, and lodged at *Benjamin Bartlet's*; and the next Day, being the Fourth of the Week, and their Meeting Day, had a very open and satisfactory Meeting; where several of the chief People of the Town were present, and very attentive.

Bradford.

ON the 13th we had an appointed Meeting at *Bridgehouse*; which was not large, being very wet Weather and windy; but an open comfortable Meeting. That Evening I returned with *Benjamin Bartlet*, and his Son *Benjamin*, to *Bradford*, in order for their Meeting on the 15th, being the First of the Week; which was large, and an open good Meeting.

Bridgehouse.

ON the 16th I went to *Totis*, to the Widow *Mary Jackson's*; where I was respectfully entertained, as she used to do generally to such as travelled on the like Account; and on the 18th I was at their Meeting at *Lane-head*. That Evening I returned to *Totis*.

Totis.

ON the 20th, a Meeting being appointed at *Meadop*, near *Pennyston*, I went thither; and the LORD gave us a good Time in his holy Prefence. That Evening I went to *Sheffield*, and lodged at *Thomas Buck's*; where I staid till the 22d, being the First of the Week, and was at their Meeting there; which was large, and some of the most important Truths of the Gospel were opened with Authority and Clearness, and, I think, to general Satisfaction.

Meadop.

Sheffield.

ON the 23d I went to *Dronefield*, to *William Girder's*; and the Day after had a small, but open Meeting there. That Evening I went to *Joseph Newbold's*, at *Woodhouse*; where I was kindly received and entertained. Next Day I was at their Meeting; which was small, and not so open as I could have desired; yet the LORD was with us, and own'd us; and that is sufficient at all Times.

Dronefield.

Woodhouse.

No Notice having been given to the Town's People, and I having an Inclination to see them, communicated it to the Elders of the Meeting; who readily concurred with me to have another Meeting, and Notice given; which accordingly was held on the 27th, about Five in the Evening. Many of the People came, and some from other Villages; and the LORD gave us a free and open Time, and the People were generally satisfied; only I heard of one National Church Bigor, who was not pleased to hear of any other Baptism but Sprinkling, the Baptism of the Holy Spirit being at that Time recommended to their Consideration.

ON the 29th, being the First of the Week, I was again at the Meeting at *Dronefield*, that of *Chesterfield* likewise meeting with them that Day of course; and the LORD gave us an open, powerful, and comfortable Meeting, Matters of the greatest Moment being opened among us. That Evening I went with Dr *Wells*, and my long acquainted Friend *Richard Partridge*, and others, and lodged at the Widow *Heathcoates's*, at *Cuthorp*.

Dronefield.

ON the 31st I went to *Chesterfield*, to *Joseph Storr's*, and that Evening had the

Chesterfield.

ANNO
1732.

the largest Meeting ever known there: for I had desired the Friends to give Notice to the People, that a Stranger desired to see them; and, though it was a mixed Multitude, the LORD was pleased to own us, and open the Doctrine and Truths of the Gospel with Clearness and Authority; which seemed to affect many of the Auditory, being generally still, though much crowded, and many without: the Effects whereof must be left to the LORD, of whom is the Power and Wisdom, and to whom be the Glory of all his Works.

Balber-Hall.

ON the 1st of the Ninth Month I went to *Balber-Hall*, to see my worthy Friend and old Acquaintance Sir *John Rhodes*, who had embraced the Truth early in his Youth, under great Self-denial; in which he had continued, and holds his Integrity unto this Day, and without Doubt will to the End: and then an Overbalance unspeakable, to all the Honour and Pleasure he hath, for the Cross of CHRIST, sacrificed in this World, he will meet with in that which is to come, never ending, or suffering any Change, but from Glory to Glory for ever.

Mansfield.

Here I staid in open Friendship with him till the 4th; which being the Seventh of the Week, and no Meeting near, I went forward to *Mansfield*, to *Richard Marriot's*, and was at their Meeting next Day; which, though small in the Forenoon, was open and comfortable; and in the Afternoon, many of the Neighbourhood coming in, I had a full Time, and suitable Matter given me among them: and an ancient Friend departing this Life while I was there, I staid till the 7th, to attend the Service at his Interment. The Meeting was the largest that had been known there, with a mixed Multitude of all sorts. The Truth was preached to them in Terms suitable to their States; and they were much more sober and attentive than could have been expected from their first Appearance, many of them looking wild and airy; which gave me occasion to think, what Good do their Parents do them? and where is the Care of Parents to be seen? But he that commandeth the Winds, and stilleth the raging Waves of the Sea, calmeth the most turbulent Spirits, by his invisible Word, working Effects visible and surprizing. The Meeting ended in Peace, and, in all Appearance, to general Satisfaction.

Nottingham.

ON the 8th I went to *Nottingham*, and lodged at *John Liver's*; and on the 9th was at their Week-day Meeting; which was open and comfortable.

Leicester.

ON the 10th I went to *Leicester*, to *John Pensford's*, where I staid till the 12th; which being the First of the Week, I was at their Meetings both Forenoon and After. They were both comfortable; but the latter much larger, some of the Town's People coming in; and I had a very open Time among them.

Glenfield.

ON the 13th in the Evening I had a Meeting appointed at *Glenfield*, at *Thomas Marshal's*; where a few Friends and Neighbours came together. The People were pretty still, and some of them tendered; but they seemed to be of a low Capacity.

Oadby.

ON the 14th I had another Meeting appointed at *Oadby*; which was much like the other. That Night I lodged at *Matthew Cartwright's*; where the Meeting was held.

Harborough.

ON the 15th I was at a Meeting appointed at *Harborough*; which was very small, but very comfortable, the LORD delighting more to visit a few right-minded, than many thousands of the Rebellious and Unfaithful. That Night I lodged at *Joseph Simkin's*, at a Village called *Bugby*.

ON the 16th I went to *Northampton*, where I fell in with their Monthly Meeting. It was not large, but peaceable, and their Concerns managed in a brotherly Manner; and the next Day had an Evening Meeting there.

ANNO
1732.
Northampton.

ON the 18th I went to *Wellingborough*, to the Widow *Elizabeth Dewsbury's*; and next Day, being the First of the Week, was at their Meetings, both Forenoon and After; which were open, especially the latter.

Wellingborough.

ON the 20th I had an appointed Meeting at *Moulton*, in the Evening. That Night I lodged at *John Perrin's*.

Moulton.

ON the 21st I had another small, but comfortable Meeting in the Evening at *Barton*; and lodged at *Richard Marke's*.

Barton.

ON the 22d I had an Evening Meeting at *Kettering*; which was pretty large and open. That Night I lodged at *John Warner's*.

Kettering.

ON the 23d I had an Evening Meeting at *Thindow*; and lodged at *John Garrat's*.

Thindow.

ON the 24th, in the Evening, I had another pretty large and open Meeting at *Rance*; and lodged at *William Gib's*.

Rance.

ON the 25th I went to *Godmanchester*, to *Thomas Gray's*, and was at their Meeting at *Huntington* the Day after. It being the First Day of the Week, many of the Neighbours came in; and it was an open good Meeting.

Godmanchester.

ON the 27th I went from *Godmanchester* to *Thomas Landy's*, at *Hardwick*; and the Day after to *Royston*, and that Evening had a pretty open Meeting there; and lodged at *Robert Izard's*.

Royston.

ON the 29th I went to *Baldock*, to my Friend *John Izard's*, and was at their Meeting next Sixth Day, being the 1st of the Tenth Month. It was a good Meeting.

Baldock.

ON the 3d, being the First of the Week, I was at *Hitching* Meeting Forenoon and After; which was an open Meeting. I lodged at *John Turner's*.

Hitching.

ON the 5th I went to *Hartford*; and next Day was at their Week-day Meeting; which was large and open. I lodged at *John Prior's*.

Hartford.

ON the 7th I went to *London*, where I was kindly received by my Friends, and lodged at my sure Friend *Joseph Green's*; where I was made fully welcome as formerly. On the 8th in the Morning I was at a Meeting at *Bull and Mouth*; which was very open and comfortable.

London.

AT this Time Deism was much much advanced in the City and Nation, and the former Zeal of all Sects near expired; yet our Meetings were much crowded on First Days: and though the generality of Friends in the City were young People, they delighted to hear the Principles and Doctrines of Truth published with Authority and Demonstration; of which the LORD was pleased to furnish me, in good measure, for his holy Name's Sake, and Help of his People; though I boast not but of his Mercy only.

I WAS frequently concerned to distinguish between a Natural and Spiritual
8 L State.

ANNO
1732.

State. In the former, Man has the Use of his Reason and Understanding in Natural Things, receiving all his Ideas thereof from without by his Senses within him, and making a Judgment according to the Degree of the Ability of his natural Faculties, deducing Consequences from Premises, by Ratiocination: by which he may rationally conclude, the Existence of the Almighty, from his Work of the Creation, cognizable, in some measure, by the Senses; but cannot form any proper Idea of the Enjoyment of GOD, from the Works of Creation, in that State of Mind wherein a Man is divested of his present Corruptiety.

BUT in the latter or Spiritual State, whereinto Man is brought (not by any natural Ability or Effort) by the Word or Spirit of GOD; by which he operates in and upon the Natural Man, as upon the Dust of the Earth, and worketh in his Mind Spiritual or Mental Senses, whereby he is denominated Spiritual, and capacitated to enjoy GOD, as he is essential Love, Wisdom, Truth, Power, &c. through that holy Medium, the reasonable Mind of CHRIST, congenial to all Men, and of the Father's own preparing and begetting; who presents in the Mind of the Spiritual Man every proper Idea of GOD, necessary to the compleat Happiness of Man, and Admiration and Adoration of the Divine Majesty, now and for ever; the essential Truth, by the Emanation of his own divine Light, exhibiting in the Mind every Idea, by divine Intuition, even as the Sun in the Firmament of Heaven exhibits himself to the Natural Man by his own Light, by a natural Intuition, immediately, without any Reasoning: And so likewise of the rest of the Senses, which take Cognizance of Objects, or Subjects, both visible and invisible; the Subjects of the Ear and smelling being unknown to the Eye, as the Light to the Nose and Ear, or Touch to the Sight; the Subjects and Objects of every Sense containing in themselves differing Ideas, not perceptible to Reason by any other Medium; which is mainly concerned about the *Why* and *How* of Things, and not of their Mode only.

ONE Day during my Stay in the City, I, with some other Friends, fell in Company with a Deist occasionally, at a Friend's House; and something being moved relating to his Principles, he was furnished with divers subtle Arguments in Opposition to the Christian Religion; which yet had no Weight with us: And one of the Company, to bring him, in some respect, under the Authority of the Holy Scriptures, asked him, if he did believe what was written therein? He answered equivocally, that he did believe many Things therein, but not all: However, he soon after urged the Apostle *Paul's* Doctrine in his Epistle to the *Romans*, in Defence of their Position, "That the Reason of Man is his only Guide in the Way to please GOD, and the only Principle by which Man can apprehend there is a GOD; for, saith that Scripture, *That which may be known of God is manifest in them (Men); for God hath shewed it unto them: For the invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead; so that they are without Excuse.*" I replied, "That Man, taking in the Idea of the outward Creation by his Senses, and reasoning from the Effect to the Cause, may conclude, and cannot avoid it, that there is an Almighty All-wise Agent, who has produced and supports all Things; and that he hath all the divine and Moral Attributes commonly ascribed; and that a great Satisfaction may arise from a reasonable Contemplation that way: and yet all this is, in comparison, but a History or Report of GOD, though for ever true, and gives not the Enjoyment of his Presence sensibly as he is divine essential Truth and Love, Wisdom, Light and Power; as which, he cannot be known but by his own
" Light,

Rom. xix. 20.

“ Light, flowing from himself, through that pure Mirrour the reasonable Mind
“ of CHRIST, of his own preparing; through which, as through a Vail,
“ Man sees the inaccessible Glory of the Father, who dwelleth in the Light,
“ which no Man hath seen, or can see by any other Medium; and not by that,
“ till due Qualifications be wrought in the Mind of Man by the Power dwel-
“ ling in that Light, which shineth in the Mind of the natural reasonable Man,
“ though he, as such only, cannot comprehend it.

ANN O
1732.

I ADDED to this, “ That the divine Light of Truth, or Spirit of CHRIST,
“ is another Thing than human Reason; and is superadded to the rational Man,
“ after he is already rational; and is not constituent of his Being, as is his Rea-
“ son: and instanced in *Cornelius*, who was not only a rational Man, but also
“ a devout Man, and one that feared GOD, with all his House; who gave
“ much Alms, and prayed to GOD always; and whose Prayers and Alms went
“ up as a Memorial before GOD: and yet it was needful that an Apostle of
“ CHRIST should tell him what he ought to do further; that is, to receive the
“ Word, Anointing, or Holy Ghost; which believing, he did accordingly re-
“ ceive it: which is the Spirit of Truth, and leads into all Truth relating to
“ the Spiritual World, and the Things thereof: Which human Reason can ne-
“ ver do, receiving all its Ideas from without, concerning natural (nay even
“ spiritual) Things; whereas the Knowledge of Things Spiritual is conceived
“ in the Mind from the Spirit of Truth within; and those Things exhibit their
“ own Ideas after their Kind and Nature, to the Mind, as outward Things ex-
“ hibit their Ideas, after their sort, to the Senses, by sensible Intuition, and
“ not by Reasoning.”

THESE Things seeming, at that Time, to take some hold of the Mind of
this Person, I recommended them to his further Consideration; and he said, he
would further examine them: but I have not seen him since.

HAVING visited all the Meetings at *London*, and one at *Croyden*, and being
easy, for the present, concerning them, I set forward for the North on the 2d
Day of the Twelfth Month; but went no farther than my Friend *Benjamin*
Brayn's at *Tottenham*; and the next Day to *Hartford*.

ON the 4th, being the First of the Week, I was at the Meeting at *Hartford*; Hartford.
which was large and open, especially Afternoon: and the next Day, in the
Evening, we had a pretty good Meeting at *Hitching*. Hitching.

ON the 6th I went forward to *Joshua Wheeler's*, at *Cranfield*; on the 7th to
Newport Pagnel, to *Thomas Cowper's*; and the Day following had an open
Meeting, though not large, at *Sherington*, about a Mile from thence; and Sherington.
that Night lodged at *Isaac Smith's*.

ON the 9th, in the Evening, we had a large open Meeting at *Bugbrook*; Bugbrook.
many of the Town's People, and of a neighbouring Village being there, and, I
suppose, to general Satisfaction: and that Night I lodged at *Joseph Adam's*.

ON the 10th I went on to *Coventry*, to *John Gulson's*; where I was kindly Coventry.
received, and the Day following was at their Meeting; which was large and
open, especially in the Afternoon. That Evening I had the Satisfaction of the
Company of many Friends, and, among others, of *Josiah Forster*, Author of
a Treatise lately printed, stiled, *A Vindication of the Doctrine of Baptism*; a wor-
thy Performance.

ON

ANNO 1732. **Birmingham.** ON the 12th I went from thence to *Birmingham*, and lodged at *John Pemberton's*, and the Day after had a Meeting there; which was not large, by reason of an epidemical Distemper then in Town, but a good Meeting.

ON the 14th I went to *Wolverhampton*; where there were but few Friends remaining, and they, most of them, in the Distemper; and therefore had no Meeting there. I lodged at *John Fowler's*.

Leek. ON the 15th I went forward to *Leek*, and lodged at the Widow *Telf's*; and the Evening following had a very large Meeting there, the largest, as was reported, ever seen there: for Notice had been given in the Day-time before, and the Town's People came freely, and were generally very sober and attentive; and Things opened freely with Authority and Demonstration.

Stockport. ON the 17th I went forward to *Stockport*, and lodged at *Henry Arden's*. There I met with our ancient and honourable Friend *Benjamin Bangs*, who lived in that Town. It being the First of the Week, I was at their Meetings there; that in the Afternoon being put off till the Evening, was larger than the former; but neither large, yet indifferent well and open.

Manchester. ON the 19th I went to *Manchester*, and lodged with my Friend *Isaac Moss*, by whom, and other Friends, I was kindly received; and the next Day, in the Evening, had a Meeting there at a Farm-house belonging to a Friend; where we had the Company of many Country People, who were very sober; and Things opened well among them to general Satisfaction. That Night returning to *Manchester*, we had a Meeting next Day there; and the Town's People having Notice, many of the first Rank came to it; and the LORD favoured us with suitable Matter and an open Time. And there being a Burial on the 22d, we had the Company of many more; and Things were well and reputable, through that Grace which fails not those who trust therein, and attend to its Virtue. Here I tarried till the 24th, and then went to *Preston*; where the Meeting is small, but was at it the next Day, being the First of the Week. I lodged at *Robert Abbot's*.

ON the 26th I went to *Lancaster*, and lodged at *Robert Lawson's*; and the next Day had an open satisfactory Meeting there.

Yellan. ON the 28th I fell in with the Monthly Meeting at *Yellan*; which was likewise a good Meeting: After which I went to *Robert Chambers's*, and lodged there that Night.

1733. **Kendal.** ON the 1st of the First Month, 1733, I went to *Kendal*, to *Thomas Elwood's*, and was at their Monthly Meeting the Day after; which was large and open, and the Business thereof managed in the peaceable Wisdom of Truth; and a comfortable Time the LORD gave us. This being the Sixth Day of the Week, I staid till the First Day of the next; when the Morning Meeting was large, consisting for the most Part of Friends; and the necessary Truths of the Gospel opened clearly, and with tendering Authority, persuading the Youth not to rest in the Outside of Things only, in a formal Exercise of those Things left by Example, by those who are gone before; but to wait for the same Word of Wisdom and Power in themselves, as their Conductor also in the same Things in their Day: And several of them were tendered and broken; and we were favoured of the LORD with his Presence, and comforted together in him. The Afternoon Meeting was put off, at my Request, till between Four and Five; when came a Multitude of all sorts; and several of the Magistrates, and generally fe-
date

ANNO
1733.

date and attentive, and many necessary Truths of the Gospel, and Things of the Kingdom of GOD, were opened among them with good Authority and Demonstration; especially concerning Regeneration, the Difference between a Natural and Spiritual Mind and State, and the Necessity of a real and sensible Change; and, I believe, to general Satisfaction: and I had a thousand Thanks from one of the Justices for my good Instructions, as he was pleased to call it: But that is a Thing of course among themselves. However, it was much better than being sent into a Dungeon for it; which was often the Portion of those who made way in Times past, by their Sufferings, for this Liberty, and whose Memory ought to be retained with great Respect; though some at this Day, under the same Profession, and enjoying that Liberty, despise and trample the most essential Part of their Testimony, as also most of the Incidents, and exterior Marks of Distinction between us and the World: for such Incidents there are, besides a holy Life and moral Decorum among Men.

PASSING that Evening in agreeable Conversation with some select Friends, I went next to *Penrith*; and the Day after that to my usual Lodging at *Carlisle*.

HAVING settled some Concerns I had in the Country, I went to *Kendal* on the 9th of the Second Month, in order for the Yearly Meeting there; which was very large, consisting, for the most Part, of young People; as do our Society throughout the World at this Day. We were favoured with the Divine Presence, in some Degree, but not so gloriously as I have experienced: for the State of the People could not bear it; the generality of them being as the *Samaritans* of old: They had believed that JESUS CHRIST was the *Messiah* that had been to come; and so far they were right: but the Holy Spirit of CHRIST was not, for some Time after they had so believed, come upon any of them. And so likewise these our younger sort of Friends, having believed the same Things concerning the Coming of CHRIST in that Administration, as also the general Doctrines published among us at this Day, of his Light, Grace, or Holy Spirit; yet the Spirit himself is not fallen upon many of them, as a sensible and experimental Dispensation of Life and Power; which is properly the Gospel; and the former is rather previous and introductory. The Meetings held three Days; and the last being in the Afternoon, two large Galleries were left open for People of the Town, and other Strangers; and many of them were there. The Meeting concluded well, to Edification and Satisfaction, to the sole Praise of the Holy One, who never wearies or fails to do Good to his People.

HERE I staid till the 14th; and that Evening went to *Richard Willan's* near *Sedbergh*; and next Day, being the First of the Week, was at their Meeting; which was very open and tender, and several of the People there well satisfied concerning the Way of Truth: and going to *Robert Willan's*, Father of the said *Richard*, after the Meeting, I staid there that Night.

ON the 16th, *Lancelot Wardel* of *Sunderland* being there likewise, we went next Day over *Stainmore* to *Bowes*, and there lodged at an Inn; and the Day following fell in with a General Meeting of Friends at *Raby*; where came also some few Strangers; and the LORD gave us an open and comfortable Time. After the Meeting, we dined at *Caleb Granger's*; and in the Evening went to *Bishop-Auckland*, in Company with *Robert Wardel*, Son of the said *Lancelot*, and his Wife, with whom we lodged: and next Day were at the Week-day Meeting there; which was also comfortable; but something harder to work through in the Time of ministering.

ANNO
1733.
Durham.

Newcastle.

ON the 19th we went together to *Durham*, where I staid; but *Lancelot Wardel* hearing that a young Maid, his House-keeper and near Relation, was taken ill, he went Home that Afternoon; and I appointed a Meeting at *Durham* next Day; which, though not large, was very open, several Men of the Law and other Strangers being there: And *Robert Wardel* and his Wife being there from *Auckland* that Morning, we went together to *Lancelot Wardel's*, at *Barns*, that Evening; where we found him in a low Condition of Health, and his House-keeper under the Hands of Physicians, but her Death not feared: yet about the Second Hour next Morning, she departed this Life; which gave both Surprize and great Concern to the Family: and her Distemper being a Rash-Fever, they interred the Corpse on the 22d in the Afternoon at *Sunderland*; where we had the Company of many of the Neighbourhood, and an open good Meeting; many necessary Truths of the Gospel being opened to them. It was the largest and openest Meeting I ever was at there: but the Day before, being the Seventh of the Week, we had another Meeting there, on occasion of the Interment of the Corpse of another Friend, where we had also the Company of a good Number of the Neighbours; whose Report of this Meeting had occasioned the Crowd in that above-mentioned. The Weather becoming very cold, with high Winds and much Rain, I rested at *Sunderland*, lodging at the Widow *Rachel Mand's*; where I was well and freely entertained; and on the 25th went thence to *Newcastle*. The next Day, being their Week-day Meeting being in course, was very open, though small; and, desirous to see Friends more generally together, as also as many of the People as could be drawn, I staid there with my old and long acquainted Friend *Jean Middleton*, till the 29th; which being the First of the Week, the Meeting was not very large in the Forenoon, but comfortable, through the Divine Presence of him whose Presence is Life to all that are favoured with a Sense of it in them; but in the Afternoon much larger by the Company of other People, and very open; the Truths of the Gospel being declared, the Kingdom of CHRIST described, and Antichrist and his false Church and Priestcraft made manifest; with some Hints of his Downfall and Destruction, by the Brightness of the Glory of the Coming and Manifestation of the Son of GOD, CHRIST the Light of the World.

ON the 30th I went to *Haltwhistle*, on my Way towards *Carlisle*; where I arrived the next Day about Noon, and tarried there till the 4th of the Third Month following; and then, about Five in the Evening, set forward for the Yearly Meeting at *London*; where, with hard Travel, I came on the 10th, about Six in the Evening, viz. from *Carlisle* to *Penrith*, thence to *Lancaster*, thence to *Manchester*, thence to *Stone*, thence to *Coventry*, thence to *Brickhill*, and so on to *London*.

London.

THE Meeting was, in the main, peaceable, and the Testimony of Truth further established against the Payment of Tythes; which had been weaken'd by the Unfaithfulness of several Professors of Truth; who, for the Time, might have known better, and arrived at greater Perfection. And some Members of the Meeting offering subtle and illusive Apologies for Delinquencies of this Nature, I put the Meeting in mind, that at a Time of the greatest Confusion and Distraction about Matters of Religion in this Nation, when all Sects were embrewing their Hands in one another's Blood, contrary both to the Nature and End of the Christian Religion, which they all professed, but did not understand, the LORD, in infinite Mercy, stretched forth the Arm of his Power, by which he gathered to himself a Royal Priesthood, a holy Nation, a peculiar People; who, through the Virtue and Power of his Grace, bore a threefold Testimony in the World.

1st, To the Manifestation of the holy and powerful Spirit of CHRIST, as the only infallible and all-sufficient Teacher of Mankind, in the Things of GOD and eternal Life. ANNO 1733.

2^{dly}, To a holy, innocent, righteous Life, as the natural and necessary Consequences of such Teaching.

3^{dly}, AGAINST an Antichristian Priestcraft and Ministry, set up and subsisting in the World, by Tythes, and other oppressive Means, never appointed of GOD for a Christian Ministry; but invented and obtruded upon the World, by the Subtilty and Violence of an Antichristian Power, usurping Authority, in the Name of the LORD JESUS (whose Kingdom is not of this World) over all the Kings and Princes, and moral Establishments where CHRIST was named and own'd. In all which our Primitives, in this Dispensation, were true and faithful; so that these three Points were settled and held as essential and indispensable to the Dispensation of the Almighty committed unto his People in this and all future Ages: So that none were from the Beginning really accounted under that Dispensation, who came not up in the Practice of them. I therefore conclude that it is the same still, and ever will be; and that the former Yearly Meetings, whose Minutes on that Behalf, particularly about the Payment of Tythes, are now inspected and referred to, did but their Duty in distinguishing such as fall short of the common Testimony and Dispensation, from the Faithful therein, so far at least as to prohibit such from any Share in the Exercise of Judgment, or the Application of the Order and Discipline of the Church, where themselves are Subjects of just Censure therein: And it is written, *The Brother that is weak in the Faith receive, but not to doubtful Disputations.*

Rom. xiv. 1.

MANY other Speeches were made also by other Friends on the same Account; and the Meeting concluded to have former Minutes transcribed against the Payment of Tythes, and a written Epistle prepared, recommending Faithfulness therein to the Quarterly and Monthly Meetings; which was done accordingly; and in which the Meeting seemed generally unanimous.

I STAYED in London some Weeks after this, visiting the Meetings there, and at Croyden and Tottenham; and on the 3^d of the Fifth Month, accompanied by my sure and esteemed Friend *Andrew Pitt*, I went to Hartford; and next Day was at a Yearly Meeting there. In the Morning, till about the Tenth Hour, we had a select Meeting of Ministers and Elders; where we were favoured with the Divine Presence, in a good Degree, and sensible manner: and then came on the other Meeting, which was large and open; and the LORD seasoned our Minds together with the Salt of the Covenant of Life. Hartford.

THE next Day we went to Hitchin; where the Week-day Meeting was pretty large and open; and dining at *John Turner's*, we went that Evening to Baldock, and lodged at *John Izard's*; and the Day after were at their Yearly Meeting: which was large, and indifferent well; and might have been better, if a certain confident Female had not entertained the Auditory too long with certain Histories of the Old Testament Writings, reduced by her into Songs, which she thought melodious: though others despised them, as having no relation to the Gospel of CHRIST; and ended in that Manner. Hitchin. Baldock.

ON the 7th we went to Ware, and lodged at *John Burr's*; and the next Day, being the First of the Week, were at their Meeting: which was one of the largest known there; several Strangers of Account in Town came in, and a Door of Ware.

ANNO
1733.

of Utterance the LORD opened, to general Satisfaction, and gave us a comfortable Time together; and the next Day he went home to *Hampstead*, and I to my usual Lodging at my good Friend *Joseph Green's* at *London*.

Kingston.

ON the 21st I went from *London* to *Kingston*, and lodged that Night at *Thomas Barner's*; and the next Day, being the First of the Week, was at the Meeting there: which was large, by Friends from *London*, *Croyden*, *Wandsworth*, *Staines*, and other Places round, especially on occasion of a Burial there that Day; and we had an open and satisfactory Meeting together; and the People, many of whom were there, generally sober as Friends, and seemingly satisfied.

Guildford.

ON the 23d I went to *Guildford*, to the ancient Widow *Wood's*, and the Day after had a Meeting there; which was small, but open and comfortable. After

Alton.

the Meeting I went to *Alton*, to *Samuel Waring's*; and on the 25th was at their Meeting: which was small, but a good Meeting, the Harvest in those Parts being very throng about that Time.

Basingstoke.

ON the 26th, accompanied by *Samuel Waring*, we went to the Week-day Meeting at *Basingstoke*; which was likewise small, but very open; and a good Time the LORD gave us together. We alighted at our Friend *Robert Apple-*

Whitchurch.

garth's; and, after Dinner, went to *John Perry's* at *Whitchurch*; where we lodged that Night. The next Day we had a small and good Meeting there; and, after Dinner, returned to *Alton*.

ON the 29th, being the First of the Week, I was at the Meetings at *Alton*, both Forenoon and After; and, though some of the Neighbours came in, yet the Meetings were not so open as in some other Places; but well as to outward Appearance.

Portsmouth.

ON the 30th, accompanied by *Samuel Waring*, I went to *Gosport*, and lodged at *John Hooper's*. He was not a Friend in Profession, but a Presbyterian, yet all his six Children were Friends, and very honest; and he gave them Liberty, and entertained Friends freely at his House. The Day after we had a large open Meeting at *Portsmouth*; for though there are but few Friends, many others came to Meetings, and behave very decently; as they did there that Evening: After which I lodged on that Side at his Daughter *Judith's*.

Southampton

ON the 1st of the Sixth Month we went to *Southampton*, and that Evening had a very open Meeting there; many of the Neighbours being at it, and the Truths of the Gospel clearly opened, and with good Authority. That Night we lodged with *Thomas Curtis*.

Rumsey.

ON the 2d we had a small Meeting at *Rumsey* with a few Friends; which was very heavy a long Time: but at last we were comforted together, and the Meeting ended well. We lodged with *Richard Burgefs*.

Fording-
bridge.

ON the 3d, in the Evening, being the Sixth of the Week, I had a pretty open Meeting at *Fordingbridge*, (*Samuel Waring* being returned home from *Rumsey* that Morning) and lodged at my old Friend *Moses Harris's*.

ON the 5th, being the First of the Week, I was there again, where the Meetings were large and open, especially in the Afternoon; when many Things were opened in the Truth, and delivered to the People with good Authority: for the Testimony of Truth, at this Day, lies very much towards the People of this Nation every where.

ON the 6th, about Five in the Evening, I had an appointed Meeting at *Ringwood*; which consisted for the most part of Friends: and, though a little heavy at first, it proved an open Time at last. That Night I lodged at *Thomas Prityates*.

ANNO
1733.
Ringwood.

ON the 7th I went to *Pool*, to *Josiah Nicholson's*; and the next Day, being their Week-day Meeting, I was there: The Meeting was pretty large of Friends, but few of the Neighbours, and not very open.

Pool.

ON the 9th I had an Evening Meeting at *Corf*, where there are but few Friends; but there came in pretty many of the lower sort of People, and the LORD gave us a good open Time of his Goodness together. They being hungry, not visited sometimes in six Months, Things relished well with them.

Corf.

ON the 10th I went to *William Herbert's*, at *Weymouth*; where I staid till the 12th, and was at their Meetings both Forenoon and Afternoon: where we had the Company of many of the Inhabitants, especially in the Afternoon; when we were much crowded, being the First of the Week. The Truth was very open towards them in many needful Points of Doctrine, and they were generally sober and attentive.

Weymouth.

ON the 13th, about Five in the Evening, I had a Meeting at *Dorchester*; which was also much crowded, though but few Friends remaining there, and very open. Here I had the Company of my old and near Friend *Samuel Bownas*, who came from *Bridport* to meet me.

Dorchester.

ON the 14th we went to *Bridport*, where I lodged with my Friend *John Nichols*, as usual; and on the 15th was at their Week-day Meeting; which, tho' heavy for a Time, was a good Meeting, and ended well. On the 16th, about Five in the Evening, we had another there; where we had the Company of several of the more reputable part of the Neighbourhood, and a good Meeting.

Bridport.

ON the 18th, accompanied by my Friend *Samuel Bownas*, we went to *Yeovil*, and lodged that Night at a Friend's House; and the next Day, being the First of the Week, had a large open Meeting at *Yeovil*: after which we went about seven Miles to *James Salter's*, near *Iwichester*; where we staid that Night.

Yeovil.

ON the 20th we went to *Bristol*, and lodged at our Friend *Brice Web's*; and the Day after were at their Week-day Meeting; which was very open and comfortable.

Bristol.

ON the 22d we went to *Mommouth*, and lodged at *Jonathan Barrow's*; and inclined to have had a Meeting there: but there being no other Friends in Town, and he out of Health, we could not accomplish it in so short a Time; and so went forward to *Ros*, to *Joshua Plyer's* the next Day, and were kindly entertained; and the Day after, in the Evening, had a Meeting there; where, tho' the Meeting of itself is small, we had the Company of many of the Neighbourhood, to good Satisfaction.

Ros.

ON the 25th we went by *Hereford* to *Amely*, and lodged with our Friend *Roger Prichard*, a substantial, faithful, honourable Friend; and on the 26th, being the First of the Week, we went with him to *Keynton*, when and where the Yearly Meeting for seven Western Counties was that Year held, viz. for *Herefordshire*, *Worcestershire*, *Gloucestershire*, *Somersetshire*, *Dorsetshire*, *Devonshire*, and *Cornwall*. The Meeting was appointed in the Town-Hall; which proving

Keynton.

ANNO
1733.

much too small, some Conveniences were also made below : which proved inconvenient, in another Sense ; for their being no Ceiling under the Upper-room, the Voices of Friends publickly concerned interfered a little, which gave some Uneasiness and Interruption ; yet, in the main, it was a good, edifying, informing, and comfortable Meeting ; the People who were very numerous, being generally sober and well satisfied.

Leominster.

THE Meeting ending on the 28th, I went the next Day to *Leominster*, accompanied by *Samuel Overton* ; and there we had a very open Meeting ; some of the Inhabitants, of divers Notions, being with us, and several of them reached by the Testimony of Truth ; which shined and reigned in the most needful Doctrines of the Gospel of CHRIST. That Night I lodged at my usual Quarters, *Gabriel Smith's* ; where I was kindly entertained : and the next Day we went to the City of *Hereford*, in Expectation of a Meeting ; where we met with *Samuel Bownas* again, he having gone back from *Keyngton* to *Amily* ; where he, *Joseph Jordan* from *Pensilvania*, *Joshua Toft* from *Leek*, &c. had appointed a Meeting the Day before : But there being only two Friends living in *Hereford*, and but about five in all belonging to the Meeting, the Notice sent before-hand had some-way miscarried ; so that several of us went into several Streets, and told the People here and there of a Meeting to be that Afternoon ; many of whom came accordingly ; and divers necessary Truths of the Gospel were opened unto them, with good Authority and Clearness : and that Evening *Samuel Overton* and I went to *Bromyard*, and *Samuel Bownas* went to *Rofs*, in order to his Journey homeward.

Amily.

Bromyard.

I LODGED at *James Bradley's*, where I was kindly received ; and the next Day, being the Sixth of the Week, we had a pretty comfortable Meeting with Friends there, and some from *Leominster*, but none of other Societies.

ON the 1st of the Seventh Month we went to *Worcester*, where I lodged at *James Pardoe's* ; and found *John Fallowfield* and *John Baker* in Town from *London*, having been at the Week-day Meeting here the Sixth Day before.

Worcester.

Lukexxiii. 43

THERE being several Strangers in Town, the Friends appointed their Meeting next Day in the Great Meeting-house, and gave Notice to many of the Inhabitants of some Strangers to be with them, and, I suppose, named some Names ; upon which we had a large open Meeting in the Forenoon, many of the Inhabitants being present : and the Time of the Afternoon Meeting being put off till Three o'Clock, we had a very great Crowd of the more reputable part of the Inhabitants, and several of the Aldermen and other Magistrates ; some of our Friends telling us afterwards, that they had never known so full a Meeting there, but once at an Yearly Meeting. That which fell to my Share in this Meeting was, to open the Nature of that Composure called the *Apostles Creed* ; upon which I was enlarged and drawn out to expatiate with good Authority and Perspicuity, taking Exceptions at that Period therein, *He descended into Hell* ; observing to them, that CHRIST said to the Thief upon the Cross, *This Day shalt thou be with me in Paradise*. Upon which I put this Question, What was this *thou* in the Thief, and this *me* in the LORD JESUS, to be *that Day* in *Paradise*, when the *Body* of the Thief was broke on the Cross, after the Manner of Criminals, and the *Body* of CHRIST laid dead in the *Sepulchre* till the *third Day* ? What then remained of CHRIST to go down into *Hell*, as he was stated with the Dead in the foregoing Period, *viz. Was crucified dead and buried* ? But since the Persons composing that Creed, long since the Days of the Apostles, might bring it as near as they could to the Tenor of the Scriptures ; and finding an

an Expression in the Psalms of *David* to this Purpose, *Thou shalt not leave my Soul in Hell, nor suffer thy Holy One to see Corruption*, seem to have misapplied it to CHRIST after his Crucifixion: whereas it is properly applicable to him as stated in the Time of Prayer in the Garden; when, having the Weight of his approaching Sufferings, and of the Sins of all Mankind upon him, being in an unspeakable Agony, grappling with Death, Hell, and the Grave, in human Nature, the Drops of Sweat that came from his Holy Body, being, *as it were, like great Drops of Blood*: and having overcome all there, he, the next Day, willingly laid down his Life on the Cross, in the Will of the Father, and from thenceforth triumphed over them all.

ANNO
1733.
Psal. xvi. 10.

ON the 3d I went to *Evesham*, to *Thomas Ramell's*, and on the 4th had a Meeting appointed there in the Afternoon. It consisted for the most part of Friends, few of the People of that Place being there; but very quiet and attentive; and the LORD gave us an open and consolatory Time of his Goodness.

Evesham.

ON the 5th I went to *Tewksbury*, and the Day following was at their Week-day Meeting; which was small, few Strangers being there; but an open Meeting and edifying. I lodged at *John Clarke's*.

Tewksbury.

ON the 7th I went to *Cheltenham*, to *John Teal's*; where came several of the People of divers Notions, as of the National Church, Presbyterians, Baptists, &c. and the LORD giving Matter and Utterance, as likewise Consolation and Ability, we had an edifying Meeting, well received by the People, and well spoken of after. *John Cadwallader*, from *Pennsylvania*, was likewise there.

Cheltenham.

ON the 8th I went to *Nailsworth*, to the Widow *Smith's*, (a long and free Receiver of travelling Friends in this Concern, and my old Landlady) and on the 9th, being the First of the Week, was at their Meeting, which was large in the Afternoon, but laborious; for many of the People in those Parts, and elsewhere, of divers Notions, having been often at our Meetings, where the Truths of the Gospel have been clearly and powerfully declared, and secretly convinced, yet, stumbling at the Cross, have not obeyed to an open Confession of the Truth, and therefore do not grow or come forward therein; but become as Abortives, or as Seed buried under the Clods of the Earth, and in danger of Perdition: Yet CHRIST was clearly preached to them this Day, with respect as well to his inward as outward Manifestation, and especially the former, and with good Authority; and they were forewarned of the Danger of neglecting the Day of the Offers of Salvation, and Strivings of the Spirit of GOD in them; since his Language, by the Prophet of old, to a rebellious, gain saying, and negligent People, is on this way, *I called, saith the Lord, and ye would not hear; ye shall cry, and I will not answer: I will laugh at your Calamities, and mock when your Fear comes.* Again, *To-day, if you will hear his Voice, harden not your Hearts, &c.*

Isa. lxxv. 12.

Mic. iii. 4.

Psal. xcv. 7, 8.

HERE I staid till the 13th, being under the Effects of some Cold, and then was at their Week-day's Meeting; which was small, no Notice being given of my remaining there, (I being willing to see their Manner in the Absence of Strangers) yet pretty open.

ON the 14th I went to *Marlfield*, to the Widow *Wickham's*, a good old Matron, and Entertainer of Friends for many Years, and that Evening had a Meeting there; which was not large, because the Time of Notice was short: but some of the sober Neighbours coming in, we were favoured with an open and good Time; and Things were well and comfortable.

Marlfield.

ANNO
1733.
Bath.

ON the 15th I went to *Bath*, to the Widow *Gingels's*; where I, with many more, had been often freely entertained in this Service; and *John Corbin* marrying her eldest Daughter, falls now also into the same way of entertaining. On the 16th, being the First of the Week, I was at both Meetings there: They were not large, but most came in the Afternoon; and many necessary Truths of the Gospel were declared among them with good Authority.

ON the 20th, being the Fifth of the Week, and their Week-day Meeting, I was there again; where came many Strangers, it being the autumnal Season for the *Bath*, and many Strangers in Town. The Meeting was open and well.

ON the 23d, being the First of the Week following, I was there again; when the Meeting was larger, and both more Friends and others than before: but there coming two other Ministering Friends, (one of them only from *Bristol*) they took up all the Time in the Forenoon, and greatest Part in the Afternoon; but, towards the End of the Meeting, I had so much Time as to make me pretty easy in the Conclusion, the Strangers behaving decently, and staying with Patience and Attention to what they heard.

Bathford.

ON the 27th, being the Fifth of the Week, and their Meeting Day, I was there again. We had the Company of some Strangers; and an open satisfactory Time the LORD gave us. I staid there till the 30th, and being the First Day of the Week, and the Meeting of course at *Bathford*, about three Miles from *Bath*, I was there. It was small and heavy, but ended well. That Afternoon I went again to *Bath*; where, though we had some Strangers, the Meeting was not so open as at some other Times; and the next Day, being the 1st of the Eighth Month, about Nine in the Morning, I came from thence not very easy, but did not know any particular Reason for it; which happens to many at Times, concerned in like Service.

Bristol.

ON the 2d, finding the Burden of *Bath* go off, I was at the Week-day Meeting at *Bristol*; where we were favoured with an open comfortable Time, to our mutual Satisfaction: for which I was thankful to the great Giver of all good Things; and, I believe, so were many more.

Nailsworth.

ON the 30th, being the Third of the Week, I left *Bristol*, and went that Evening to *Nailsworth*, and was at their Meeting the Fifth Day after; which was opener than the last Time I had been there: And on the 4th of the Ninth Month, being the First of the Week, I was there again; when the Meetings were larger, and much opener than formerly.

Mincing-
Hampton.

ON the 6th I was at an appointed Meeting at *Mincing-Hampton*; where the House was filled with People, (there being few Friends in the Place) and the Truths of the Gospel were opened to them, with Clearness and Authority. That Night I lodged at *Daniel Fowler's*.

Calne.

ON the 7th I went to *John Fry's*, where I staid that Night; and, on the 8th, went to *Calne*; where I had a large and open Meeting that Evening.

Devizes.

ON the 10th I went to *Devizes*; where I was at their Meeting next Day; and, being the First of the Week, it was pretty full in the Afternoon, and very open and comfortable.

Marlborough

ON the 12th I went to *Marlborough*; where, on the 13th in the Evening, we had

had a Meeting, which was not large, most of the Friends being deceased, and few raised; but some of the Neighbours coming in, the Meeting was well.

ANN O
1733.

ON the 14th, in the Evening, I had a large open Meeting at *Newbury*, there being still a pretty Meeting there; and many of the Neighbours came in, especially of the dissenting sort. Newbury.

ON the 15th I went to visit my worthy and long acquainted Friend, *Alexander Kirton*, at *Broughton-Mills*; who being ill of a tedious Fit of the Gout, my Visit was very acceptable to him, though the Compassion I had for him made it not so agreeable to me. That Night I staid there, and the Day following was at their Week-day Meeting, about three Miles thence; which was very small: but a very comfortable Time the LORD gave us together, for our Encouragement not to despise a few, but to remember and trust in the LORD, who said, *Wheresoever two or three of you are gathered together in my Name, there am I in the Midst of you*; of which we were sensible Witnesses in this little Meeting. Broughton-Mills.
That Afternoon I returned to the *Mills*. Mat xviii.20.

ON the 17th I went forward to *Reading*, to my Friend *Isaac Pickerell's*; and next Day, being the First of the Week, I was at the Meeting there; which was large and open, especially in the Afternoon: for the Meeting itself continuing large, and the Neighbours being informed by those who were at the Forenoon Meeting what had passed there, many more came in the Afternoon, to our mutual Satisfaction; when the Gospel was preached, and the Poor heard it; and who is rich but he whom the LORD endowes. On the 20th, being the Third of the Week, and one of their Meeting Days, I was there again; and being more select to Friends, the LORD gave us a memorable Season of his good Presence, to general Satisfaction; for which we were thankful to him, the Giver of every good and perfect Gift. Reading.

ON the 21st we had an Evening Meeting at *Henley*; which was very large, many Presbyterians, and others of the Neighbourhood being there, and generally very sober; and many necessary Truths of the Gospel were proclaimed in their Ears, and some Hearts touched with the Virtue of it: But the Cross is still a Stumbling-block to many professing the Christian Name at this Day; Mankind desiring Heaven, when the Report thereof seems beautiful, but would part with nothing for it, and would still be Heirs of two Kingdoms; which, in this Sense, can never be. That Night I lodged at the Widow *Toovie's*, where I was kindly entertained; and she had wherewithal to do it to all Strangers. Henley.

ON the 22d I went to visit *John Penn*, Son of *William Penn, sen.* at *Fein*, about two Miles from *Maidenhead*, (where I met likewise with *William Penn*, Grandson of the said *William Penn*) which I did not only for the personal Respect I bore them, as knowing them from their Childhood, but in memory of so good an Ancestor; who took up the Cross of CHRIST, and despised the Shame, in his early Days, in view of high Preferment in the World, when the way of Truth was under the greatest Contempt and Persecution. During my Stay with them, we had a Meeting on the 23d in the Evening at *Maidenhead*; which was very small, but open and well. That Night I returned with them. Maidenhead.

ON the 24th I went to *Wickham*, to my Friend *Thomas Olive's*, where I was well received; and on the 25th, being the First of the Week, I was at the Meetings there, both Forenoon and Afternoon: The latter was large and very open, many Strangers being there; and the Goodness of the LORD was

Wickham.

ANNO
1733. sensibly with us, to the Comfort and Satisfaction of as many as were alive in the LORD; and Things opened well, and with Power and Clearness, to the Praise of him who worketh in all according to his good Pleasure.

Chefham. ON the 26th I went to *Chefham*, and lodged at *Axtel Roberts's*; where I was kindly received and entertained: and on the 27th I had a Meeting there; which was very open and comfortable, the good Presence of the LORD being sensibly with us. That Evening I went with *Joseph Lovelace*, to his House near *Jordans*; and the next Day had a very open Meeting there; where the greatest Part were Friends, and divine Love was not a-wanting to all the Living. That Evening I returned with *Joseph Lovelace*, and had there also the Company of my Friend *Thomas Olive*, he and some others from *Wickham* having been at the said Meeting.

Windfor. ON the 29th, being the Fifth of the Week, I went to the Monthly Meeting at *Windfor*, which was very small; but some Persons came out of the Country, who had not been at a Meeting before, and others of the Town coming in, the LORD owned us, and gave us a good Time together, and many Things were opened to Edification and Comfort. I alighted at *John Shaw's*, and dined there; and, in the Evening, went to *Stains*, to the Widow *Heal's*, expecting to have had a Meeting there the next Day; but there being few Friends left in the Place, and a Fair happening in some neighbouring Town, where they and other Inhabitants were pre-engaged in Business, it was omitted for that Reason; and therefore I went on to *Battersea*, to the Widow *Oldner's*, my long-acquainted Friend and Country-woman; with whom I was freely welcome. Here I staid till the 2d of the Tenth Month, which being the First of the Week, I was at the Meeting at *Windfor*; which was large and open, several Friends from *London* being there, and particularly my Landlord and Landlady, *Joseph Green*, *Francis Davis* and his Family, *Thomas Brown*, &c. who had come, in expectation of my going with them to the City; but having been warm, and exhausted in the Meeting, it was not proper at that Time, so that I returned to *Battersea*, and next Day went to *London*; where I was kindly received by my Friend *Green* aforesaid.

Alban's. HAVING visited the Meetings in *London* thoroughly, I set forward for the North on the 23d Day of the First Month 1733-4, and that Night lodged at *William Thompson's*, at *Alban's*; where I was at two Meetings next Day, being the First of the Week: and that in the Afternoon, being put off till Four in the Evening for the sake of the People, was very large, and consisted of Friends, Episcopalians, Presbyterians, and Baptists, and perhaps some Papists; and some necessary Truths of the Gospel and Kingdom of GOD were plainly opened among them; during which there was a general Quietude, and several visibly affected with the invisible Word of Truth. That Night I remained there, and the next Day came *Jonathan Gurnel*, a noted Friend, from his House near *Wansstead*, and we met on the Way to *Dunstable*; where, on the 26th, being the Third of the Week, we had a very open comfortable Meeting. I lodged at *John Chesters*; and *Jonathan Gurnel*, going into the Country about Business, lodged at an Inn. That Evening, after the Meeting, we went forward to *Brickill*.

Coventry. ON the 27th we went forward to *Dunburch*, and lodged there at the *Dun Cow*; and next Day went to *Coventry*, and had a Meeting there in the Evening. That Night I lodged at *John Gulson's*. The Assizes had been held there a Day or two before, and several Malefactors capitally convicted; and, among others, an Episcopal Priest, for stealing a Mare: To whom, and to all in the Court, the Judge preached the Doctrine of Truth, and gave very good Advice; more par-

ANN O
1734.

particularly to this poor condemned Criminal ; to whom he said, That the Sin was great in itself, but much more aggravated and magnified in him ; who, pretending to be a Minister of CHRIST, ought to have been a good Example and Leader of others in the Way of Righteousness and Truth ; but falling so greatly short himself of moral Honesty, he was become a Reproach to his Profession, and a Stumbling-block to the Weak, to whom he ought to have been a Support : And that which was more particularly remarked in the Judge was this, that he told the Criminal, that if he had taken due heed to the divine Principle of Grace and Truth in his own Mind, he would not have fallen into that Sin, which was now bringing him to so ignominious an End ; which had good Effect on this and the other Criminals, and also on the Auditory : on which Occasion some said, the Judge had preached a very good Quaker Sermon. Thus the LORD beareth Witness, by his divine Truth, against that which is evil, by the Temporal Judges, through his divine Light, when false Teachers, becoming Criminals, are by them sentenced to the Gallows, as the just Reward of their evil Deeds, according to the Laws of their native Land ; of which, as also of the Sin against GOD, and his Neighbour, this poor unhappy Priest could not be ignorant.

ON the 29th we went from *Coventry* to *Litchfield*, and lodged at an Inn ; and on the 30th to *Stafford*, where I lodged at *Edward Fritb's*, and was kindly entertained ; and next Day, being the First of the Week, we were at the Meeting there ; which, though small, was very open and comfortable. After the Meeting we went to *Newcastle under Line*, and lodged at an Inn.

Stafford.

Stafford

ON the 1st of the Second Month we went forward to *Stockport* ; where I lodged at *Henry Andrews's*, and was very kindly entertained. I had a comfortable Time in that Place in visiting the Families of Friends : and a Marriage happening about five Miles from thence on the Fifth Day following, I was there : The Meeting was large ; and the LORD gave us a comfortable Season in his blessed Presence on that Occasion. There was Justice *Wright*, with some other Persons of Distinction ; and he signed the Marriage Certificate as a Witness, with many more : and that Evening we returned to *Stockport*.

Stockport.

ON the 5th I went to *Manchester*, and lodged at *Isaac Moss's* ; where I was as if at Home : and on the 7th, being the First of the Week, had two open good Meetings, to general Satisfaction, so far as I could observe ; for some essential Parts of the Christian Faith, Practice, Hope, Love and Sufferings, were laid open and made plain, in the Light, Virtue and Power of the Son of GOD, and many Hearts tendered thereby.

Manchester.

ON the 8th I went to *Preston*, with several other Friends, (*Jonathan Gurnel* being gone another Way) and on the 9th to *Lancaster*, to *R. Lawson's* ; and that Afternoon, about the Second Hour, began the Meeting of Ministers and Elders ; which was well furnished with the same, from divers Counties and Places ; and we were favoured with the good Presence and Counsel of the LORD. The next Day we had one Meeting for Worship in the Forenoon, beginning about Eight, and another which began about the Second Hour Afternoon ; and both very large, especially the latter, and consisted generally of Friends : the People there and thereaway resting satisfied in their own National and dead Forms, want nothing, being blind, naked, and dead to Religion, or any Want or Enquiry after it ; though a few of them who did come in behaved very soberly, and were attentive to what they heard ; and a good Meeting the LORD gave us, through the Revelation of the Father by the Son, who never fails nor forsakes

Lancaster.

his

ANNO
1734. his own, whom in this Age, as in Times past, he hath called and chosen, and fitted by his Word, to bear the Ensign of his great and awful Name before the Nations. Things were carried on and ended well in this Meeting.

Kendal. ON the 12th, being the Sixth of the Week, several Friends went hence to *Kendal*; where they had put off their Week-day Meeting till Two in the Afternoon, expecting our Company; and *Thomas Areskine* from *Edinburgh* being with us, and some others, the LORD gave us a comfortable Season of his Life-giving Presence together, the publick Concern falling upon him and me; and the Meeting was edified in Love.

Sedberg. ON the 14th, being the First of the Week, we went to *Sedberg* Meeting, on the Occasion of the Burial of *Richard Willan*, a Friend of good Account and Service in the Country, and his Death generally lamented by all Sorts and Conditions of People who knew him. There was a very great Concourse of People; to whom many necessary Truths of the Gospel were opened, the LORD favouring us with his good Presence.

THAT Night I lodged at *John Airey's*, near *Sedberg*; and the next Day went to *Penrith*; and the Day after to *Carlisle*, to my usual Lodging, being met in the Way by several Friends from thence, who accompanied me thither.

Carlisle. ON the 19th I was at the Monthly Meeting at *Carlisle*, where I gave Friends some short Hints of my late Journey; and let them know I intended another soon after, and to be at the approaching Yearly Meeting at *London*: which the Monthly Meeting was pleased with, since none had given up their Names at the Quarterly Meeting, for the Yearly Meeting; upon which the Quarterly Meeting had been adjourned, in hope that some Friends would offer their Service on that account. After some further Deliberations thereon, seeing so general a Backwardness in the Quarterly Meeting, they told me, they hoped I would be at the adjourned Quarterly Meeting, and agree to be one at least to represent them at the Yearly Meeting: And as I intended to visit some other Places after the Yearly Meeting was over, the Monthly Meeting gave me another Certificate; being a common Order then among us, to which all were alike subject, how well soever known in our Society in general, to prevent disorderly Persons and Impostors.

ON the 21st, being the First of the Week, I was at the Meeting at *Carlisle*; which was very open and comfortable, several Friends from other Meetings being there: and on the 22d I went to a Farm I had in the Country, to set some Things in Order there, where I staid till the 26th; and then returned to *Carlisle*, and was at that Meeting again on the 28th, being the First Day of the Week; which was likewise open and well, both Forenoon and Afternoon.

Wigton. ON the 2d of the Third Month I was at the adjourned Quarterly Meeting held at *Wigton*; where such Business was finished as was before them; but none offering for the Service of the Yearly Meeting at *London*, I acquainted the Meeting of my Intention of being there; and then the Meeting persuaded *Jonathan Ostal* and *David Hodgson* to undertake the Charge also. That Evening I returned to *Carlisle*, where I had been at the Week-day Meeting the Day before; which was very open and comfortable.

Moorhouse. ON the 5th, being the First of the Week, I was at the Meeting at *Moorhouse*; which was large, and as open as any I had known there; and that Evening I returned, in Company with several Friends, to *Carlisle*.

THE next Day, about Four Afternoon, accompanied by several Friends, I went to *Penrith*; and the Day following to *Kendal*, where I staid till the 9th; and then went forward to *Garstang*, where I lodged that Night; and next Day went to *Manchester*, to my Friend *Isaac Mofs's*; and the Day after, being the First of the Week, was at the Meeting there, Forenoon and Afternoon; and several of the Neighbourhood coming in, Things opened fully and clear, especially in the latter; and the LORD gave us a comfortable Time in his good Presence.

ANNO
1734.

Manchester.

ON the 13th I went to *Stockport*, where I staid at my Friend *Henry Ardarn's* till the 15th; which being the Fourth of the Week, and their Meeting-day, I was at it, to my Satisfaction, being comforted in the Divine Presence; some Strangers being there also.

Stockport.

ON the 16th I went to *Macclesfield*, to *James Hobson's*, and had a Meeting with them; which, though small, was very comfortable; where I remembered the Promise, *Where two or three of you are gathered together in my Name, there am I in the midst of you*: and some Presbyterians and Baptists being there, they seemed surprized at the Testimony of Truth, which asserted the Efficacy and Spirituality of CHRIST's Baptism, and the Insignificancy of Water in this Day of the Gospel of Life and Power; and the blasphemous Falshood of the Presbyterian Predestination, wherein the very Being of the Most High is misrepresented; and all his Attributes, especially as he is full of Love, and of infinite Goodness and Mercy: and I was made to proclaim, with full Authority, that to charge the LORD with such an unmerciful Decree as they talk of, is false, and inconsistent with his Divine Nature and Being.

Macclesfield.

Mat xviii.20.

ON the 17th I went to *Stafford*, to *Edward Frith's*; and the Day after to *Wolverhampton*, to *John Fowler's*; and on the Day following, being the First of the Week, was at their Meeting; which, at this Time, was reduced to a very few: but in the Afternoon, several of the Neighbours coming in, the LORD gave Utterance considerably in the Mysteries of his Kingdom, and a very comfortable Time in his good Presence. It was a very good Meeting.

Wolverh-
ampton.

ON the 20th I went to *Birmingham*, and dining at *John Pemberton's*, went that Evening to *Warwick* to *Alexander Edward's*; next Day I went forward to *Banbury*, and lodged that Night with my Friend *Benjamin Kid*; and on the 22d went to the Meeting at *Adderbury*; which was likewise small but comfortable. That Evening I went to *Biffiter*, and I lodged with *Jacob Thomas*.

Adderbury.

THE next Day was their Meeting-day, being the Fifth of the Week; but falling about the First Hour Afternoon, and not convenient, on some Accounts, to alter the Time on so short Notice, and my Concerns for *London* being urgent, I went forward to *Ailsbury*; where I dined with our ancient and honourable Friend the Widow *Olive*. That Afternoon I proceeded to *Amersham*, and there lodged with an honest Friend *Robert Eales*, (till then unacquainted) who went with me next Morning to *Uxbridge* to *Thomas Hull's*; from whence, the same Day, I went to my Friend *Jonathan Gurnel's* at *Ealing*; where I was kindly received, and staid that Night; and next Day to *London*, to my Friend *Joseph Green's*; where I was made welcome as before.

London.

THE Yearly Meeting approaching, I attended the Service incumbent; and a peaceable Time the LORD gave us, though Satan was not a-wanting in his Attempts to make Division and Mischief; but through the Wisdom and Goodness of the LORD, was frustrated. After the Meeting I staid in the City, and near it, visiting the Meetings in their several Turns, till the 14th of the Sixth

ANNO
1734.
Staines.

Month: And then, accompanied by my sure and agreeable Friend, *John Fallofield*, we went that Evening to *Staines*, to the Widow *Hales*; and next Morning had a small Meeting there, for they were then but few: where the LORD favoured us together with his good Presence, making good in us his ancient Promise to his Children and People. That Afternoon we went to *Reading*, and lodged with my Friend *Isaac Pickerel*.

Reading.

ON the 16th, being the usual Meeting Day, we were with them therein, and had a good Season among them. That Afternoon we went forward to *Brimpton-Mills*, and staid that Night with our valuable Friend *Alexander Kirton*; where we were very welcome, and staid there the next Day till the Evening; and then we went to *Newbury*, to our Friend *Robert Olding's*, in company with *Alexander Kirton*. The next Day, being the First of the Week, we were at their Meeting in the Morning; which consisted mostly of Friends, and a good Time the LORD gave us together. The Meeting in the Afternoon being put off till the Fourth Hour, and Notice given to the People, it was a large Meeting; and the LORD furnished us with Matter suitable, to general Satisfaction. That Night we remained there in agreeable Conversation of our chief Friends in the Place.

Newbury.

Salisbury.

ON the 19th we went to *Salisbury*, to *John Moor's*, and the Day after had a Meeting appointed there; which was not to great Satisfaction: for there came a mean ordinary sort of People, almost below common Sense, with little Children crying, and Dogs following, which gave some Uneasiness; yet there were also a better sort, to whom Things opened with a good Degree of Demonstration and Authority; and the LORD gave us our Reward in our Labour among them.

Fording-
bridge.

ON the 21st we went to *Fordingbridge*, to *Moses Harris's*; and the Meeting being put off till Five in the Evening, some of the People came there: but being the Time of Harvest, the Meeting was not large; yet, the LORD favouring us with his good Presence, we had a comfortable Time.

Ringwood.

Pool.

ON the 22d we had a pretty large and open Meeting at *Ringwood*, at *Thomas Prichard's*, several of the Friends from *Fordingbridge* going with us. After the Meeting we went to *Pool*, and lodged at *Josiah Nicholson's*; and the next Day, being their Week-day Meeting, we were there. There is at that Place a good Number of Friends, but for the most part young, and not much experienced in the Work of Truth; yet being in their native Innocence, and keeping to Meetings, they are hopeful. We laboured among them, according to the Ability given for the Work of the Day; and the Meeting was serviceable and comfortable. Here we staid till the 25th: and being the First Day of the Week, were at their Meeting; which, in the Morning, consisted generally of Friends; and the LORD favoured us with a good Degree of his Goodness together: But, in the Afternoon, the Meeting being put off till Four, and Notice given to the People, we had a very great Crowd, the House and all the Galleries being filled, and some could not get in: and the LORD furnished us with Understanding and Ability, and the Doctrine and Virtue of the Gospel reached many that Day. And though we were much drawn out to the People, in the Labour of Love and Good-will, and much exhausted in the Service, yet our Reward was sure in the LORD, and our Satisfaction great in his divine Presence; and the People were generally solid, and not a light or airy Countenance to be observed among them; and, for any Thing that appeared, generally satisfied. We had the Company of several Friends from *Ringwood*, and some other Country Places; who, tarrying at *Pool* that Night, we had the Satisfaction of their Company also with Friends there.

ON the 26th, accompanied by our Friend *Josiah Nicholson*, we went to *Bridport*, to *John Nichols's*, where we staid till the 28th; and it being their Week-day Meeting, we were there. It was small, consisting only of Friends; and we had the Favour, in some Degree, of the Sense of divine Goodness among us. Here we staid till the 30th with our Friends *Nichols* and *Samuel Bownas*, an old Fellow Labourer, and able Minister of the Gospel, in some Desire of his Company to the Yearly Meeting to be at *Exeter* the Week following; but he being taken ill, we were denied that Satisfaction, but were well refreshed there in their Company and Families before we went forward towards *Exeter*, which was on the 30th; and there, through the Mercy of GOD, we arrived in the Evening, and were kindly received by our Friend *John Colsworthy, sen.*

ANNO
1734.
Bridport.

ON the First of the Seventh Month began the circular Yearly Meeting for the West, viz. *Cornwall, Devonshire, Somersetshire, Gloucestershire, Worcestershire, Herefordshire, and Wiltshire*; but the last this Year declined it, and *Warwickshire* proposed to join with the other said Counties; which was very acceptable: and this Meeting, at the Instance of the Deputies for *Warwickshire*, agreed that the next Meeting should be held in that County.

Exeter.

THIS Meeting at *Exeter* held the 1st and 2d Days of the Month; and on the 3d, in the Forenoon, was our last, or Farewel Meeting. The LORD favoured us with his good Prefence, and many of the Inhabitants of the City and neighbouring Places coming in, and behaving very soberly, the Truths of the Gospel were declared to them with Authority and Demonstration by several of the Ministry; and the Meeting was peaceable and comfortable, and People generally satisfied, for any Thing that appeared to the contrary: For the People throughout this Nation, at this Time, are generally willing to give us a fair and peaceable Hearing, and with good Acceptance, as to the Truth of our Doctrine; but the Cross of CHRIST being yet too heavy for them, as they weakly think, and finding Ease and a false Rest in Death under their Priests, who sooth them in their Sins, they yet rest short of the Kingdom: Nevertheless the Spirit and Power of Persecution is greatly lessen'd in this Nation since the blessed Truth shined forth therein, in and among our first Friends, in the Dispensation thereof under the Name of *Quakers*, so called by the ignorant, dark, and stupid World.

ON the 4th, in the Morning, when I and my Companion were ready to take Horse for the West, we had a Message from Friends in the City, informing us, that there was to be a Marriage of two of our Friends there next Day, and that they expected many of the Inhabitants would be present on the Occasion, and they earnestly requested we might be there: which having duly considered, we found Freedom to stay, and were there accordingly; where we had the Company of a good Number of Friends, and a great Company of the Inhabitants of the Place: and the LORD was pleased to favour the Occasion with his good Prefence, and to furnish us with Matter and Strength suitable; and we had a more satisfactory Time than in the Yearly Meeting, where sometimes we happen to be straitened by too many of the same Order, not all alike qualified for such Services.

THIS Stay thus happening, it alter'd the Measures, in point of Time, which we had thought of for the West; and being so near the First of the Week, and many of the Inhabitants of the City being a little roused by the Meetings aforesaid, we tarried till then; when our Meeting was more select in the Morning: but the Afternoon Meeting being postponed till the Third Hour, it was near as large as some Times in the Yearly Meeting; and the LORD furnishing

ANNO
1734.

us with Understanding and Authority, some necessary Truths of the Gospel and Kingdom of GOD were declared with Authority and Clearness; the Auditory being very sober and attentive, and generally satisfied, as we ourselves were in our Service, having the Reward of Peace from the LORD; not of Debt, but of his Mercy, Goodness and Bounty.

Totnefs.

ON the 9th we went to *Totnefs*, to *William Elfworthy's*; where we were very well received and entertained by our said Friend; and his Brother *Thomas* from *Plymouth* being there, they went that Evening to the Mayor of the Town, and prevailed with him and the rest of the Magistrates, to let us have the Town-Hall for a Meeting-place: which accordingly was held there at the Fourth Hour Afternoon the next Day; where came a great Crowd of the Inhabitants, and most of the more reputable sort, as several of the Aldermen and their Wives, and the like; and a very full and comfortable Time the LORD gave us among them, exalting the Testimony of his living Truth over all, to our very great Satisfaction, and general good-liking of the Auditory, so far as we could collect from their Sobriety and Attention, and what we were informed of as the Sentiments of some of the more capable among them; and we were favoured with divine Peace, as a full Recompence for the Labour given us to perform by the Word of the LORD, in which we ministered.

Kingsbridge.

ON the 11th we went to *Kingsbridge*, to *Margery Brooking's*, Widow; and that Evening had a small Meeting there: where we had cause to remember the Promise of the LORD, *That wheresoever two or three are gathered together in my Name, there am I in the midst of you.*

Mat.xviii.20.

Plymouth.

ON the 12th, being the Fifth of the Week, we went to *Plymouth*, to the Widow *Elfworthy's*, and had a pretty large open Meeting there in the Afternoon the Day following; and there we rested till the First Day of the next Week, which was the 15th of the Seventh Month.

CONTRACTING some very near Acquaintance with several Friends here, with whom I had not before been acquainted, we spent the Seventh Day in very agreeable Conversation among them; and on the First Day had two Meetings with them: That in the Morning was well furnished with Friends, and no small Mixture of others; and a good Time the LORD gave us together: but the Meeting in the Afternoon being put off till Three, it was very large; many of the more reputable Part of the People of the Town, of both Sexes, gave us their Company, to our mutual Satisfaction; for the LORD favoured his People with his living Presence, and opened the Truths of his Gospel, by us, unto those who were not then come to the true Faith of the Son of GOD, according to the Dispensation of it unto us, through the Mercy of GOD, at this Day; and the Multitude being very sober and attentive, and some of them apparently affected, I hope there was some Good wrought in them that Day, to the Praise of him who worketh all in all.

THAT Day I found myself under some Indisposition of Body; and in the Night, having been much exhausted in the Meetings, it turned to an intermitting Fever, accompanied with a Flux, whereby I could have no Rest; and the next Morning I found myself extremely weakened in Body, and my natural Spirits very low: but trusting in the LORD, and using some Means recommended by my good Landlady and Friends, I recovered some Strength, and about Eleven next Day set forward for *Lowe*; where we arrived that Evening, and were kindly entertained by our Friend *Joseph Deeble*, who had come to *Plymouth* to meet us, on purpose to have us at his House.

THE

ANNO
1734.

THE Distemper continuing, and aggravated by the Journey, though not long, I was very ill that Night, and could not rest; by which I was more weaken'd than before: yet my Illness abating next Morning, I went to the Meeting there with others; where happened to be a Marriage, in which the LORD was pleased to favour us with his divine Presence. I was much comforted in Silence, nothing being required of me further at that Time, the publick Concern falling on my Companion *John Fallowfield*; which he discharged to Satisfaction: and that Night we remained there, where I rested well that Night; and found myself much stronger and better in the Morning.

ON the 18th we set forward for *Foy*, where we arrived about the Middle of the Day; and about the First Hour Afternoon had a Meeting there, where there is no Meeting of Friends: but we procured an unfinished large House, which Friends who went with us, and some others who met us there, got to be seated with Planks for that particular Service. We had the Company of a Multitude of young People, especially of the Female Sex, and some likewise of the other; but not many, though some, of the elder sort of either: and yet they were sober beyond Expectation; and I found myself concerned to lay before them the Insignificancy and Invalidity of that which they call their Baptism, and the Efficacy of the Baptism of CHRIST, and absolute Necessity of it in order to their Salvation; with many other Gospel Truths then declared by me, my Companion, and also by our ancient Friend *Philip Deeble*, who was then also with us from *Feley*. We had no Opposition; but I having told them they had no Baptism at all, but were deceived by their Priests and Teachers, who had told them they were already made Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, and no Truth in it, it proved an Amusement to several of them, and gave occasion to much Discourse and some Debate among them. That Evening we went forward with our Friend *George Fox* and his Brother *John* from *Plymouth*, to his House at *Parr*, where we were kindly entertained; and I found my Strength recruited next Morning.

ON the 19th we were at the Meeting at *Austel*, which was large and very open: for of late many had been convinced of Truth in those Parts, and very hopeful to stand; to whom the Doctrine of Truth, in the divine Life of it, freely flowed that Day; and a comfortable Time the LORD gave us together in his blessed Presence. That Evening we went home with our Friend *Richard Hitchins* to *Trygongieve*; where we were kindly entertained.

ON the 20th we went to *Falmouth*, accompanied by our said Friends *John Fox* from *Plymouth*, and *George Fox* from *Parr*, and lodged with our Friend *Francis Gwynne*, there: and on the 22d, being the First of the Week, we were at their Meeting, falling that Day of course at *Penryn*; which was more select of Friends in the Forenoon, but more Company of the Neighbourhood in the Afternoon: and these Meetings were peaceable, and pretty open.

ON the 24th we had an appointed Meeting at *Come-to-good*, to which *Thomas Giddy* belonged, about Five Miles from *Falmouth*. It was a small Meeting; but there being several new convinced Persons there, the LORD favoured us with some Degree of his blessed Presence. That Evening we returned with *Francis Gwynne*, and some other Friends, by *Penryn* to *Falmouth*; but as Mankind are generally subject to Accidents in the Course of Life, my Companion's Horse fell with him in the Road, by which the Thumb of his Right-hand was dislocated on the second Joint; but he putting it in immediately, and a Friend in

ANNO
1734.

the Company being skilful in such Things, and living in *Penryn*, near the Place, we called at his House; where he applied some Things proper in the Case, and then we went forward to *Falmouth*.

ON the 25th we had a very open Meeting there; where, having the Company of a good Number of the more reputable sort of the People, with Friends, the LORD favoured us together with his Goodness: and the necessary Truths of the glorious Gospel were largely, clearly, and with divine Authority, that Day, published there; to the Admiration of several, who were much affected thereby, and general Satisfaction of all; to the Glory of GOD, and the Arm of his divine Power, then made bare among us.

ON the 26th we set forward for *Marazion*, (*i. e.* *Market Jew*) but calling at *Penryn* to have my Companion's Hand dressed by the Friend there, it was found to be much swelled, and painful, and thought not safe to proceed any farther at that Time; so we parted. That Evening I went forward to *Marazion*, and lodged with our ancient Friend *David Richard's*, and his Son *George*.

Marazion.

ON the 27th we had a Meeting there, consisting of a few Friends and of those of *Penzance*, about Sixteen or Eighteen in all; yet, though few, the LORD remembered his gracious Promise of old, and comforted us together in his good Presence; for which we were thankful.

Landfend.

FROM thence I went on the 28th, accompanied by *George Richards*; and that Evening arrived at *Nicholas Wallis's*, near *Landfend*; where we were kindly received and entertained: and on the 29th, being the First of the Week, we were at *Landfend* Meeting; which was very large, considering the House was small; but many were without, not being able to get in. They are generally a People of low Capacity; yet Matters suitable to their Conditions opened freely: But new Wine is not put into old Bottles. Most of them had not yet believed in the Truth, and therefore not sanctified through Faith in him; so that the Efflux of the living Water was not so plentiful, nor the Wine of the Kingdom so strongly mingled therewith, as at some other Places; yet sufficient of both to give a clear Evidence: and in the main the LORD gave us a comfortable Season of his good Presence, and magnified his own Arm. That Evening I returned with Friends to *Penzance*, and lodged with the Widow *Grace Thomas*, returning next Day to *Falmouth* to my former Lodging there.

HERE I met my Companion, who was a little recovered of his Hurt, and staid till the 2d of the Eighth Month, being the Fourth of the Week; where we were favoured with the Company of some of the sober reputable Neighbours; and the LORD gave us a memorable Time among them, in the Wisdom and Authority of the divine Truth, to the Surprise and Admiration of several Persons, who had been but little acquainted with our Meetings. For this I was fully thankful to him without whom we can do nothing.

Mevagiffey.

THE next Day we went to *Robert Scantleberry's* at *Mevagiffey*, where we had a Meeting on the 4th; but being a very stormy Time of Wind and Rain, and the Place a Fisher-Town, the People were employed in saving their Vessels on that Occasion: by which the Meeting was small, yet very satisfactory, through the Presence of him whose Promise is ever good to the two or three, in what Time and Place soever assembled in his holy Name; and we were much comforted here.

ON

ON the 5th, being the Seventh of the Week, our kind and valuable Friend *Richard Hitchins* came from his House at *Trygongieve* to meet us at *Mevagissey*, and conducted us to his House in much Friendship. That Night we lodged there; and the next Day were at the Meeting at *Dennis*, among an innocent People, many of them (about Forty) lately convinced, being very tender, as little Children desiring the pure Milk of the Word; and the LORD dispensed it largely and freely among them, to our solid and mutual Satisfaction: for they were greatly tendered, as we had been when we were first convinced; which gave me a grateful Remembrance of those Days and Times of Espousals, and Hopes that the renewing of such Times, in a more general Way, is not far off; such being now, in divers Parts of the World, as a few first-ripe Ears proclaiming the approaching Harvest; as it is written, *Seed-time and Harvest, Summer and Winter, Day and Night, shall not cease.* The Dispensations of the Almighty unto Mankind, though various, shall not cease, from hence forward for ever. That Evening we returned with our Friend *Richard Hitchins* to his House; and on the 8th, being the Third of the Week, had an appointed Meeting at *Cullom-major*: It was in the Town-hall; where came a mixed Multitude of People; and being of High-Church Principles, if they may be called Principles of Religion, many of them were very rude and foolish; yet, there being some Wheat among much Straw and Chaff, the LORD had Regard to us, and them in some Degree, and gave us some suitable Things to minister to them: the main of what I had being to put them in Mind, that what they call their Baptism is no Ordinance of GOD, nor was it ever practised in the Church of CHRIST, but of Antichrist; nor is there any Foundation in holy Writ for Godfathers, the Sign of the Cross, or such Promises and Vows as they have made to GOD, and have not kept them; by which they are really and indeed miserable Sinners, and under Condemnation: though by their Behaviour and Conduct they seemed only to make a Jest of Things of the greatest Moment, and not at all to understand what they were about, professing the sacred Christian Religion, to which their Rudeness proclaimed they were yet Strangers. I directed them to the Spirit of GOD, and his divine Light, as the only sure Teacher in their own Minds; and by which they could be enabled to keep and perform those Vows they had made before GOD and Man. They grew a little tamer before we had done, and we came away easy: and that Night lodged at an Inn there.

ANNO
1734.

Dennis.

Gen. viii. 22.

ON the 9th, accompanied by our said Friend *Richard Hitchins*, and some others, we went to *Port-Isaac*, on the North Side; where, the same Evening, we had a small, but open Meeting, with the few Friends there, and two or three sober Neighbours. That Night we were kindly entertained by our Friend *John Scantleberry*, and his Family.

Port-Isaac;

ON the 10th, accompanied by our said Friends, *Richard Hitchins* and *John Scantleberry*, we went 20 Miles to *Leskard*; and that Night, by some Misunderstanding, lodged at an Inn. On the 11th we had a Meeting there; where we had the Company of our ancient Friend *Philp Deeble*, and some young People with him, from *Lowe*. The Meeting was not large, by reason of the exceeding great Rains, and Storm of Wind; but whatever any suffered that Way, being right-minded, was made up, I believe, and over-balanced, by the Goodness of the LORD, which he was pleased to afford us together at that Time. That Night we were kindly entertained by our Friend *John Allan* of that Place.

Leskard;

ON the 12th we returned to *Plymouth*, to our former Lodging, where we were kindly received; and the next Day, being the First of the Week, we were at their

Plymouth;

ANNO
1734.

their Meetings, both Forenoon and After; where we had good Service, and were kindly entertained in the Evening among our Friends.

Totness.

ON the 14th, accompanied by our ready Friend *Thomas Elworthy*, we went to *Totness*, and that Night lodged with our Friend *William Elworthy*, Brother of the said *Thomas*; where we heard that the Meeting we had there as we went down into *Cornwall*, had been well received, and of Service, the Way of Truth being well spoken of by the Inhabitants there.

Exeter.

ON the 15th we went to *Exeter* to our former Lodgings, where we were kindly entertained; and, on the 16th, had a Meeting appointed there: which consisting for the most part of Friends, was open and comfortable. We staid there till the 18th, and was at their Week-day Meeting.

Collumpton.

ON the 19th we went to *Collumpton*, and lodged with our reputable Friend *Thomas Finnimore*; and the next Day, being the First of the Week, were at their Meetings both Forenoon and After: The first consisted for the most part of Friends, and the LORD comforted us together; but in the Afternoon we had a very large Meeting of Friends, and a pretty Number of sober honest-like People of both Town and Country for some Miles round; and the LORD gave us to preach the Gospel, in the Authority and Dominion of it that Day: and as a Door of Utterance was largely given us, so a Door of Entrance was in a good Degree; for the People were sober and solid as so many Friends, and we were greatly satisfied to behold them, and had Comfort in our Labour bestowed upon them in the LORD.

WHILST we were at the Yearly Meeting at *Exeter*, some Proposals had been made by our Friend *Thomas Finnimore*, and some others, of having a Meeting at *Tiverton*, in our Return from *Cornwall*. There is not a Meeting of Friends in that Town at this Time, but the People generally friendly; and we being willing to give them a Meeting, our Friend *Finnimore*, and some others, being acquainted with the Mayor, and the chief Magistrates of the Town, they procured the Town-Hall for that Service. It is an oblong Square, something resembling the Royal Exchange in *London*, with a Vacancy in the Middle, and the Buildings quite round, two Stories high: and as Notice had been given some Days before in the Town and Country about, we had a very large Congregation of People of all Ranks in Town and Country on the 21st; and the Mayor and Magistrates being present, they appointed the Constables to keep the baser sort in Awe, if any such should offer any Insult, or other Disturbance. We had a fair Hearing; and the People were as quiet as the exceeding great Throng would allow, till towards the Conclusion of my Testimony, which had held a considerable Time, a Company of Scholars, under a Jacobite Master in the Place, came in a Company, and crowded into one End of the Square, and by that Means disturbed the Meeting for some Time, but were soon bore down by the Crowd; and after that the Meeting was more quiet: But it is observable, that the Master of that School, and others such in other Parts of the Nations, being Jacobites, and of the Schism Bill Principles, debauch the Minds of the Youth they pretend to instruct in useful Learning, by infusing into them rebellious Principles and Persecution; for we did not meet with any Scoffing or Affront in Town, but from these Scholars, who could not forbear to deride us in the open Streets; which could not arise from any Motives in themselves, but as the Fruits of a brutish and depraved Example and Education, encouraging to such Behaviour: But the LORD, who always countenanceth his own Appointments in Providence, was not a-wanting, but gave us Strength and Understanding sufficient for the

Work

ANNO
1734.

Work of that Day; wherein we had no small Labour, but a good and comfortable Time: and all ended to the Honour of GOD, and Promotion of his Truth among the People; who were generally satisfied with what they heard, being many of the most needful Truths of the Gospel, and the LORD CHRIST preached truly by his own immediate Power, and Use of Instruments.

AFTER the Meeting we made our Acknowledgements to the Mayor and Magistrates for their Countenance and kind Assistance; and after Dinner I went with *T. Finimore* to visit one of the most noted Persons in Town, a Man of Learning, and a Presbyterian by Profession, who had been at the Meeting, and very attentive. He had been well satisfied with what he had heard in the Meeting in general, except some Things I had said upon the Subject of Baptism; which I endeavoured to make plain to his Understanding, that the Baptism mentioned by the Evangelist *Matthew* is not Water Baptism, and that the few and uncertain Instances of the Practice of Water Baptism by some of the Apostles, after the Effusion of the Holy Ghost, was not from that Text, (for they never used the Terms of it) but upon the same Foot upon which they practised it in *John's* Time, and was no other than his Baptism with Water: but CHRIST's Baptism in this Text, and others relating to the same Time and Subject, is of a more excellent Nature and Efficacy, being, by the Spirit of CHRIST, the Word of GOD, the great Baptizer of the Soul in the Laver of Regeneration; which all natural Men (being one of the great Things of GOD) are ignorant of, nor can they at all understand it, till they believe in the Spirit himself, the Condemner of the World; of whom it is written, *Every Son whom I receive, I rebuke and chasten. Turn at my Reproof, and I will pour out my Spirit upon you.* Then I told him, that I had often observed the great Ascendant Education and Custom have over Mankind in outward Things, in which alone the Religion of the natural Man consists; and how far remote they commonly were from the Things they contend for: and instanced in the present Case, where he was contending for Water Baptism, and was not in the Practice of any; for sprinkling an Infant in the Face with Water is no Baptism, nor Ordinance of CHRIST, nor ever practised by any of his Ministers; but set up in the dark Night of Apostacy by Antichristian Priests of the See of *Rome*; and as they themselves had no Baptism, but only Rantism, (no washing, or going into Water, as the true Mode in its first Institution by *John*, but sprinkling) they could not, nor did they deliver any Baptism to the other Sectaries, at the Time and Times commonly called the Reformation: So that none of you all have any Baptism, nor are you under any Ordinance of CHRIST on that Account, but only of a vain Tradition of ignorant and presumptuous Men, an old popish Relict, which you cannot defend with any Propriety or Reason, tho' you may and do perversely wrangle and contest for it: And we know it is sufficient Reason for us to decline all Water Baptism, in that we can say with the great Apostle of the *Gentiles*, *Christ has not sent us to baptize, but to preach the Gospel*, according to the Measure of the Dispensation thereof, in this Age committed unto us; which differs nothing from the same, but in the Degrees of Wisdom and Power, but the same in the Nature and the Reason of the Thing. This he did not seem very well to relish, but could make no further Defence of a Thing so plainly wrong: and so we parted in Friendship; I ever aiming at the Understanding, and as little as possible to raise the Passions or blind Repentments of Men, in treating on Matters of Religion; by which alone they can be truly subdued and mortified.

Heb. xii. 6.
Rev. iii. 19.
Prov. i. 23.

THAT Evening we went with *Hugh Ellis*, to his House at *Uffcoln*; and, on the 22d, we had a Meeting at *Wellington*, at *Thomas Ware's*: where the LORD favoured us with his good Presence, and furnished us with Authority to preach

Wellington

ANNO
1734.

the Gospel; and the LORD JESUS CHRIST, the Word of GOD and Light of the Nations, was fet forth with Demonstration, by his own Power and Grace. There were some of the Town's People there, and divers of them affected with the Testimony of Truth.

Taunton.

ON the 23d we had a Meeting appointed at *Taunton*, at the Widow *Elizabeth Giffard's*, to which came many of the Town's People; who behaved well, were very solid like Friends, and well affected with the Testimony of Truth; which was clear and convincing: The next Day being the Fifth of the Week, and their usual Meeting Day, we were there again; when the Meeting was very large and open: And another Meeting being appointed in the Afternoon, and Notice given in the former, it was as full as any they had known there, and furnished with People of all Ranks and Notions in Town, who were very sober; and Things were well.

Bristol.

ON the 25th we set forward for *Bristol*, and dined that Day with our Friend *Joseph Ball*, at *Bridgewater*; and that Night lodged at the New Inn.

Bath.

ON the 26th we arrived at *Bristol*, where we were kindly received by Friends in general, and I lodged with my particular Friend *Brice Webb*, as usual. We visited the Meetings there on the usual Days, viz. each First Day, Forenoon and After, and each Third and Sixth Day of the Week, for about two Weeks; and then *John Fallowfield* went to *Bath*, intending for *London*, upon the Death of that able Minister of the Gospel, and Pillar of the House of GOD, *Francis Davis*, his Brother by Marriage, and my sure Friend, greatly lamented: But I found it my Place to continue longer there; where I had great Satisfaction, and where Friends were desirous I should take up my Winter Quarters: but inclining for *London*, I departed from *Bristol* on the 16th of the Ninth Month, and was at *Bath* next Day; which being the First Day of the Week, and the Meeting more select in the Morning, the LORD favoured us with his good Presence: and in the Afternoon, the Meeting being much larger, and some Strangers there, Things opened to Satisfaction; and we had a good Meeting. Here I staid till the 21st, being the Fifth of the Week, and their usual Meeting Day; when we were favoured with another open comfortable Meeting. I lodged, as usual when there, at the Widow *Gingel's*, and her Son *John Corbin's*.

Calne.

ON the 22d I went to *Calne*, to the Widow *Ruth Serjeant's*; and on the 24th, being the First of the Week, and large Notice being given, we had two large Meetings there, especially in the Afternoon; when the LORD favoured us with his comfortable Goodness, and a good Degree of Openings of the general Truths of the Gospel, with Demonstration and Authority.

Marlborough

ON the 25th I went to *Marlborough*, to *Isaac Turner's*, and had a Meeting there that Evening; where pretty many sober Neighbours sat down with us, and the LORD favoured us together; and the Doctrine of CHRIST was full, plain, and clear, beyond my Expectation: But the Times and Seasons are in the Hand of the LORD, as alone worthy, as all-wise, and only good; to whom be the Glory of all now and for ever.

Newbury.

ON the 26th I went to *Newbury*, to *Robert Olding's*, where I staid that Night, in order for their Week-day Meeting, which fell of course next Day; where the LORD gave us great Countenance, and opened unto us the Scriptures of the Old and the New Testament, of the Law and of the Gospel, written within and with-

without, in Tables of Stone, in Books, and on the Table of the Heart: The LORD was liberal to us that Day.

ANNO
1734.

ON the 28th I went to visit my sure Friend *Alexander Kirton*, at *Brimpton-Mills*; where I staid that Night, and was favoured with his agreeable Company to *Reading* next Day, where we remained at *Isaac Pickerell's* till the First Day of the Week following, and were at both their Meetings: which were very open, especially the latter, and to good Satisfaction; for many of the sober Neighbours being there, and the Testimony of Truth going much towards them, as in most Places at this Time, many Things of the last Importance were opened in the Wisdom and Authority of the divine Truth: But as I had taken Cold before, and my Exercise was large in these two Meetings, I found more of the Effects of it next Day; for, going to *Henley*, to the Widow *Toovie's*, where that Evening we had a very large Meeting, I was drawn out very largely therein to the People, and to good Satisfaction, the Truths of the Gospel being made plain to low Capacities; but walking about a Quarter of a Mile in the cold Night (though well cloathed) after the Meeting, my Cold was increased to a great Degree, having been warm by the Crowd of People and my Exercise in the Meeting; yet having suitable Accommodations, it did not arrive at a full Height at that Time.

Reading.

Henley.

ON the 3d of the Tenth Month I found my Voice almost gone by the Cold; but a Meeting having been appointed there from *Reading* to be that Evening, I attended it with some Difficulty; for it was some Time before I could recover my Voice, so as to be able to speak: yet, through divine Goodness, I got over the Difficulty at that Time; and the LORD being with us, we had a good and open Meeting. That Night I lodged at my good Friend *Thomas Olive's*.

THE next Day the Meeting at *Jordans* falling of course, I went thither, and was favoured with the acceptable Company of my said Friend *Thomas Olive*. The Meeting was pretty large; and the LORD was near in a Time of long Silence, and I had good Matters before me; but for a long Time continued totally unable to speak; yet at length broke through, so as to express the Heads of some Matters before me, viz. That an ancient Prophecy of the LORD is at this Day fulfilled in greatest Part of the Professors of CHRIST throughout the World, where it is said, *That it should come to pass, that seven Women should lay hold on the Skirts of him that is a Jew, and say, We will eat our own Meat, and wear our own Apparel, only let us be called by thy Name, to take away our Reproach*: That though many profess the Name of the LORD JESUS, the true Jew, yet they feed themselves with their own Inventions, of many and various Forms, of what they call their Religion, and clothe themselves with their own Righteousness, neglecting the Righteousness of GOD, even *the Lord our Righteousness*; and feeding the Body to Excess and Luxury, clothe the same with needles and airy, fantastical and costly Garments, Apparel, and Things not becoming the Cross of CHRIST: but yet the People of GOD are preserved clear from these Things, by waiting upon him Day and Night in his Temple, the second House, more glorious than the former, for the Consolation of *Israel*; *the Light to enlighten the Gentiles, and the Glory of his true Israel*; who is not a-wanting to any of the faithful at this Day, more than to good old *Simeon* in his, who waited for the Consolation of *Israel*, and was not disappointed; the present Attendants of the LORD being rewarded by the same Peace, though the whole World, the faithless and stupid World, lieth in Wickedness even unto this Day: and after this I had great Peace, and the like Testimony as the poor Woman, who of old anointed JESUS; of whom it is written, *she did what she could*. The LORD accepteth the Good-will for the Deed, when we have done all that we can. That Night I lodged at *Joseph Lovelace's*, near that

Jordans.

Isa. iv. 1.

-

Luke ii. 32.

Mark xiv. 8.

Meet-

ANNO
1734.

Meeting-place; and my Friend *Thomas Olive* staid there too, to bear me Company, with the Friends there.

London.

ON the 6th I went to *Jonathan Gurnel's*, and lodged there that Night; and next Day to *London* to my Friend *Joseph Green's*; where I was kindly received as usual.

1735.
Albans.

AT *London* I staid, visiting the Meetings there, till the 29th of the First Month following; and then went to *Albans*; and was at their Meeting next Day Forenoon and After, it being the First Day of the Week; and the LORD favoured us with his good Presence therein.

Hampstead.

ON the 31st I went to *Hampstead*; where I had a comfortable Meeting with a few Friends, and some others, that Afternoon: and lodging at my Friend *John Owen's*, he went with me next Day to *Ailsbury*; where we fell in occasionally with a Quarterly Meeting, to general Satisfaction; for the LORD was with us, to our Consolation.

Bisfor.

THERE I staid that Night at my ancient Friend *Dorothy Olive's*; and next Day, accompanied by my Friend *Thomas Olive* of *Wickham*, her Son, went to *Bisfor*, and lodged with *Joseph Thomas*: where I had a small but open Meeting the Day after; and then went forward to *Banbury* to my Friend *Benjamin Kid's*, where I was also kindly welcome; and next Day was at their Meeting: which, though a little hard and heavy in the Beginning, was, in the main, a good and serviceable Meeting; and that Night also I tarried there.

Warwick.

ON the 5th I went to *Joseph Allen's* at *Warwick*; and the Day after, being the First of the Week, was at their Meeting Forenoon and After; where the LORD was with us to general Satisfaction, many being much tendered in each Meeting; to the Praise of the only true GOD, who worketh all in all his People throughout the whole World.

Birmingham.

ON the 7th I went to *Birmingham*, to *John Pemberton's*, where I had a Meeting appointed next Day; which was laborious, but in the main a good Meeting, many great and necessary Truths of the Gospel being opened with Authority and Demonstration; which excited the Love of Friends very much. One great Point was to press them forward towards the Perfection of Christian Morality, and Dispensation of the Gospel, through the Word of eternal Life and Love revealed in them.

Woolver-
hampton.

ON the 9th I went to *Wolverhampton*, to *John Fowler's*; where the Marriage of a Grand-daughter of that very honourable Friend, *Charles Osborne*, deceased, and a Grandson of that faithful and steady Servant of the LORD, *Thomas Aldam*, happening to be the Day after, the Meeting was much crowded with People, especially of the more reputable sort, and many could not get in; and the LORD exalted his own Name that Day, and honoured his People and their Offspring with his blessed Presence and Goodness, to the Surprise of many who had been ignorant of his Power; and the Truth was made evident to many, according to the Testimony of Holy Writ. While the Certificate of the Marriage was filling up, I noted to the People, that no clandestine Marriages could ever pass among us, since the stated Rules of our Society required ample Certificates, and Proof of the Consent of Parents, or Guardians, and the Clearness of the Parties from all Pre-contracts with others, and not too nearly related: but that their National Priests, through Covetousness, had not only eluded and made null, in great

great Measure, even their own primitive Institutions and Practice on that Account, but likewise made null and ineffectual the Laws of the Nation provided to prevent so great Mischief: For as the Law requires the Priest not to marry any Couple till he hath taken all necessary Precautions in the Premises, on Pain of a Fine of 100 *l.* yet where any Rake or wicked Person can prevail with a young Woman, of ever so good a Family or Fortune, to marry him, her Price, by Law, is only 100 *l.* paid out of her own Fortune by her Deceiver, (who hath not a Doit of his own) and a liberal Fee and Bond of Indemnity to the Priest; and she is ruined, and her Parents and Friends grieved and disappointed without Remedy: And, besides this, the whole Design of your Priests is their own Gain, Honour, and Advancement over the People, by their own Consent and Authority, who are willing and obsequious Slaves: For, do not you observe the Management of your Priests; who say, in effect, give me my Fee, and I will make you a Member of CHRIST, a Child of GOD, and an Inheritor of the Kingdom of Heaven: for they, many Ages ago, cursed all who did not believe their Lie, that the Sin of *Adam* is imputed to little Children, and the Priest, who himself is an actual Sinner, must sprinkle it away: Give me my Fee, I will preach for your Instruction in the Christian Religion: Give me my Fee and I will marry you: Give me my Fee, and I will make an Harangue at your Funeral; and according to the Value of it you shall have Praise or none, &c. And though the People were generally of the high Party, the Truth being over them, none made any Reply; only some turned pale, perhaps with secret Resentment, others blushed, and some smiled: yet all continued quiet, and the Meeting ended in Peace, to the Praise of the GOD of Peace and Love, who is worthy over all now and for ever. *Amen.*

ON the 11th I set forward towards the City of *West-Chester*, in order for the Yearly Meeting, to be held there this Year for four Counties, *viz. Cheshire, Lancashire, Westmoreland, and Cumberland*, and that Night lodged at the *Red Lion Inn*, in *Witchurch*; and the next Day to *Chester*, to my Friend *Peter Leadbeatter's*, where I was kindly received.

West-Chester

ON the 13th, being the First of the Week, we had two very open Meetings there, some of the Inhabitants, being with us; and the LORD favoured us with his good Presence, and opened to us divers deep Mysteries of his Kingdom, to general Edification and Satisfaction, and to his own Glory; to whom alone it is due, now and at all Times for ever.

ON the 15th, about Two in the Afternoon, began the select Meeting of Ministers and Elders, which was not large, but comfortable and edifying; and the next Day, about Nine in the Morning, began the Yearly Meeting. It was in the old Tennis Court, which hath been the usual Place for many Years; where we had the Company of many of the Citizens, and a large open Meeting: But in the Afternoon there came a very great Concourse of People of all Ranks in Town and Country; and the good Presence of the LORD was with us, and the divine Power was over all, the Ministry being conducted in Wisdom and Strength, the Principles of Truth were opened to Demonstration and general Satisfaction.

ON the 17th, in the Morning, was held a Meeting for Conference concerning the Affairs of Truth, how they prospered within the Precincts of the Meeting, and Advice given where needful; and then was held the Quarterly Meeting for that County. At Three in the Afternoon began the publick Meeting for Worship, which was exceeding large, consisting of some thousands; for the

ANNO
1735.

Quarter Sessions of the Peace happening at that same Time, all or most of the Bench of Justices came to the Meeting, and many of the Women, under the Distinction (among them) of Ladies, and a very great Crowd; and the LORD was pleased to favour his People with his good Presence, and his Ministers with Wisdom and Power, and to exalt his own glorious Name over all, that great Multitude, during the Service, being as still as a Meeting of Friends.

IN the Close of this Meeting several of the Great Ones asked if there would be any more, and were answered, No; but that the Place and Seats would remain as they then were, till after the next First Day you call *Sunday*; and that several of our Ministers would stay the Meeting: which was held accordingly, and in the Morning was large and open. *Joshua Toft*, myself, and *May Drummond*, had the publick Concern upon us, the rest having gone to other Meetings in the Country. In the Afternoon we had an exceeding great Multitude, rather more than at any Time before; for, being the First of the Week, and all free from Business, they were at Leisure; and beginning at Three Afternoon, some came to our Meeting after their own were over: And the LORD granted the Desires of his People, affording us his blessed Presence, and exalting his own Arm over all; so that among all that great Multitude, one could hardly see a light Look, save during the short Time that a certain Person, not named, or qualified for the Work in such a mixed Multitude, stood up, and lost himself in what he said; which set some of the baser sort into Lightness, to the Hurt of the Meeting: but being recovered by the next Service, Things went on well to the End; which was to the Honour of the LORD, Satisfaction of his People, and general Satisfaction of the Auditory.

THE young Woman above named, *May Drummond*, is of a considerable Family in *North Britain*, convinced about four Years ago at *Edinburgh* at a Yearly Meeting, at the Time when her Brother was Lord Provost; and she, and about Thirty of her Acquaintances, being in the Meeting, I happened to speak some Things among them: which they took Notice of, and thought it was a contrived Sermon in our Way, so cunning (as they called it) that they could find no Fault in it; but were ready to conclude I was a *Jesuit*, and that I had that Sermon written in my Pocket: whereas I never prepared any thing to say in any Meeting in all my Life-time hitherto, but have ever depended upon the Heart-preparing Power and Word of the LORD, and immediate Work and Openings of it in my own Mind. From that Time this young Woman became nearer and nearer to Friends, and came sometimes to our Meetings, till she found Strength to own the Truth in a publick Manner; to the great Surprise of her Acquaintances, who are generally of the greater and more polite sort of both Sexes, and to the Grief and Trouble of her Relations, who are all against her, save only a younger Brother: But, for Truth's Sake, she hath left and withstood them all; and being of a ready Wit, and enlightened by the Truth, she is so furnished with Understanding and Fortitude, that they have not been able to hurt her by all their Subtilties and Contrivances, or Frowns. She being of late called into the Ministry, it renewed their Pain; but as she is upon the right Foundation, and well furnished for the Work, for the Time, Friends regard her accordingly; and having good Utterance and Matter, many People are taken with her: Her Character and Circumstances drawing many to Meetings where she comes, I hope, and pray to the LORD, she may stand firm in the divine Truth, and be serviceable in his Hand, without whom the best grown of all his Servants can do nothing.

ON the 22d of the Month I came from *Chester*; and that Day had a small Meeting

Meeting at *Wrexham*, which was open and free; and that Evening went to *Ruaban*, and lodged at *Jacob Littlemore's*.

ANNO
1735.
Wrexham.

ON the 23d I went to *Shrewsbury*, where next Day we had a very open Meeting, many of the People of Account being there; some of them remembering that great and glorious Yearly Meeting there about Seventeen Years ago: and the LORD was now also with us, to the Exaltation of his own Name and Glory. The Meeting was solid, and the Truths of the Gospel were largely and clearly opened, to the Praise of the LORD, and Comfort of his few People there; who were filled with his good Presence together.

Shrewsbury.

ON the 25th, in the Evening, I had a Meeting at *Colebrookdale*, at the House of our Friend *Richard Ford*, who looks after some Iron-works in that Place: it was a very open Meeting; and some Persons of Account in those Parts were there, and all very sober and attentive.

Colebrook-
dale.

ON the 27th I was at the Meeting at *Bewdly*, Forenoon and After. The first Meeting was not large, but alarmed the People, so that we had a very large and open Meeting Afternoon; wherein many necessary Doctrines of the Gospel were fully opened to the Understandings of many, the Goodness of the LORD being with us, to his own Praise, who alone is worthy, now and for ever.

Bewdly.

ON the 28th I went to *Worcester*, to *James Pardoe's*; and the Day after, being their Meeting Day, it was put off till Three Afternoon, and Notice given, which occasioned the Meeting to be considerably large: and the LORD favoured us with his good Presence, and opened to us the Scriptures both of the Old and New Testament, with Brightness and Authority, to general Satisfaction, both to Friends and others; for which we were thankful unto him who hath all Wisdom and Power, and without whom we can do nothing; yet this Meeting was so hard to me for some Time in Silence, and the People so very heavy, that it put me in Mind of a Saying of the Apostle, *If the Dead arise not, why are we baptized for the Dead?* But so soon as a little Help from the LORD appeared, all Weakness, and all the Power of Death, vanished as Darkness before the Day; and then in him I arose and prevailed: and so let it be with all his Ministers, in all Places, from henceforth throughout all Generations. *Amen.*

Worcester.

1 Cor. xv. 29.

ON the 30th I went to *Evesham*, and the Day after fell in with their Week-day Meeting; where the LORD favoured us with his good Presence, and gave us a comfortable Time together.

Evesham.

ON the 2d of the Third Month I had an appointed Meeting at *Chipping-Norton*; which was very open, the Goodness of the LORD accompanying us therein, and the Light of his Countenance making manifest Things of the greatest Importance.

Chipping-
Norton.

ON the 3d I went to *Oxford*, and lodged with our Friend *Thomas Nichols*; who hath, for many Years, bore a faithful Testimony, in that old Seat of the Power of Darkness, and Subtlety of the sensual and earthly Wisdom of this World, against all the Envy, Scoffs, Flouts and Jeers, and other Immoralities of the young Brood hatched in this Pit; and against all the Persecutions of the Town; till, by Patience in Well-doing, he hath so overcome them, that he is now treated with general Respect: and the Day after, being the First of the Week, I was at the Meeting Forenoon and After; where now remain only four or five Friends; but in the Morning, sitting together in the usual Meet-
ing-

Oxford.

ANNO
1735.
Mat xviii.20.

Eph i. 21.22.

Mat. xxiii. 23.
Iſa. i. 6.

ing-house, the LORD renewed to us the happy Experience of the fulfilling of his Promise, while in Silence, *That whereſoever two or three are gathered together in his Name, there he is in the Miſt of them*: but after ſome Time came in a Company of Students, moſt of them full of Levity, with Vice and Folly ſitting on their Brows: They ſcoffed and mocked at the great Truths of the Goſpel; eſpecially when ſome proper Texts of Holy Scripture were mentioned concerning the Divine Light and Word of GOD, as if they meant to repel the Force of divine Truth by a Flood of Laughter. I had Patience under all their fooliſh Oppoſition and ill Manners; and labouring in the Virtue of Truth, ſo overcame them, that they were generally quiet before I had done, and ſome of them ſenſibly touched with the inviſible Power of Truth; which the Alteration of their Countenances, from all the Signs of Levity and Wildneſs, to great Solidity, did plainly demonſtrate: and in the main it was a good Meeting, and ended well: For I never had any thing but Good-will to theſe miſmanaged and miſguided young Creatures; whoſe great Geniuſes might, under a proper Direction and Conduct, be improved to great Services in this World, in uſeful Arts, and be preſerved from the great Depravity they learn there, which ſullies and over-balanceth all the Good propoſed by their Education. In the Afternoon we ſat ſo long ſilent, that we tired one Set of them who came firſt; but another ſort coming, after the firſt were gone, I had many Things to ſay to them concerning their Learning, Manners, Catechiſm, Vows, Promiſes, Creeds, and the Martyrs from whom they pretend to derive their Religion: and then preached to them on the Grace of GOD; by which, their Teachers tell them, in the latter End of their Catechiſm, they may be able to keep all the Promiſes made for them at the Time of what they call their Baptiſm; but that none can make Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, but CHRIST himſelf, who is the great Baptizer of Souls, and by one Spirit baptizeth all into one Body, *The Church, which is his Body, the Fullneſs of him who filleth all in all*: But if they were Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven, by what their Priests had done to them in their Infancy, when altogether ignorant of Good or Evil, they are now in the State of fallen Angels, by their own Confeſſion; for *they have left undone thoſe Things which they ought to have done, and done thoſe Things which they ought not to have done*, and are become miſerable Sinners, *full of Wounds, Bruiſes, and putrifying Sores, from the Crown of the Head to the Sole of the Foot*; and certainly none, in this State, can ever enter the Kingdom of GOD: And I told them, I had heard that the two Universities, *Oxford and Cambridge*, are called the two Eyes of the Nation; it is therefore no Wonder the Inhabitants, depending on them, are ſo ignorant: for the Blind have led the Blind till they are all in the Ditch. Some of them were not eaſy under this, and much more of this kind, intermixed with ſome of the moſt glorious Truths of the Goſpel; yet Truth being over them, they could not oppoſe otherwiſe than by ſeveral great Floods of Laughter, more forced than natural: at which Times I uſually ſtood and looked upon them, and reproving them when over, went on with what I had to ſay, till I had finiſhed: And being preſerved clear over them all the Time, I never had a better Time among any of them in that Place, or came away with greater Satisfaction; though in the Times of their loud Cachinations, they moſt nearly reſembled a Flock of Geefe of any thing I could compare them to: and I obſerved that the ſober People in the Meeting were diſpleaſed with their Behaviour; for they were like thoſe of old, who neither would enter the Kingdom themſelves, nor ſuffer others: yet in the Concluſion they were for the moſt part ſolid, hardly a light Countenance among them; ſo that they are rather carried away with the Vanity and Airs of Youth, than envious, and might make good and uſeful Men, if rightly govern-

ed in Time of Youth, and well exampled; their Behaviour declaring they are
destitute of both. ANNO 1735.

ON the 6th, being the Third of the Week, I fell in with the Monthly Meeting at *North-end*; where the Lord favoured us with the Consolation of his divine and living Presence. North-end.

ON the 7th I fell in with the Week-day Meeting at *Henley*, at the Widow *Toovie's*; and some of the Neighbours coming in, we had a very open Meeting. Henley.

ON the 8th I went to a Meeting at *Amersham*; where the Goodness of the LORD accompanied us, and the Testimony of Truth was glorious and over all, Friends being there from several Meetings round. Amersham.

ON the 9th I had a Meeting at *Cheesham*, at *Axtel Roberts's*; which was not large, but very open and comfortable. After the Meeting, in the Evening, I had Conversation with a considerable Man in the World, inclinable to the Camisars, or *French Prophets*; by whom I perceived they expect such a Dispensation from GOD, as that all the Gifts in the primitive Times shall be restored, viz. working Miracles, Prophecy, healing, raising the Dead, &c. whereby their Minds being carried off the present Dispensation, they neglect that, (in looking for greater Things before they are come to the lesser) as did the *Jews*; who, looking for the Coming of the Messiah in another Manner than he was promised, that is, with outward and worldly Power and Pomp, despised him when he did come, and so missed of Salvation by him: But I opened many Things to him, and the Friends then present, as at that Time they were opened unto me of the LORD; and we parted in Friendship. Cheesham.

ON the 10th I went to *Joseph Lovelace's*, near *Jordans*; and the Day following, being the First of the Week, I had a large open Meeting at *Jordans*, Friends being there from the Meetings all round, viz. *Wickham, Amersham, Cheesham, Uxbridge*, &c. and the LORD favoured us with his glorious Presence, to our Satisfaction. Jordan's.

ON the 13th we had an appointed Meeting at *Uxbridge*, at *John Hull's*; which was not large of Friends, it being much declined from what it was heretofore; but some of the Neighbours and a great many Troopers coming in, many of the most necessary Doctrines of the Gospel were clearly, and with good Authority opened: So that the Power in which they act, the Spirit of this World, was fully under, and they behaved with Sobriety and Attention; there being no Comparison, on that Account, between them and the *Oxford Scholars*; the Deportment of the Soldiers giving much more certain and visible Signs of real inward Christianity, than the Goose-like Giggle of the Students. That Night I lodged at *Eleham*, with my Friend *Jonathan Gurnel*; and the next Day went to *London*, to my usual Lodging, at my kind Friend *Joseph Green's*; where I was kindly received and entertained. Uxbridge.

ON the 23d of the Sixth Month, I set out from *London*, accompanied by *John Fallowfield*; and, being the Seventh of the Week, we went that Evening to *Dunstable*, and lodged at our ancient Friend *John Chester's*, where we were kindly entertained. Next Day we were favoured of the LORD with a comfortable Meeting in his good Presence, with Friends and some others there gathered, and made of him instrumental to preach the Gospel of his Kingdom among them, to our mutual and solid Satisfaction. Dunstable.

ANNO
1735.
Oldney.

ON the 25th we went to *Richard Howe's*, at *Apfley*, about nine Miles from thence; and, on the 26th, to *Oldney*, where we had a large good Meeting with Friends and others; many of whom were much tendered and broken under the Testimony of Truth delivered among them that Day. I lodged at *Isaac Smith's*.

Northamp-
ton.

ON the 28th we fell in with their Week-day Meeting at *Northampton*, and lodged at the Widow *Binyon's*. They having had some Notice of our Coming, the Meeting was pretty large; and the LORD favoured us with his Life-giving Presence, and opened Matters suitable, and with the Power of an endless Life, to the Help and Comfort of many; and we were rewarded with divine Peace.

Bugbrook.

ON the 29th we had an Evening Meeting at *Bugbrook*, at *Joseph Adams's*: But most of the People having been labouring all Day in their Harvest, and weary, the Meeting was heavy at first; but the LORD had Compassion on us, and it ended well and living.

Rugby.

ON the 30th we went forward to *Rugby*; where the Yearly Meeting for Worship and Propagation of the Gospel was to be this Year for the Counties of *Cornwal*, *Devonshire*, *Somersetshire*, *Gloucestershire*, *Worcestershire*, *Herefordshire*, and *Warwickshire*.

THERE were few Friends near that Town, and the People in those Parts generally ignorant of Truth, and we also unknown to them. The Meeting began on the 31st, being the First of the Week, and many Friends and Ministers appearing from *London*, *Norwich*, *Bristol*, and divers other Parts of the Nation, and the Country all about having large previous Notice, we had a Meeting so large as rarely to be seen: for the Place prepared was so capacious as to hold many hundreds; which was very full in the Forepart of the Day, but the People came so generally in the Afternoon, that scarce half of them could get in: so that some of the Ministers went into a large Court behind an Inn, near the Meeting-place, but not within hearing of these within; and so had two Meetings at the same Time. We had the Company of those called the Quality and Gentry all about, and several National Priests among them; and the LORD honoured his own Name in the Midst of them, from Meeting to Meeting, and own'd his Ministers and People with his living Presence. To him be Honour and Dominion, as alone worthy, now and for ever.

THE Meeting held twice a-day till the Evening of the Third of the Week, being the 2d of the Seventh Month; during which Time the glorious Truths of the Gospel, in the Authority and Demonstration of it, were set forth by our Ministry beyond Contradiction; and the Lies and Calumnies of Priests, and their Votaries and Supporters, detected and turn'd backward; and the Truth and Friends cleared: The People behaving with much Sobriety and serious Attention, I hope the Understandings of many of them were opened, so as, in some Degree, to perceive we had been formerly misrepresented unto them, and our Principles hid, but now opened and cleared.

WE made a Collection of Money among Friends at the Inns, for such poor Persons and Families (not of us) as might be most necessitous in the Town, and in the End of the last Meeting gave away among the People near a thousand Books, suitable to their Condition, for their Information and Help; all which were kindly received: and as Love and Unity abounded among Friends, so we left the Town and People in mutual Love and Good-will between them and us,

to the Praise of the living LORD, who worketh in us the Good-will and the Deed, to his own Glory.

ANNO
1735.

ON the 3d Friends generally dispersed, and I went with *Benjamin Kid* and his Wife to their Country House at *Plympton*; where I staid with Satisfaction till the 6th, and then went with them to *Banbury*. The next Day, being the First of the Week, I was at their Meetings, both Forenoon and After; which were both small, by reason of the Rains: The Beginning of each was heavy; but both ended well, especially the Afternoon, which was very open in the latter Part of it.

Banbury.

ON the 8th I went to *Charlbury*, and that Evening had a very open Meeting with Friends and others; where the Truths of the Gospel were opened freely, with good Authority; and a solid comfortable Time the LORD gave us together. I lodged at *Edward Spendelow's*.

Charlbury.

ON the 9th I dined at *Cornbury* with our Friend *Isaac Staple*, who accompanied me to *Whitney* that Evening; where, the Day after, I fell in with their Week-day Meeting, which was very open and well. I staid at *Elijah Waring's*, and that Afternoon went forward to *Burford*, to *Timothy Abraham's*; and on the 12th was with Friends at their Week-day Meeting: which was small, by reason of the Harvest; yet the LORD was with the two or three according to his Word, for we had an open comfortable Time in his good Presence. That Afternoon I went to *Cirencester*, to *William Hinton's*.

Whitney.

ON the 12th I had a Meeting appointed there, about Five in the Evening; which was an open good Meeting, some of the sober Neighbours being with us therein; and the LORD favoured us together.

ON the 13th I went to my old Friend the Widow *Smith's*, at *Nailsworth*, and the Day after, being the First of the Week, was at their Meeting. In the Forenoon it was not large, but open; and in the Afternoon was very full, both of Friends and others, and the LORD favoured us with his good Presence, and with many divine Truths relating to his holy Kingdom in this World, and that which is to come: He glorified his own powerful Name to his own lasting Praise. I remained there till the 16th, and then went to *Bath*; where I agreeably met with *Samuel Bownas* from *Bridport*, *Andrew Pitt* and *May Drummond* from *London*. She hath been publick for about two Years, and her Testimony relieth with People of all Ranks, especially the greater sort; by whom she is more followed and admired at present than any one amongst us, the Notion of her being a Lady of Quality (which yet is a Mistake of her Degree) raising a Curiosity to hear her; which occasions Crowds not always to her Satisfaction: But the Children of this World will still gaze at the Servants of GOD, but neither believe nor practise what they preach, though in the Demonstration of the Spirit, and Wisdom of the Truth.

Nailsworth.

Bath.

WE all staid at *Bath* till the 18th; and then were at their Week-day's Meeting; which was much crowded by all sorts, and many could not get in. The Concern fell first on *Samuel Bownas*, an able Minister indeed, whose Ministry silenced and collected the Minds of the Auditory in good Degree; and after him *May Drummond* was likewise concerned in Testimony, and concluded the Meeting in Prayer: and several national Priests being present, all conformed on the Occasion; and the Meeting was, I believe, to general Satisfaction.

ANNO
1735.

Samuel Bownas retiring home to *Bridport*, *Andrew Pitt*, *May Drummond*, and I, staid at *Bath* till the 21st; which being the First of the Week, we were again at the same Meeting. In the Forenoon it was not very large, but open and comfortable; but in the Afternoon was much crowded with People of divers Ranks and Notions; who generally were still, and many of them attentive to what they heard, and some affected: and, upon the whole, the LORD exalted his own Name and Truth, and gave us the Reward of his own good Presence.

Bradford.

Andrew Pitt and *May Drummond* went to *Bristol* in the Beginning of this Week; and on the Fourth Day I went to *Bradford*, to their Week-day Meeting: which was small, no timely Notice having been given, but open; and the LORD gave us a comfortable Time together, being mostly Friends. That Evening I returned to *Bath*.

ON the 25th I was at *Bath* Meeting again, and had another open Time among the People; to whom the Gospel was preached with Clearness, and they behaved with Sobriety and Attention.

ON the 28th I was there again; and being the First of the Week, the Meetings were large, especially in the Afternoon, many Persons of Note, of both Sexes, being present: and the Goodness of the LORD was with us; and a solid comfortable Time it was to many.

Bristol.

ON the 29th I went to *Bristol*, to *Brice Web's*, and the next after was at their Third Day's Meeting; which was also large and open.

ON the 2d of the Eighth Month, being the Fifth of the Week, and their Quarterly Meeting, particularly for the Edification of the Youth, I was there again, and *May Drummond* likewise. The Meeting was large; and the Things of the Kingdom of GOD, by his divine Truth, and the Wisdom and Authority of it, clearly declared; and I think, from the Behaviour of the Audience, to general Satisfaction: and the next Day, being another of their Week-day Meetings, I was there again, and with good Satisfaction; for tho' the Meeting was not so large as the former, the Power of divine Truth was glorious therein.

ON the 5th, being the First of the Week, we were there again. *May Drummond* being of a tender Constitution, and at that Time not well in Health, was not there in the Forenoon, and the Service fell upon me. The Meeting was large and open; but in the Afternoon much larger: and *May Drummond* being there, had a clear Testimony for Truth, in the Wisdom of it; through which she hath a Turn of Expression, on any Subject she is upon, very taking to most Hearers, especially the more polite sort of both Sexes: and the rest of the Service fell to my Share; and the LORD was with us, to the edifying of the sensible in the Auditory, and our Satisfaction.

HERE I remained visiting and attending the Meetings, First Days, Third Days, and Sixth Days, as usual, till the 4th of the Ninth Month, with Peace and Satisfaction to myself, and Friends in general: But one First Day, having exposed the pernicious Doctrine of Transubstantiation; wherein the Papists say, "That upon uttering of the Words of Consecration by the Priest, viz. *Hoc est Corpus meum*, the Wafer which is so consecrated, is immediately changed into the very Body of CHRIST, born of the Virgin Mary, which suffered on the Cross at Jerusalem; that this Wafer, being now the true GOD and CHRIST, is to be worshipped as such: and yet, though the Priest doth use the Words of Consecration, if he does not intend to consecrate, which none

" can

ANN O
1735.

“ can tell but himself, there is no Consecration nor Transubstantiation, but the
“ Wafer remains what it was; and consequently the poor deceived People are
“ led blindfold into Idolatry, and utter Uncertainty, and to worship they know
“ not what: And so they are cheated out of their Money and out of their
“ Souls, the Priests juggling them out of both for their own Advantage and
“ Gain: even like another sort of Jugglers, who hearing the Priest mumble
“ the Words, *Hoc est Corpus meum*, so low and inarticulate, suppose the Priest
“ saith only *Hocus Pocus*; and observing what mighty Things the Priest pre-
“ tends to do by his Words, and the Wafers in his Box, this other Juggler
“ hath likewise a Box with certain Powder or Crumbs of Bread in it, which
“ he calleth his *Powder la Pim*; and when he goes to expose his Slight-of-hand
“ Tricks to the ignorant People, in order to get a little Money from them,
“ he makes use of his Words, *Powder and Box*, to accomplish his Ends; and
“ thereby gets his Living out of the silly People, who have nothing at all for
“ their Money and Time but an empty and fallacious Show: And yet the for-
“ mer is the more lamentable Cheat; where the People are deceived out of
“ both their Money and Salvation, by worshipping a dry Wafer instead of
“ Almighty GOD, and JESUS CHRIST the Son of GOD, and true Sa-
“ viour, sent into the World in the Flesh, born of the Virgin *Mary*, crucified,
“ dead and buried, ascended into Heaven in the same Body, and come from
“ the Father a second Time as he is the Spirit of Truth, who leadeth into all
“ Truth, compleating the Salvation of all who believe in him, follow and obey
“ him.”

IN this Meeting there were People of divers Notions, who did not at all relish this Doctrine; neither did some Pretenders among ourselves: For at this Day we have among us some Traditionists, the Children of such faithful Friends of Truth, who did, in the early Part of this Dispensation of GOD we are under, not only believe but suffer for the same: and these Children have, for a Time, taken up, and continued in the Doctrines and Examples they have heard and seen among us; but when they have come up into the State of Men and Women, being only in their Natural State, and looking out to the World, have been taken by the Lust of the Eyes, with the vain and sinful Fashions, Customs and Notions of the World, and become, some Deists, some Free-thinkers, others prophane Libertines, and others Atheists; denying all Revealed Religion as contained in the Holy Scriptures, and asserting there never was, is, or shall be, any other Guide given unto Man by GOD but his own Reason, either in Matters of Duty towards GOD or Man, Religion or Worship; denying all Sense or Knowledge of any Spirit: And thus renouncing CHRIST, shake off his Cross and despise it, with all its Discipline; and yet come to our Meetings as if they were Friends. But though some such there be among us, to the great Grief of those who know and follow the Truth, yet they are but few in Comparison of the Numbers among other Professors: But wherever they are or sit, they are, as they now appear, Enemies to the Christian Faith, though peradventure they do not mean it, but may be fallen into a wrong Way of Thinking, from a reasonable View of the Errors and Designs of Priests and Priestcraft; which they think unreasonable, and many of their Schemes and Injunctions inconsistent with the Attributes of the All-wise, Almighty, and All-good Creator of the World, to dictate to, or impose upon Mankind.

IN another Meeting in the City of *Bristol*, on a Sixth Day, when there were present several Hireling Teachers, of divers Notions, though I did not know it, and many People of their several sorts, it became my Concern, from the Spirit of Truth, to stand up therein, with this Prophecy of the Apostle, *The*

ANNO
1735.
2Tim.iv.3,4.

Isa.lv.1,—4.
John iv. 14.
Rev. xxi. 6.
—xxii. 17.

Days shall come wherein Men shall not endure sound Doctrine; they shall heap to themselves Teachers after their own Hearts Lusts, having itching Ears; they shall turn away their Ears from the Truth, and give heed unto Fables. Having repeated the Text of Scripture to this effect, I proceeded to observe to the Auditory, “ That this Prophecy is clearly fulfilled in this and other Nations at this Day; “ all the several Sects adapting to themselves certain and various Notions, Principles, and Systems of Religion, or what they call so, make choice of such “ Teachers as will teach and propagate these Notions, and no other, and will “ pay such Teachers; at the same Time rejecting and despising the free, perfect and effectual Teachings of the Grace of GOD; which hath been publicly and freely preached, in this and some other Nations, now near a full “ Century, and still is unto this Day; contrary to the kind and merciful Invitation and Exhortation of the Almighty, where he saith, by his evangelical “ Prophet *Isaiah*, *Ho, every one that thirsteth, come ye to the Waters; and he that hath no Money, come ye, buy and eat: yea come, buy Wine and Milk without Money and without Price.* Wherefore do ye spend Money for that which is not “ Bread? and your Labour for that which satisfieth not? Hearken diligently unto “ me, and eat ye that which is good, and let your Soul delight itself in Fatness. “ Incline your Ear, and come unto me; hear and your Soul shall live; and I will “ make an everlasting Covenant with you, even the sure Mercies of David. Behold, I have given Him for a Witness to the People, a Leader and Commander “ to the People. It is to him, the LORD JESUS CHRIST alone, that we “ have ever directed Mankind, that they may be taught by his Grace and Holy Spirit in their own Hearts, and redeemed from all the hireling Teachers in “ the World, of every Notion, Form, and Design; and that freely, without “ any mercenary or low Views to ourselves, but in that Love to the Souls of “ all Men, in which the Son of GOD laid down his Life for all Mankind, tasting Death for every Man.

Now, though I did not observe any Uneasiness in the People, (for they were a mixed Multitude) either in the First Day’s Meeting, or that on the Sixth Day, yet some Days after, a Man rich and high in the World, professing the Truth with us, but a secret Supporter of the Priests, by paying their Demands, contrary to the Testimony of Truth in his faithful People, gathered of GOD, and called and chosen of him, to bear Witness for him against the Hirelings of the Times, and Antichristian Priestcraft in every Shape; this Man, the Evening before I came from *Bristol*, uttered divers Invectives and false Accusations against me, concerning what I had said in those Meetings, saying, “ We (meaning “ himself, and such as he) are at Peace with our Neighbours of all Religions: “ We and they converse freely together, and we do not meddle with Matters “ of Religion among us; but thou hast done a great deal of Hurt in these “ Meetings, by scolding at them, and inveighing against their Religion, with “ which we have no Business: And I have heard some of them say, thou deserved to be pelted with rotten Eggs and Apples, for meddling with their “ Religion, which did not concern thee;” with other Matter of like Import.

I REPLIED, “ That neither himself, nor such other violent Persons as he “ meant, were proper Judges of my Concern on that Account: for, though he “ and they had Right to judge, so far as to receive or reject, as to themselves, “ what I, or another, might utter in publick concerning Religion; yet they had “ no Judgment from what Root, or Commandment, I uttered these Matters in “ those Meetings; nor did I regard him or them, or any other Adversaries “ to the Truth, in whose Wisdom and Authority I uttered these Things, with “ Demonstration, Clearness, and Authority, which I cannot now repeat; with “ which

“ which all the Sons of Truth, and living of GOD in those Meetings, were
 “ well satisfied, being sensible also from what Power and Root they came: And
 “ therefore the Language of these thy honest Neighbours (if it be not only thy
 “ own Language, under a forged Pretence of being that of others) demon-
 “ strates their Guilt, and the just Application of those Scriptures, as well to the
 “ hireling mercenary Teachers, as to their Hearers then present, and to thyself
 “ too, as of the same Spirit and Work with them. And I may tell thee, that
 “ it is my Work and Business, as often as I have the same Authority, in the
 “ Life of the divine eternal Truth, to expose all false Teachers and Hirelings,
 “ as also all Hypocrites, and covetous presumptuous Worldlings among our-
 “ selves, who give their Souls up, in a Manner insatiable, to the Gains of this
 “ World, without any Bounds, and then intrude themselves into the Affairs of
 “ the Church of GOD among us; where, though professing the Truth, they
 “ have no Right, or any Calling thereto of GOD, yet they take upon them
 “ to act according to the Weight of their worldly Gains, and not of the Ba-
 “ lance of the Sanctuary; in which they are lighter than Vanity, or the small
 “ Dust that weighs nothing: And such an one art thou; *for a Man's Enemies* Mat. x. 36.
 “ *shall be those of his own Household*: And so it is at this Day in our Christian
 “ Society; for as great Enemies and Stumbling-blocks in the Way of Truth,
 “ as any are this Day in the World, are covered with a Profession of Truth,
 “ and the Christian Faith and Religion,” with more to the same Effect; which
 was not pleasing, yet being his Due, I did not think proper to defraud him of it.”

ON the 4th of the Ninth Month I came from *Bristol*, as I have said, and
 went to *Bath*, where I had several Meetings to Satisfaction; and on the 11th I Bath.
 went to *Chippingham*, to the Widow *Goldney's*; where I fell in with their Month- Chippingham
 ly Meeting, and there appointed another Meeting for Worship the next Even-
 ing; where we had the Company of a Presbyterian Minister, and some of his
 Hearers. He was a moderate friendly Man, and behaved well, as did the
 People in general; and it was a good Meeting.

ON the 13th I went to *Calne*, to the Widow *Ruth Serjeant's*; where we had Calne.
 a large open Meeting, and the Majesty and Wisdom of Truth was over all, to
 general Comfort and Satisfaction.

ON the 14th, being the 6th of the Week, I went to the *Devizes*, to *Roger* Devizes.
Beavan's, and had an Evening Meeting there; which was small, there being few
 Friends remaining in that Place: yet the LORD own'd us, and a few Neigh-
 bours with his good Presence.

ON the 15th I went to *Marlborough*, to *Isaac Furnell's*; and the Day after, Marlborough
 being the First of the Week, was at their Meetings both Forenoon and After:
 where the LORD gave us comfortable Times together in him, and many Truths
 of the Gospel were clearly opened among us by his divine Wisdom.

ON the 17th I went to *Newbury*, to *Robert Olding's*; and having appointed Newbury;
 an Evening Meeting there from *Marlborough* on the 18th, it happened to be their
 Monthly Meeting Day; which being held in the Forenoon, the Evening Meet-
 ing was held likewise according to Appointment; and the next Day being their
 Week-day Meeting, I attended them all: and the LORD favoured us in all of
 them with his Goodness. The Evening after the last Meeting, I went to *Brim-
 pton-Mills*, to visit my cordial Friend, *Alexander Kirton*; where I staid that Night.

ON the 20th I went to *Reading*, and lodged at my long acquainted and sure
 Friend,

ANNO
1735.
Reading.

Friend, *Isaac Pickereel's*, where I was very kindly entertained; and the next Day, being the Sixth of the Week, and one of their Meeting Days, I was at their Meeting; where several of the younger sort were tendered, and generally comforted in the good Presence of the LORD: And staying there till the 23d, being the First of the Week, I was at the Meetings both Forenoon and After; which were very open and satisfactory, the latter being the largest; and Things opened freely and with good Authority.

THE Ways becoming very deep by the great Rains, and my Mare having fallen lame I left her at *Marlborough*; and it being difficult to have proper Horses from Place to Place, and the Hardships of the Winter coming on, I found Liberty in my Mind to go directly to *London* the next Day, in the *Reading* Coach: where, happening to have sober Company, we arrived safe about Six in the Evening; where I was chearfully received at my agreeable and usual Lodging at my Friend *Joseph Green's*.

London.
1736.

AT *London*, and thereabout, I remained several Months, visiting the Meetings, and making what Assistance I could in the Solicitations then on foot, before both Houses of Parliament, for further Ease concerning Tythes; many of the National Priests continuing cruel, through Envy, notwithstanding the good Intention of the Government, in moderating the Laws on that Account: For though a more easy Way of Recovery of what they call their Due, had been provided by some former Parliaments; yet the old Laws being still in force, many of the Priests continued to take the most severe and destructive Ways they could against us. The Bill pass'd the House of Commons by a very great Majority, but was thrown out, or not committed in the House of Lords, by no great Majority, notwithstanding the Interest and Number of the Bishops; and the many warm Speeches made in both Houses for us, and against the Bishops and Clergy, discovered that the Temper of the Nation, at that Time, did not favour them.

THE Meeting for Sufferings, under whose Care that Affair was conducted by Order of the Yearly Meeting, requesting some of our Ministering Friends to solicit some of the Bishops in our Favour, (for some of them were moderate Men) it fell to my Lot, with my Cousin *John Bell* of *Grace-Church-Street*, *John Fallowfield*, and *Zaccheus Routh*, to speak with the Bishops of *Salisbury*, *Chichester*, *Rochester*, *Gloucester*, *Litchfield* and *Coventry*, *Chester*, and *London*, on that and some other Subjects; and they behaved themselves decently enough as Men, and generally gave up all Pretensions to divine Right of Tythes, and insisted on the Laws of the Land only; but would not consent to abridge any of the Pretences of the Clergy that Way: Only the Bishop of *London*, with a differing Air of Height from any of the rest, told us, "That as he looked upon himself as Guardian of the Rights of the Clergy, which he thought were unjustly attacked, he intended to oppose us as much as he could." To which *John Fallowfield* answered, "Thou speaks like a Man; for it is best to be plain in all Things." Tho' this Bishop's Terms were general, inclusive of all the Clergy in *England*, yet I understood them as restricted to his own Diocese; because there are two Metropolitans (in their Way) before him in this Point, *Canterbury* and *York*; each of whom had a better Title to such a Priority, the former especially: but when he appeared so legally positive and vindictive, all I said to him was, "That this Case might be considered equitably and mercifully, as well as legally, by any Man under the Notion of a Christian Bishop." Upon which he stepped a little back, and looked seriously upon me, (the rest just passing off) but made no Reply; and I also withdrew.

I CONTINUED at *London* till the Yearly Meeting ; which was, in the main, more peaceable than at some other Times, there being but two Appeals, as I remember ; one of which I thought uncommon and remarkable : A certain Person in *Ireland*, having been a Preacher among Friends there, and married our Way, taking some Offence by some ill Usage, as he thought, in an Arbitration at *London* ; and letting in too deep Resentments against some Particulars, and not meeting with such Satisfaction, upon some Complaints, as he thought was due, by Degrees he increased in his Prejudices till they became general ; and then he became an open and imbibbered Enemy to the whole Society ; and falling in with the Bishops in *Ireland*, he became a strenuous Opposer of our Endeavours for an Affirmation there, as we had obtained in *England* ; and sued some Friends in Chancery for Money, where none was due, taking Advantage of them, because they could not put in their Answers upon Oath, and hindering, as much as he could, their obtaining an Affirmation instead of an Oath, in such Courts and Cases ; and denying his Wife, because married among Friends, attempted to take another ; with some other evil Practices : for which the Monthly Meeting he belonged to had denied him ; and he had appealed to the Quarterly Meeting, but had never appeared there, nor any one for him, to prosecute his Appeal : but after some Time he had come over to *London* ; and, unknown to any Meeting, had prevailed with some ignorant and disorderly Persons professing Truth to give him a Certificate, but not in any Meeting ; with which he went into *Pensylvania* : But Friends there being apprized of his Doings, from *Ireland*, he was not received among them. After some Time he returned to *England* ; and insinuating himself into the Opinions of some Members of the Monthly Meeting of *Devonshire-house* in *London*, they so far espoused him, and his Cause, as to find Means to bring it before the Yearly Meeting there ; which grieved many Friends : However, as it came by way of Appeal from the Quarterly Meeting at *London*, the Yearly Meeting appointed a Committee to hear it ; who, after enquiring into the true State of the Case, of the Friends from *Ireland* then in the Meeting, made their Report, That it was not regularly before the Meeting ; for that this Appellant had appealed, in the same Case, to a Quarterly Meeting in *Ireland*, where the Offences arose about 16 Years ago, as I remember ; which was so far regular : but never prosecuting his Appeal, as above noted, there it remains.

BUT notwithstanding this Report, certain arbitrary Persons of the Monthly Meeting of *Devonshire-house*, and of the Quarterly Meeting of *London*, who had, out of all Order and Rule, espoused this Offender and his Cause, would have eluded it by Subtilties and Sophistical Reasonings ; but the Wisdom and Power of the Meeting silenced them, and the Report was received and agreed to.

AND seeing the ill Tendency and Consequences of such Appeals from other Nations and Places in the World to the Yearly Meeting at *London*, I took this Occasion to observe to the Meeting, That this being a Matter of immoral Conduct only, in the Appellant, and not of Faith, Doctrine or Principle, it was sufficiently cognizable and determinable in and by the Monthly Meeting in *Ireland*, where the Matters of Complaint arose, or by Appeal to the Quarterly Meeting there, or finally in their Yearly, or Half-yearly Meeting, usually held at *Dublin* : And that no Appeal at all ought, in such Cases, to be admitted from that Meeting at *Dublin*, or from any Yearly Meeting of Business in any other Country or Island, to *London* ; nor ought that Meeting at *London* to receive any such, or enter into Judgment thereon : for, if they should, the Consequences thereof might be very pernicious and oppressive. Such Appeals from *Pensylvania*, *Rhode-Island*, *Barbadoes*, or other remote Places, or even from *Ire-*

ANNO
1736.

land or Scotland, would be attended with great Charges and Trouble many Ways, and Loss of Time, to Persons necessary to attend Appeals from such Places, and likewise to the Members of the Yearly Meeting at London; which would be thereby rendered as a Stage of Contention by every unruly Spirit who could make a Party and wrong Interest in and among such as himself; and would render London as a kind of Head of the Churches: But the Proceedings of Rome remain in too glaring Characters for any Men of Knowledge, Truth, and Friends to the Rights and Privileges of Mankind, to submit to, or promote any such Thing in this Society, now, or in the Succession of Ages. So this Appeal was rejected as irregular, and not lying there.

Alban's.

A T London I remained, attending the Meetings there, and some in neighbouring Places, till the 12th of the Sixth Month, 1736; and then went with my Friend *Thomas Jackson*, of the white Lyon, *Cornhill*, to his Country House at *Busb-hill*; and the next Day, he accompanying me, we met with my Cousin *John Bell*, and his Wife, and several other Friends, on our Way to *Albans*; to which we all went together, and that Evening had a pretty full and open Meeting there.

Sherington.

ON the 14th, leaving the rest of the Company there, my Cousin *Bell* and his Wife, and I, went forward to *Newport-pagnell*; and that Night lodged with our Friend *Thomas Cowper*, who entertained us kindly: and the Day after, being the First of the Week, we were at the Meeting at *Sherington*; which was large and open, partly occasioned by the Company of some Friends from *Northampton*: and the LORD favoured us together with his good Presence; and divers Doctrines were opened by the Truth among us, to Satisfaction, on several Subjects.

Wellingbo-
rough.

THAT Afternoon we returned to *Newport*; and on the 16th we had a Meeting at *Wellingborough*, considerably large and open, which consisted, for the most part, of the younger sort of Friends; and Things opened well to their State, and were comfortable. That Night we lodged at *Samuel Richardson's*.

Leicester.

ON the 17th we went forward to *Leicester*, to *John Penford's*, and fell in with their Week-day Meeting next Day. It was small and low, Things being much declined there; yet a few honest Friends still remaining, the LORD favoured us with a Degree of his divine Goodness together. That Afternoon we went forward to *Nottingham*; where we arrived late, and were very weary, but kindly received and entertained by our Friends, *Francis Hart* and his Wife. They were but young Persons, and began the World low; but the LORD hath blessed them, and prospered their honest Endeavours, and they have to spare.

Nottingham.

ON the 19th we were at the Week-day Meeting at *Nottingham*, which was large, by the coming in of some Strangers; and the LORD favoured us and them with his Goodness, and the Openings of some important Truths of the Gospel with Authority and Demonstration: It was a good Meeting.

Sheffield.

ON the 20th we went to *Chesterfield*; where we were kindly received and entertained by our steady Friends, *Joseph Storr* and his Wife. They have been both able Ministers of the Gospel many Years, and have many Children, young Men and Women, and all preserved from the Immoralities of the World, and hopeful. We had no Inclination for a Meeting there; but next Day went forward to *Sheffield*, and lodged at *Thomas Buck's*; and, on the 22d, were at their Meetings, both Forenoon and After. That Meeting is much enlarged in some Years,

Years, and was very full, by Addition of many of the Inhabitants of other Professions; and the LORD favoured us together with his divine, melting, solacing Goodness, and suitable Matters of Doctrine, to Convincement and Edification. That Night also we remained there.

ANNO
1736.

ON the 23d we went forward to *Bewdley*; where we called to see our ancient Friend *William Francis*, then above Eighty Years of Age. In his latter Time he had been much in the Highlands of *Scotland*, about some Business in which he had been intrusted, and which he had discharged honourably; and on that Occasion had preached the Truth in Word and Doctrine, as also in Life and Conversation, among them, and had obtained near Acquaintance and Friendship with some of the Nobility as well as the lower Rank: And though he was so weak with Age and Labour of divers kinds, that he could scarcely get on Horseback, yet he went with us several Miles toward *Leeds*; and he parting with us on the Road, we arrived at *Leeds* in the Afternoon, and were received in much Love and Friendship, at our Friend *Benjamin Horner's*. Bewdly.

ON the 25th, being the Fourth of the Week, and the Week-day Meeting at *Leeds*, we were at it. It is considerably large, and consists, for the greatest Part, of young People; sober, but few of them, yet baptized of the LORD, by his sanctifying Baptism: which is much the Case and State of our young People at this Day throughout the World; being in Danger, as others have done, of sitting down under the Profession of Truth, in a Traditional Way, as to the Doctrine and Form of the Discipline of it, and yet short and ignorant of the Life, Light, Virtue and Power of Truth essentially in themselves; by which an Apostacy from the very Form may enter and proceed gradually till the whole be lost, as to them, and some other Thing take place under the same Name: which the LORD prevent, by his kind and merciful Visitation, in his own Time and Way; for nothing else can do it, or carry on that great and glorious Work, which his own Arm hath begun in the Earth in and by his People. Leeds.

HERE we staid till the 28th; which being the Seventh Day of the Week, I left my Cousin *Bell* and his Wife there, they not intending much farther North at that Time, and went home with my very much respected Friend, *William Hird*, having come to *Leeds* on purpose to conduct me; and next Day we went together to the Meeting at *Bradford*; which was large, and more so, by pretty many of the Neighbourhood who came there. The LORD was with us, and gave me a full and open Time among them, to our mutual and general Satisfaction; to the Praise of the LORD alone, who only is worthy now and for ever. That Night I lodged at my usual Quarters there, with my kind Friend *Benjamin Bartlet* and his Family. Bradford.

ON the 31st, accompanied by *William Hird*, &c. I went to *Skipton*, to *David Hall's*; and next Day, about Eleven in the Forenoon, had a Meeting there, consisting, for the greatest part, of Strangers. It was large and peaceable, and the saving Truths of the Gospel of our Lord and Saviour JESUS CHRIST were freely and plainly opened; with which several were affected, some tendered, and generally solid, through the Weight of Truth then over the Auditory. Skipton.

THAT Night also I lodged there, and the next Day went to *Settle*, to *William Birbeck's*; and though it was near Four in the Afternoon before I arrived, yet, by the Diligence of that Family, we had a large Meeting beginning at Six; where the LORD's good Presence accompanied us, and, in his Love and Light, Settle.
the

ANNO
1736.

the Truth was preached with Authority and Demonstration; and though many of the Auditory were of the Priest's People, mixed with Dissenters, yet the Wisdom and Virtue of Truth came over them, reduced them to Quietness and Solidity during the Meeting, and they generally retired after the Meeting in a sober and grave Manner, a Sign that they were weighed down by the invisible Power of Truth. After this Meeting I found my Strength much exhausted; and having taken some Cold before, the Weather being wet, it appeared with its Effects more fully then, so that I could not rest as usual that Night: yet, by the good Providence of the Almighty, and Care of the Family, I was able to go on the next Morning, and in the Evening reached *Kendal*; where I was kindly received and entertained at my usual Quarters, by my Friends *Thomas Elkwood*, and his Wife and Family. This being the Sixth of the Week, I staid there till the First Day, and was at their Meetings both Forenoon and After. It was pretty large in the Morning, consisting for the most part of Friends; but being put off in the Afternoon till the Fourth Hour, and Notice given to the Inhabitants, we had a large and peaceable Meeting. The Hand of the LORD is open to Mankind in general, but meets not with due Acceptance and Gratitude in many to whom his Goodness is extended in this Generation; yet his Arm is stretched out still.

Kendal.

HAVING taken Cold by reason of the wet Weather in my Journey, I staid there till the 9th; and there happening to be a Burial that Day, we were favoured with the divine Presence in our Meeting on that Occasion; and many of the Town's People being there, the LORD opened the Mysteries of his Kingdom freely and plainly to them, in which Friends were satisfied and comforted.

CONTINUING still a little indisposed, I staid there till the 12th; which being the First of the Week, I was there again at the Meetings, both Forenoon and After, and on the 13th went to *Penrith*; where I staid that Night.

Carlisle.

ON the 14th I went to *Carlisle*, and the Day following was at their Week-day Meeting; and on the 17th, being the Sixth of the Week, was at the Monthly Meeting there.

Moorhouse.

ON the 19th, being the First of the Week, I went to the Meeting at *Moorhouse*; where we were favoured with the divine Goodness.

Justice-Town

ON the 20th I went to my Farm called *Justice-Town*, where I had a large Nursery of Forest-tree Plants, both *British* and *American*; from which having been absent some Years, they were in that Time grown much out of Order, and many of them lost, being overgrown and suppress'd by others; very much like the Course and Way of Human-kind, among whom the Weaker are too often crush'd and ruin'd by the Stronger, and in vain lament and cry for Aid, when none hears, relents, or aids, and where the only Relief is patient Suffering, till kinder Death ends the Trouble. Here I staid till the 21st preparing for a further Progress in that Concern; but the Quarterly Meeting for the County happening to fall at *Pardsey*, below *Cockermouth*, I went thither on the 23d; and attending the Service of the Meeting, (which was to the Satisfaction both of myself and Friends, for the LORD was with us) I returned to *Wigton*, to *Thomas Wetberal's*; and it being the Seventh of the Week, I was at their Meeting next Day; where the divine Truth shone over all in Majesty and Glory, to the Praise of the Father through him for ever. That Evening I returned to *Carlisle*.

Pardsey.

Wigton.

ON the 27th I went to *Justice-Town*; where, with many Hands, I began to plant

plant out several sorts of young Trees, as Oaks, Elms, Ashes, Acer-majors, Poplars of several kinds, Firs, English Walnuts, Black Walnuts, Tulip Trees, Locust Trees, Cedars of *America*, Occidental Planes, Lindels, Chestnuts, Horse-Chestnuts, divers sorts of Willows, Beeches, Hornbeams, Scarlet Oaks, &c. which I had raised from Seeds and Cuttings, after their several kinds, at that Farm, to furnish that Part of the Country, in Time, with Timber, which is now scarce; and that I might be an Example to others in that useful kind of Improvement; which several since have begun to follow. In the mean time I visited some Meetings in those Parts; as, *Kirkclinton*, *Solport*, *Carlisle*, *Scotsby*, and *Moorhouse*, and the Monthly Meeting, consisting of these five.

ANNO
1736.

HERE I staid till the 17th of the Ninth Month, and that Day set forward from *Carlisle*, accompanied by *John Dockwray*, *John Latimer*, *John Tate*, my Steward, and young *John Nixon*, and the same Night lodged at *Penrith*.

ON the 18th, being the Fifth of the Week, I went to *Kendal*, to *Thomas Elwood's*, and was at their Week-day's Meeting the Day following; where we were mercifully favoured with the good Presence of the LORD.

Kendal.

ON the 21st, being the First of the Week, I was at that Meeting again; which, in the Forenoon, consisted for the most part of Friends; and the LORD was with us, to our mutual Consolation: And as I was known to many of the Inhabitants, who had been often at our Meetings, and some times when I had been there, Friends thought proper to put off the Afternoon Meeting till between Four and Five in the Evening; when we had a great Number of the Inhabitants with us, by Computation about 1000 in all; and being very quiet and orderly, some necessary and important Truths of the Gospel were clearly opened among us with divine Authority.

ON the 22d I went to *Gale*, to *Isaac Hadwin's*; on the 23d to *Settle*, to *William Birbeck's, jun.* on the 24th to *Skipton*, to *David Hall's*; and on the 25th to *Bradford*, where I was kindly received by my Friend *Benjamin Bartlet*, and all his. Here I staid till the 28th, being the First of the Week, and was at their Meeting; which consisted generally of Friends, and for the most part of young Persons of both Sexes: and the LORD was pleased to open their States to them in a good Degree, and many of them were much tendered and broken in a Sense of his fresh Visitation and Goodness that Day, to the Comfort likewise of the Elders in general, and to the Praise of his own Arm, who alone is worthy now and for ever.

Bradford.

ON the 30th I went to *William Hird's*, where I staid two Nights, his Company and Conversation being very agreeable; and on the 2d of the Tenth Month, being the Fifth of the Week, we went together to *Leeds*; where I was kindly received by my long-acquainted Friend *Benjamin Horner*, and all his, to our mutual Satisfaction; and next Day was at their Week-day Meeting. On the 5th, being the First of the Week, I was at their Meeting again; which being postponed till Three in the Afternoon, pretty many of the Neighbours came in, and were sober and attentive to the Things that were opened, so far as I could observe; and the Meeting was well in general.

Leeds.

ON the 6th the Corpse of an ancient Friend happening to be buried there, we had another Meeting on that Occasion: and many Neighbours being there, some Truths of the Gospel were opened to them with Clearness; and it was a comfortable Meeting: But what Use they make of the kind Visitations of the LORD,

ANNO
1736.

Time must shew; but it seems, that delaying to own their Convictions, and join with Truth and Friends, they return and sit down under the gloomy Shadow of their dark Priests, spending their Money for that which is not Bread, and their Labour for that which profiteth not; buying of them who sell, till Buyers and Sellers are shut out together.

Pontefract.

ON the 7th I went to *Pontefract*, to *John Marsden's*, and next Day had a Meeting there; which was open and comfortable, some of the Neighbours being there of various Notions of Religion, and all quiet.

Wakefield.

Sheffield.

ON the 9th I was at a Monthly Meeting at *Wakefield*; and that Night I lodged at *William Jackson's*, about three Miles from thence, where I was kindly entertained. Next Day his Son went with me to *Sheffield*, to *Thomas Buck's*; where I staid till the First Day following, and was at their Meeting; which consists, for most part, of young People: and the LORD favoured us with his good Presence, and a fresh Visitation of Kindness to them; which I believe many of both Sexes were sensible of.

Blythe.

THAT Evening I went to *Woodhouse*, about three Miles, and lodged at *Godfrey Newbold's*; and next Day went to *Blythe*, to attend the Burial of an ancient and honourable Friend, ---- *Buck*: on which Occasion many Friends and People were at the Meeting; and the LORD gave us a comfortable Time together, opening many important Truths of the Gospel unto us, and Things were well.

THE next Morning I set forward for *Nottingham*, through the Forest of *Sherwood*; and it beginning a small Rain in the Morning, increased so as to become very heavy, then much Snow, Rain and Hail, and so held on all Day, that I was thoroughly wet and cold; but though under that Circumstance, and late before I got to my Friend *Francis Hart's*, I was kindly received, and the best done for me they could: So that, through kind Providence, I took little Cold, but was well the next Morning, and set forward for *Leicester*. I met with several Difficulties and dangerous Circumstances in the Way, (for the Waters were very high and rising) but got well thither that Evening; where I was kindly received and well accommodated by my Friend *John Penford* and his Wife: And he, being an Apothecary, furnished me with some proper Balsam, &c. for a Pain which had affected my Left-Arm, and become troublesome. Next Day he sent his Servant with me as far as *Northampton*. The Ways being extremely bad, we did not arrive there till Seven in the Evening, and very tired; but being freely received at our Friend *M. Binyon's*, and good Care taken, I did not find any further Inconvenience. One Thing very particular I observed in the Way as we went in the Night-time: Going toward a Valley, not above two or three Miles from *Northampton*, we saw several Lights, which I took to be Candles from the Windows of Houses in some small Village before us; and in a short Time they all seemed to vanish, which I took to be by the Interposition of some higher Ground or Hedges; till, coming forward in a Lane, near a Brook in the Valley, we espied a single Light a little before us on the Way-side, not moving, but fix'd as in a Window of some House there: but as we approached the Place, it began to move, and crossed the Lane at some Distance from us, and went through a Hedge, and a little Way along another Hedge in a Close, mending its Pace, so that I took it to be some Person in haste, carrying a Lanthorn from a House whence it seemed to issue, though there was no House there: Then it took a short Turn, as if it had some Self-direction, and passing along about Breast-high

ANNO
1736.

high from the Earth, went Side-way in the Wind, which was considerably high; and going a little on our Right-hand, went Northward near the Way we had come. It was very bright, tho' it seemed sometimes to intermit a little, and twinkle in its Motion; and so went on as far as we could see it. It put me in mind of some flying Beetles I had seen in *Hispaniola*, and some other Parts of the *West-Indies*; which shine as they fly in the Night, giving Light, in Appearance not much short of Stars of the first Magnitude. I have often heard, and somewhere read, of an *Ignis fatuus*, or *Jack* with a Lanthorn; of which I suppose this was one sort, (for I have heard of several) but have not found the Phenomenon solved any where to my Satisfaction.

ON the 17th I went forward to *Wooburn*, where I lay at an Inn; and the Day after set forward for *Albans*, where I arrived well that Evening: and tho' several Friends came to me to the Inn where I alighted, and invited me to their Houses, and spent the Evening with me; yet I made Choice of the Inn, not being willing to be burdensome to my Friends there, they being but few in Number. The next Day, being the First of the Week, I was at the Meeting with them; which was small in the Forenoon, but open and comfortable; and not large in the Afternoon, little, if any Notice having been given to the Neighbours: yet a few sober People being there, we were favoured with a good Meeting; and the LORD's good Presence was among us.

Alban's.

ON the 20th I intended to set forward for *London*; but being a heavy Rain, and not willing to hazard my Health any farther, unless my Concerns there had been indispensibly urgent, I remained there till the 21st, and then went to *London*; where I was kindly received by my Friend *Joseph Green*, and his, to our mutual Satisfaction.

IN this Journey I had suffered very much by the Badness of the Weather and Roads; which affected my Constitution so, that I remained at *London*, visiting the Meetings there, and in the Country near, till the 13th of the Fourth Month, 1738; and then went to *Hartford*: where the next Day we were favoured with a comfortable Meeting; for which I was thankful to the LORD, who is the Fountain of all our Mercies.

London.

Hartford.

ON the 15th I was at another Meeting in the Afternoon at *Hitchin*; which was open and well, to general Satisfaction; and that Night lodged there at my Friend *John Turner's*, who was of a good old primitive Stock.

Hitchin.

ON the 16th, proving very wet, and the Ways heavy, I went only to *Apsey*; where I staid that Night: and the Rains continuing, the Wind high, the Ways very deep, and an uncommon Degree of Cold, I staid there till about the Third Hour next Day, being a little fair at that Time, and then set forward for *Northampton*; but the Rain returning very heavy, and Wind continuing, and my Mare falling lame in the Road, it proved very fatiguing; though I arrived at my Friend *Edward Binyon's* in the Evening, where I was kindly received and entertained. He was eldest Son of *Thomas Binyon*, where I had usually lodged in fore Times. The next Day, being the First of the Week, I was at the Meetings there Forenoon and Afternoon; which were large, especially that in the Afternoon, and very open and comfortable: and the Truths of the Gospel opened clearly and plentifully, with Demonstration and Authority, to the sole Praise of the great and gracious Giver of every good and perfect Gift.

Northampton

ON the 19th, accompanied by *Thomas Binyon, jun.* I went forward to *Leicester*,
where

ANNO
1738.

Nottingham.

where I rested that Night; and on the 20th, being furnished with a Servant and two Horses by my Friend *John Penford*, where I lodged, I set forward at Three in the Afternoon, (for it rained hard till then) and in the Evening got well to *Nottingham*; where I was kindly received by my Friend *John Hart*, where I lodged the Time before, as I went to *London*. The Meeting being appointed next Day at Two in the Afternoon, the LORD favoured us with a Degree of his good Presence; and though we were in Silence a considerable Time, the Things of GOD opened well, and were delivered with good Authority, there being some of the Town's People there; and all was very quiet and well.

Blythe.

ON the 22d I hired a Horse for myself, and the Friends procured another and a Guide, and we went forward through the great Forest of *Sherwood* to *Blythe*, and on the 23d was at their Week-day Meeting; which was small, few Friends remaining there, but very open and comfortable: and that Afternoon I went forward to *Warnsworth*, to my Friend *Thomas Aldam's*; where I was kindly received.

Warnsworth.

ON the 25th, being the First of the Week, I was at a General Meeting for Worship, falling of course at *Warnsworth* Yearly about that Time. It was large and comfortable, the Goodness of the LORD being sensibly with us.

ON the 27th, accompanied by several Friends, we set forward for *York*, by way of *Tadcaster*; where, falling in with other Friends from *Leeds* and Places adjacent, we all dined together at an Inn; and, before we arose from the Table, the divine Truth tendered me very much, and reached the Friends in general, surprizing us together with a merciful Visitation of his Kindness, as in our early Times; and we were at that Time as little Children before him, and satiated with the Bread of living Consolation in his Presence, not to be forgotten, but sealed on every Heart, to the ever-living Praises of the GOD of Mercy, and of our Salvation. *We were reduced to Silence.*

York.

FROM *Tadcaster* we went that Evening to *York*, to an Evening Meeting there; and the next Day began the Quarterly Meeting for the County; that Meeting, at that Time of the Year, being commonly called their Yearly Meeting. It held the 28th and 29th, was very large, especially in Times of Worship; when many of other Communion came in, and generally behaved well. The LORD was with us; and Things, both as to Worship and Discipline, were conducted in the Meekness of his Wisdom, to his own Glory, and Consolation of his People, without Schism or Jar.

AND I, desiring once more to see as many of the Inhabitants of the City at our Meeting as could be, upon full Notice given them, staid there at my Friend *Roger Shackleton's* till the 2d of the Fifth Month; where, in the Forenoon, the Meeting was more select: but in the Afternoon, being put off till Five in the Evening, it was very large, the greater Meeting-house being well filled; and I had, through the infinite Mercy of GOD, the everlasting Gospel, and universal Salvation of GOD through CHRIST our Lord, to preach to them in some good Measure and Authority; and observed many sober and attentive Persons, of both Sexes, among them, but others too airy and unconcerned, yet generally of decent Behaviour.

Huby;

ON the 4th of the Fifth Month, being the Third of the Week, I went to a Meeting appointed at *Huby*, about seven Miles from *York*; which was small, but open and comfortable, the Goodness of the LORD being sensibly with us; and that Night I lodged at *Andrew Vause's*, a poor Farmer near that Village.

ON

ON the 5th I was at an appointed Meeting at *Thornton*; which, in the Beginning, was hard and exercising, but, through the Mercy of GOD, was very open afterwards, and ended well, to the sole Praise of his own holy Name, who alone is worthy.

ANNO
1738.
Thornton.

ON the 6th I was at another Meeting of course at *Malton*, where the LORD was with us, and opened the Mysteries of the Gospel clearly; and a good Time the LORD gave us together, there being few besides Friends there.

Malton.

ON the 7th I had a Meeting appointed at *Pickering*; where Friends came from divers Places round. In this Meeting we had a considerable Time in Silence, and something in it very hard to be wrought through, a Spirit of Heaviness, Carelessness, and Darkness; yet the Arm of the LORD arose, and the Brightness of his living Presence prevailed over Death and Darkness, and the Righteous rejoiced before him, in a Sense of his never-failing Goodness. It was a comfortable Time indeed to Friends in general, to the raising of due Praises to the Almighty Author of all Good, and he himself is that Good. That Evening I went with *Robert Milner* and his Wife to their House, about seven Miles; where I was kindly entertained.

Pickering.

ON the 8th I went to *Scarborough*, to the Widow *Alice Meller's*; and the next Day, being the First of the Week, we were favoured with two good Meetings, the good Presence of the LORD was with us to our great Refreshment, and the Truths of the Gospel were opened clearly, and with good Authority. We had two very comfortable Meetings more that Week there; one on the Fourth Day, and the other on the Sixth, as usually there: And staying till the 16th, being the First of the Week, the LORD favoured us with his good Presence, and gave us two comfortable Meetings; wherein divers important Truths of the Gospel were amply set forth in the Authority and Wisdom of it, to his own sole Praise and Glory.

Scarborough.

ON the 18th I went to *Whitby*; and the next Day, being their usual Meeting Day, we were favoured with a very open comfortable Meeting, the LORD being with us to our general Satisfaction. I lodged there at *Thomas Birkit's*; where I was kindly received and entertained. I staid till the 21st, and was at their Sixth Day Meeting, (for they have two in the Week) which was very open and comfortable, Friends being generally tendered by the Influence of divine Love, the Sweetness whereof seasoned our Conversation afterwards.

Whitby.

ON the 22d I returned to *Scarborough*; and the next Day, being the First of the Week, at the Forenoon Meeting, I found it very heavy for some Time, many being very drowsy and unconcerned; but the LORD favouring us with a small Glimpse of his enlivening Countenance, we were thereby refreshed, and the Meeting ended well: And in the Afternoon many Strangers (being in Town on occasion of the Spaw Water) came to the Meeting; and the LORD favoured us with his good Presence, and opened the important Truths of the Gospel with Authority and Demonstration; as, the Fall of Man in the First *Adam*, his Restoration by the Second *Adam* to the Knowledge of divine Life lost in the first; the Necessity of Regeneration by Faith in CHRIST, and through the Work of his Power in us, as he is the quickening Spirit; by which we are born of the elect Seed, which never fell, and made Partakers of the divine Nature in him, to our everlasting Establishment, as that great and truly wonderful Work is completed by CHRIST, out of the Reach of all Temptation and Possibility of any future Fall, resting in the unpeakable Joy of the Salvation of GOD for

ANNO
1738.

ever and ever. The Meeting was very solid in general, some of the Quality, as they are distinguished among Men, being there; and yet some of the baser sort, though in gay Cloathing, could not hide their Levity and extream Ignorance, in some Part of the Time of the Delivery of Truths so needful to be known and received of all Mankind: but they being only some private Sneerers, there was no open Disturbance, and the Meeting concluded in great Solidity and Decency, as usual in these Days, to the Honour of the divine Truth, who alone is worthy.

ON the 26th, being the Fourth of the Week, I was again at their Week-day Meeting, and also on the 28th; where we had our Meetings more select with Friends, (for Strangers usually come most on First Day Afternoons) and we were comforted together in the Truth.

ON the 30th, being the First of the Week, in the Afternoon especially, came many Strangers to the Meeting: the Truth of the Gospel was, in the divine Power of it, preached among them; under which they were generally sober and attentive, several of the Quality being present.

ON the 2d of the Sixth Month the Meeting was again more select, though some Strangers of both Sexes were there, where the one true and saving Baptism of the Holy Spirit was clearly preached; when several of the Auditory seemed surprized to hear the absolute Necessity of it set forth so plainly, according to the Holy Scriptures, and with an Authority, which carried the Matter home, in some good Measure, to the Hearts and Understandings of several of the Auditors. It was a glorious and satisfactory Meeting, through divine Goodness, though not numerous.

ON the 4th, being the Sixth of the Week, I was there again; where we were likewise favoured with the good Presence of the LORD.

ON the 6th, being the First of the Week, I was there again; and the Company increasing, the Spring of the Gospel increased, so as that several important Truths thereof opened in the Demonstration of Wisdom and Power, to the Satisfaction of many, and Glory of the great Creator and Upholder of all Things. Great is the Truth, and it did prevail.

ON the 9th, being the Fourth of the Week, I was there again; and though the Meeting was small, being the Forenoon, when the People were generally at the Spaw, it was the more select to Friends, and the LORD gave us a comfortable Season together in his divine Presence and Goodness. My Concern for that Place continuing, I was at all their Meetings, both on First Days and Week Days, until the 26th, and then went to *Anthony Langley's*, a Friend's House, two Miles beyond *Bridlington*, where I lodged that Night; and the next Day, being the First of the Week, had two open and satisfactory Meetings with Friends and others. That Night I lodged at *John Atweck's*, where I was kindly entertained; and at the same Place had another Meeting on the 29th in the Evening; which was very solid, and the Doctrines of the Truth were set forth with Clearness, by the Grace of GOD, and the Virtue and Authority of it, to the sole Praise of the only true and living GOD, who is worthy and blessed for ever.

Bridlington.

ON the 31st, being the Fifth of the Week, we had another Meeting there; which was very comfortable, the Goodness of the LORD being much over us: and the Kingdom of GOD was declared in the Authority of it, and the Kingdom and Power of Antichrist thereby laid open; being founded inwardly in the
Dark-

Darkness of this World, in the Imaginations and Corruptions of Men, supported by that Wisdom which is from beneath, and the Power of it, under the Conduct of false and degenerate Priests; who run for Rewards in this World where GOD never sent them; who have profited themselves by the Spoils of the blind People, but have not profited the People at all.

ANN O
1738.

ON the 1st of the Seventh Month I went back to *Scarborough*; and on the 3d, being the First of the Week, I was again at the Meeting there; where, in the Forenoon, the LORD gave us a plentiful Season of his Goodness, and the Meeting being for the most part of Friends, the Testimony of Truth was, in the Openings of Life, more selectly adapted to them, for their Confirmation and Encouragement; and a glorious, comfortable, and confirming Time it was to many: And in the Afternoon the Strangers who attended the Spaw coming in pretty fully, many Truths of the Gospel and Kingdom of GOD were opened unto them, in the Love and Goodness of GOD; under a Sense whereof the Meeting was held throughout the Time, to general Satisfaction, so far as I could gather from the still, attentive, serious and solid Behaviour of the People: So that the Friends and they seemed as if they were all reconciled in one, even in the divine Truth, under the powerful baptizing Virtue and Influence of it; and that Evening the LORD gave me great Consolation therein.

Scarborough.

ON the 5th their Monthly Meeting with Friends of *Whitby* falling of course, I was there also to my Satisfaction; for the good Presence of the LORD was with us, and the Discipline of the Meeting was managed in the peaceable Wisdom of Truth, and in brotherly Condescension and Love, to the Praise of the great Author of every good and wholesome Establishment, and every good Word and Work brought forth thereby and therein; being as the Tree of Life, bearing its Fruit ripe, comfortable, delicious, and strengthening.

Whitby.

ON the 6th I took Leave of the Place, having first acquainted Friends therewith in the last Meeting, and left Friends in Love and Peace. That Evening I went to *Newton*, and lodged at *Robert Milner's*; and the next Day, in the Evening, had a Meeting in his House with his Family, and a few poor, simple People of the National Way, to whom the LORD opened many helpful instructing Things by my Ministry; but to the Praise of the LORD himself only.

Newton.

ON the 8th I went to a Monthly Meeting at *Malton*; where the LORD gave us a comfortable Time, and opened several Things relating to the Discipline of the Church, and Moral Virtue and Conduct, in the Wisdom and Authority of the Gospel; and yet a Case of Uncleanness being presented, and having been debated in some former Meetings, several of the Meeting appeared to defend the Transgressor, though Facts had been morally proved, and also confessed by him: But the Power of Truth being over the Meeting, and finding myself engaged therein against the Spirit of Contention, I reprov'd its Members, convicted them of the Errors of their evil Work, and silenced them for that Time; which greatly encouraged the righteous Servants of the LORD there concerned for the Honour of the LORD and our Society; and then the Testimony of Truth went out against the Transgressor with Unanimity, and the Meeting ended in Peace, to the Satisfaction of the Just.

Malton.

ON the 9th I went to *York*, to *Roger Shakleton's*, and on the 10th was at their Meetings both Forenoon and Afternoon. It was the First Day of the Week, and being very rainy, the Meetings were more select to Friends, though there were

York.

ANNO
1738.

were some Strangers; and a very comfortable Day the LORD gave us in his ever-blessed Presence, and many good Things were opened in his divine Light and Power, to Edification and Confirmation.

Leeds.

ON the 11th I went to *Leeds*, to my old and dear Friend *Benjamin Horner's*, and was at their Meeting on the 13th, the Fourth of the Week. The Forepart of this Meeting was heavy, dark, and uncomfortable; but, by Degrees, Light shined out of Darkness, and dispelled its Power in good Measure, to the comforting of the sincere-hearted, and Reproof of the Idle, Lukewarm, and Unconcerned among us.

Bradford.

ON the 15th I was at another Meeting there, in a small Meeting-house in Town erected for more select Meetings of Friends, especially the aged and infirm; where the LORD was with us to our general Comfort and Edification: for our Hearts were made glad by the Wine of his Kingdom plentifully dispensed among us.

ON the 16th I went to *Bradford*, to my hearty Friend *Benjamin Bartlet's*; where I was received, as usual, with Kindness and Respect, which hath ever been mutual since first acquainted: and the Day after, being the First of the Week, was at the Meeting there; which was very large, many of the more reputable sort of People of various Professions of Religion being present; and the LORD opened many necessary Points of the Doctrines of the Gospel among us, during which there was general Quietude and Attention, in all Appearance; and the Meeting seemed satisfied, departing in a solid Condition.

ON the 19th I went to my Friend *William Hird's*, where I staid that Night; and the next Day was at a Meeting about a Mile from thence; where the LORD favoured us plentifully with his good Presence. It was a glorious Meeting, to his own Praise, of whom alone is the Power.

ON the 21st, in the Evening, I returned to *Bradford*; where the Monthly Meeting happening next Day, I was there also, and had some Service both in Discipline and Ministry.

Leeds.

ON the 23d I departed in Peace for *Leeds*; and next Day, being the First of the Week, I was at the Meetings there, both Forenoon and After; which were very large, especially in the Afternoon, the Meeting being put off till the Third Hour, and many of the chief of the People of the Town were there, and a very great Crowd; and the LORD had regard unto us, and was pleased to furnish me with Understanding and Strength, both of Body and Mind, to deliver many Things unto them touching the Knowledge of GOD, and eternal Life in and by CHRIST the LORD: and the Truth was over the Multitude, sat upon them and reign'd; so that there was not a light Countenance to be seen among them. These are the Works of GOD, by JESUS CHRIST the LORD, through whom be the Acknowledgement to the Father, now and for ever.

York.

ON the 26th I returned to *York* with Friends from *Leeds*, and those Parts, in order for the Quarterly Meeting of the County, which began the next Day: the Business whereof, as well as Worship, was conducted in the peaceable Wisdom of the Son of GOD, whose divine Goodness and Presence presided there. Many great and important Truths were delivered in the Meetings by several Brethren, in the Demonstration and Authority of the Holy Spirit. Here a Person took down some of mine in Short-hand, as he had done at some other Times, as also of some others in other Places; which is seldom truly done: for tho' the

Form

ANNO
1738.

Form of the Speech may be, by that Means, and Help of the Memory of the Writer and others, nearly recovered; yet the missing or altering of a Word in some Sentences may greatly alter and wrong the Sense: And it is certain that no Letters, Words, or Speech, can represent the divine Virtue, Power, and Energy, in which the Doctrines of Truth are delivered by those who are sent of GOD: for they speak with Wisdom and Authority in and from him, and not as the Artists and Hirelings of this World and of Antichrist, whose Speeches are often and commonly artful, cunning and deceiveable; whereby they ensnare the People, rule over them, and make a Trade and Gain of them to themselves, and live in the Pomp and Grandeur of this World; though they promise and vow before GOD and Man, to renounce them, and make the People do so likewise, and break those Vows also as often as they make them; and not once only, but to the End of their Days, if their daily Confessions be really true: Nevertheless, where Testimonies are truly set down in Writing, so far as they are found, with respect to Faith in GOD and CHRIST the LORD, or any other Point of Doctrine in Religion, they may be of Use to help forward the Work of the LORD, in the Redemption and Salvation of Mankind. The Meetings ended in the peaceable Spirit and Love of the Holy One, in which they began and were held. Divers departed the City that Evening with Satisfaction and Consolation, towards their several Habitations; and yet, as Pillars in the House of GOD, depart no more therefrom, but remain therein for ever: But I having no certain Dwelling-place on Earth, though something therein I call mine, and have just Power over while in this Body, and not in haste for any other Place, I staid to attend the Service of the LORD in the next First Day's Meetings in that City; where we were favoured with the divine Presence, and many important Truths of the Gospel were delivered in the Authority of Truth; which were taken in Short-hand, but not exactly.

ON the 2d of the Eighth Month I went from thence to *Pontefract*, to *John Pontefract Marfden's*, and had a satisfactory Meeting there on the 3d.

ON the 4th I went to *Warnsworth*, to *Thomas Aldam's*, and the next Day was at their Monthly Meeting; where a Case happened which admitted of some different Ways of Thinking; yet Friends condescending one to another, and the Testimony of Truth going out against all Partiality of Judgment in the Things of GOD, and all Sides and Parties on any Account whatever, there being no Side or Party, save Truth and Error only, Things were carried on and finished in the peaceable Wisdom of Truth, to Satisfaction and Comfort.

ON the 6th, in the Evening, I was at an appointed Meeting at *Woodhouse*; whither came a good Number of the Neighbourhood, who were very sober and attentive to the Testimony of Truth; which was largely and demonstratively delivered among them: and the LORD gave us a good Meeting.

ON the 7th I went to *Sheffield*, to *Thomas Buck's*; and the Day after, being the First of the Week, was at their Meeting, both Forenoon and After; where the LORD was sensibly and powerfully with us, to the Glory of his own eternal Name: It was a Day of Satisfaction indeed to be lastingly remembered.

ON the 9th I returned to *Woodhouse*, and the next Day to *Balber-Hall*; where I was kindly received by my long-acquainted Friend Sir *John Rhodes*, Bart. a Man of Truth and Understanding, neglecting all the Honour of the World, and had lived but rather too reclusely; by which the Brightness of his Talents had not been made so conspicuous as otherwise they might.

ANNO
1738.
Mansfield.

HERE I staid till the 13th, and then went to *Mansfield*, to *Richard Mariot's*; where I was kindly received by him and his Family. There I abode till the 15th with Satisfaction, and it being the First of the Week, was at their Meeting both Forenoon and After; where we were favoured with the good and comfortable Presence of the LORD, and many Things were opened in his Wisdom and Power, to the Establishment of some, and Edification of the generality.

Nottingham.

ON the 16th I went to *Nottingham*, to *Francis Hart's*, and the next Day had a Meeting there; where the eternal Truth triumphed gloriously, and the Truths of the Gospel were delivered with Majesty, bringing a holy Dread over the Assembly, mixed with Consolation: and many were tendered and comforted.

Leicester.

ON the 18th I went to *Leicester*; where I was kindly received and entertained by my sure Friend *John Penford*, and his; and, on the 20th, had a Meeting appointed there; which consisting of Friends for the greatest part, and not being large, we were favoured with a fresh Experience of the merciful Truth of that Saying of the LORD, *Wheresoever two or three of you are gathered together in my Name, there am I in the Midst of you*. The Comfort of his Holy Spirit was our Enjoyment at that Time.

Matxviii. 20.

THE Weather being very rainy, I staid there till the 22d; and it being the First of the Week, I was at their Meeting both Forenoon and After. The former was more select, consisting for the most part of Friends; and the Goodness of the LORD was sensibly with us, and Things opened to Satisfaction. In the Afternoon we had the Company of many of the People of divers Notions in Religion, and the LORD opened a Door of Utterance of many Truths of the Gospel in the Authority of it; where divers false Doctrines of the mercenary, deceitful Letter-mongers were exposed: under which the People were very still and serious, not a light Countenance among them; for the Dread of the LORD was over them, and Friends were comforted in the Truth, and in the preaching of it in its own Life and Virtue.

Northampton.

ON the 23d I went to *Northampton*, to *Edward Binyon's*, and the next Day had a Meeting appointed there; where the Goodness of the LORD was with us, and gave us a comfortable Season together in him, to the Glory of his own Name.

Ampel.

ON the 25th I went to *Newport-Pagnel*, to *Thomas Cooper's*; where I staid that Night, and the Day after went to *Ampel*, to the Widow *Barber's*; where we had an Evening Meeting with a few Friends and some of the sober Neighbourhood, to good Satisfaction: for the Countenance of the LORD was towards us, and many Things were opened in the Truth to the Understandings of the People, and helping forward of the Work of GOD, through the Word of his Grace, without which no Minister can do any Thing to Convincement or Edification.

Baldock.

ON the 27th, being the Sixth of the Week, I fell in with the Week-day Meeting at *Baldock*; which was small, but comfortable, through Divine Goodness.

Hartford.

ON the 28th I went from thence to *Hartford*, to *John Prior's*; and the Day after, being the First of the Week, was at their Meeting Forenoon and After. The former was small, but very tender and comfortable, through the Influence of the Divine Presence; by which divers, even the greatest Part, were tendered and melted as Wax before the Sun, and had the holy Image of the Son of GOD,
in

ANNO
1738.

in some good measure, impressed upon them ; to his own Glory, and magnifying of his own holy Name, to whom it is due now and for evermore. The Meeting in the Afternoon was much larger, many being there from *Ware*, and of the Town's People, who had heard of the first Meeting between the two ; and the Goodness of the LORD was with us : But my Exercise in publick was more laborious, by reason of the various States of the Auditory ; many Things being delivered of general and particular Importance : and all were very still, attentive, and by all Appearance comforted and satisfied. To the latter Meeting came my Landlord *Joseph Green*, and Dr *William Clark* from *London*, to meet me ; and we staid that Night at *Hartford* ; and had an easy Journey next Day to *London*.

At *London* I remained until the 17th of the Fourth Month, 1739 ; and then, accompanied by my kind Friend and Landlord *Joseph Green* to *Alban's*, and *Benjamin Horner* of *Leeds*, *Benjamin Bartlet* of *Bradford*, *William Hird*, and *John Wilson* of *Barnsley*, to *Dunstable*, we lodged there that Night at an Inn ; and the next Night within four Miles of *Harborough* ; and the Night after at *Nottingham* ; and the Night following at our Friend *Joseph Newbowl's* at *Woodhouse* ; and on the 21st at *Benjamin Horner's* at *Leeds* : and the next Day, being the Sixth of the Week, was at their Meeting ; where I was much refreshed and restored, in the good Presence of the LORD, after the most weary and fatiguing painful Journey I had known in the Time.

ON the 24th, being the First of the Week, I was at the Meeting there ; which was very large and comfortable, both Forenoon and After ; the People being solid and attentive to the Testimony of Truth, and well satisfied with it.

ON the 25th, being their Monthly Meeting, I was there, and a large good Meeting it was ; the LORD mercifully favouring us with his good Presence. The next Day, accompanied by *Benjamin Horner* and his Wife, and others of his Family, &c. I went to *York* to the Quarterly Meeting ; which was large, and very peaceable and comfortable both in Worship and Discipline : and the Business of the Meeting being fully over, to general Satisfaction, I returned to *Leeds* ; and the next Day called at *William Hird's*, where I dined ; and that Evening was accompanied by him to *Bradford*, to my Friend *Benjamin Bartlet's*, where I was kindly received and entertained.

ON the 1st of the Fifth Month, being the First of the Week, I went to an Yearly Meeting for Worship at *Bingley* ; which was very large, consisting of many Hundreds of People : and the Truths of the Gospel being largely opened unto them, and no publick Minister there besides myself, I was very much spent as to my natural Strength, and now of great Age ; but the LORD being pleased to restore the Strength of my Mind, and being kindly entertained, in Company with many Friends, by our Friend *William Lister*, at his House there, my Strength, through the Goodness of GOD, was soon recovered ; for the LORD sanctifies every Blessing to the Ends proposed in it.

ON the 2d I went to *Carleton*, accompanied by *William Lister* the younger, and made a Visit to *William Slater*, and *Mary* his Wife, both Ministers, at their House at *Carleton* ; where I was kindly received, and plentifully entertained : for though they were not rich in the World, they were rich in Love and right Friendship ; which is abundantly better, and more acceptable, than a great deal of fine Dainties without it : but all they had was good and agreeable.

ON

ANNO
1739,
Settle.

ON the 3d, accompanied by *William Slater*, I went forward to *Settle*; and lodged that Night with *William Birkbeck* junior, where I was kindly received and entertained. The next Day, being the Time of their Monthly Meeting, I was there; where the LORD gave us a very comfortable Time of his good Presence: for our Hearts were freely opened by him and unto him, who openeth and no Man shutteth, and when he shutteth, none can open. After the Meeting I went forward to *Gale*; and the next Day to *Kendal*, to a Meeting of Ministers, which was beginning when I alighted; where the divine Presence was likewise with us.

Kendal.

THE next Day I staid there, to attend the Service of their Quarterly Meeting; which was large and edifying, both in Worship and Discipline, and conducted in the peaceable Wisdom of our LORD and Saviour JESUS CHRIST; through whom, to the Father of all our Mercies, be Dominion and Glory, now and for ever.

THE Day following I rested there at my old Quarters *Thomas Elwood's*; and the Day following, being the First of the Week, I was at their Meeting, Forenoon and After, being both large, especially the latter, which was put off until the Fourth Hour Afternoon. The LORD was with us, and brought many good Things of his Kingdom to Remembrance, with Authority and Clearness, to general Satisfaction.

Preston.

ON the 10th I went to *Sidgwick*, to our Friend *Robert Chambers's*; where I, with my Company, was kindly entertained. The next Day we went to a General Meeting at *Preston*; which was large, and for the most part composed of young People. The LORD blessed us together in his Presence; and many of the young ones were baptized of the LORD, by the purifying Flame of divine Love, to their great Consolation; entering thereby into a Covenant of Light and Life with him, according to his sure Promise of old. The Meeting ended in the Gravity of Truth. I returned that Evening to *Kendal*; and on the 11th went to *Penrith*, accompanied by my Friend *T. Ellwood*; and on the 12th we went to *Carlisle*, and lodged with our Friend *Mary Jackson*, who entertained Friends freely, and made us kindly welcome.

ON the 13th there happened to be a General Meeting there; which was small, but full as open as I expected: for some of them in that Place are far from the Truth, though they have professed it long; and Strangers most commonly find little Consolation there, though some there are very worthy.

Carlisle.

ON the 15th I was at the Meeting at *Carlisle*; which, being the First of the Week, was pretty large; but hard, by reason of some evil and hardened Spirits among them: yet Truth was in some Degree over the Meeting.

ON the 20th I was at the Monthly Meeting there, which was pretty large, the Country Friends coming well in; and very open, the LORD favouring us with his divine Presence, and exalted his own Name over all, to the Satisfaction of all the living among us.

Kirklington.

ON the the 22d I was at the Meeting at *Kirklington*; which was very large and open, consisting for the greatest part of young People: who, having heard of my Intention for that Place at that Time, they came for some Miles round; and being desirous in the LORD to do them Good through his Grace, I spared
not

not myself, but was much spent that Day among them, leaving the Effects to the LORD ; to whom be Praise, for of him is the Power and Understanding. Amen. ANNO 1739.

ON the 29th I was at the Meeting at *Scotby* ; and though it was the First of the Week, it was not large, but very open and comfortable ; for the LORD was with us, to our solid and mutual Satisfaction in him. *Scotby.*

ON the 5th of the Sixth Month I was at the Meeting at *Moorhouse*, which was large and very open ; many moral Truths being delivered with divine Authority, and thereby sent Home on the Consciences of several ; who, professing the Gospel, were yet ignorant of the Law of moral Righteousness : and great Tenderness came over the Hearts of many, especially of the younger sort, most of the Meeting being of such. For this Day's Refreshment in the LORD the Living were thankful unto him who alone is worthy. *Moor-house.*

ON the 12th I went from *Carlisle* to *Wigton* ; where the LORD favoured us with his Life-giving Presence, and opened the Truths of his Gospel, and Mysteries of it, with Demonstration and Power, to the comforting of the Living, and Satisfaction of all, for any Thing that appeared otherwise : and the Hearts of Friends were open and free one toward another in the Truth, especially in the Afternoon Meeting ; and in divers Visits to particular Friends which I made in Company with others that Evening ; and then I returned to *Carlisle*. *Wigton.*

HAVING finished what was incumbent upon me in the Country at this Time, I set forwards for *London* on the 15th of the Sixth Month, in Company with *John Wilson* of *Kendal*, a true Friend of mine in the Truth, and of great Service in and to the Society of Friends in general, both in the Country and in the Yearly Meetings at *London*. That Night we lodged at *Penrith* ; and next Morning called at *Lowther-hall*, to pay our Regard to Lord *Lonsdale* ; who, as usual, received us in a friendly and familiar Manner ; and as he is a Person of good Understanding and Temper, we had agreeable Conversation on divers Subjects ; and a People of late appearing in this Nation, to which the Name of *Methodists* is given, and now the common Subject of Conversation, we had some Discourse concerning them, and the Points of Religion and Doctrine which they hold and profess.

THEIR Teachers are Ministers of the National Church of *England*, for the most part regularly ordained according to that Constitution ; but profess to have received the Holy Ghost, not in Notion only but in Reality and in Deed ; and by whose Qualifications and immediate Assistance they profess to preach. They insist much upon the Doctrine and Necessity of Regeneration ; but deny that this Work can be effected by the Ministration of Water in any Form, or by whomsoever administer'd ; but by the Spirit of CHRIST only, as inwardly made manifest in the Heart. They preach freely, as is commonly reported ; and the National Priests, fearing some ill Consequences to arise from this People to themselves, and their Power and Maintenance, some of them have taken the Hint early ; and, as their Manner is, have begun to hate and persecute them, both as to their Profession of the Spirit, and Characters as Men ; calling, both in their Pulpits and Print, upon the Powers of Church and State to suppress them, as a Sect, which may, in Time, be dangerous to both : though I hear nothing of any kind of Immorality countenanced among them, but on the contrary much Brokenness of Heart, and Reformation of Manners in many of them. *The Tree is known by its Fruits ; and they that are born only after the Flesh, always persecute them that are likewise born after the Spirit : but the LORD of Life, in his*

ANNO
1739.

own Time, will determine all Points, and declare who is in the right. But this is certain, that no Persecutor, on any Pretence, can be a Christian, while in that State and Practice, nor any national persecuting Church a Church of CHRIST, the Lamb of GOD and Prince of Peace; for all such are Synagogues of Satan, and not Congregations of the Highest, as all are who are gathered of the Father of Spirits into the Life, Name, Nature, and Power of his ever blessed Son, the LORD JESUS CHRIST.

BEING invited to Dinner, we staid and were entertained in a plentiful and friendly Manner; after which we took Leave about Three in the Afternoon, and that Evening got well to *Kendal*; where I was kindly received at my usual Lodging.

Kendal.

ON the 17th I fell in with a Week-day's Meeting at *Kendal*, where the Goodness of the LORD was with us; and that Afternoon was a Meeting for Sufferings, and other Business of Discipline, and Concerns of our Society, managed in a social and prudent Manner, the Peace of GOD ruling all.

THERE I rested, having the agreeable Conversation of Friends, till the 19th; and then was at the Meeting in the Forenoon; which was large, and very open and comfortable; the divine Truth appearing gloriously, shined over all: and the Afternoon Meeting being put off till Four o'Clock, was neither so full nor open as expected, being deferred for the sake of the People, who did not come as at some other like Time, and, as I suppose, for want of due Notice between the Meetings; yet the LORD was with us, though my Exercise was harder and more laborious than before.

Lancaster.

ON the 20th I went to *Lancaster*, to *Robert Lawson's* junior, his Father, my old Friend and Landlord, being deceased; and the next Day, being the Third of the Week, I had an open and comfortable Meeting with Friends there; and that Afternoon visited a Friend in Prison, and after that the Criminals there: They were four in Number; one for an Attempt of a Rape on a Maid of about 13 Years of Age; one for robbing on the Highway; one for Sacrilege, as they call it, having got into the Place of their Worship, and robbed the Priest's Velvet Cushion of its Gold Fringe, and stole some of the Books; and one for Theft, being a Boy of about 16 Years of Age, already condemned to be transported: but the others not yet tried. I exhorted them as well as I could; but they seemed to have little Sense of any Good; but giving them a little Money, they seemed thankful for that.

Preston.

ON the 22d I went forward to *Preston*, and lodged at *Robert Abbot's*, a very ingenious Man, and honest Friend; and on the 23d had a good Meeting with the few Friends there; where we were favoured with a renewed Sense of the Truth of that gracious Promise of the Son of GOD, that *where two or three* (of you) *are gathered together in my Name, there am I in the midst of you.*

Mat. xviii. 20.

Manchester.

ON the 24th I went to *Manchester*, to my well-esteemed Friend *Isaac Moses's*; where I was kindly received and entertained, as usual, and staid till the 26th; which being the First of the Week, I was at the Meetings both Forenoon and After: but some unskilful Travellers being there at the same Time, and but Novices in the Work, they took up all the Time in both Meetings, (for some can preach, such as it is, when they will, and what they will) so that I was exceedingly loaden, and sensible Friends griev'd, and others were disappointed: But another Meeting being appointed on the 28th, it was full and very open, many of the Town's People being there, and very solid; for the LORD was near

near and with his own. The next Day I was at their Week-day Meeting; which being more select to Friends, the LORD was with us, and we were much comforted together in him.

ANNO
1739.

ON the 30th I went to *Stockport*, to *Henry Arden's*, and that Evening had a large open Meeting there, many of the Inhabitants being present; and many important Truths of the Gospel, through the divine eternal essential Truth, in the Openings thereof, were declared unto them; and they were generally solid and attentive, and behaved well, the invisible Power of the Word of Life being over them in general.

Stockport.

ON the 31st I had a Meeting appointed at *Macclesfield*; where there are but few Friends, and but a small Number of People came to the Meeting, that Place being much bigotted to the National Worship, and very high; yet they were sober under the many Things I declared among them.

Macclesfield.

ON the 1st of the Seventh Month I went to *Leek*, and lodged at the Widow *Tost's*; where I was kindly entertained, and had agreeable Conversation with her, her ancient Mother, and Dr *Robert Keye*, her Brother; and next Day being the First of the Week, was at their Meeting, which of itself is large, and some Strangers of other Professions were there; and the LORD favoured us with his good Presence, to our Consolation together in him. The next Day I staid there, being wet Weather; and the Day after dined at *Bargate*, at *John and Joshua Tost's*, they being Brothers and living together, and able Ministers of the Gospel.

Leek.

ON the 5th, accompanied by *Joshua* and another Friend, I went forward to *Stafford*; where we lodged that Night at an Inn, few Friends being then remaining in that Place: and he returning next Morning, I went forward to *Wolverhampton*; where I was kindly received and entertained by my long acquainted Friend *John Fowler*.

ON the 7th we had a Meeting there, though there are four or five Friends only remaining; but some of the Neighbours and Strangers happening to be in Town, and coming in, we had an open lively Meeting; and some important Truths were delivered among them in the Life and Power of the Gospel: and all of them were very solid, and some well affected in the Time.

Wolver-
hampton.

ON the 8th I went to *Birmingham*, to the Widow *Pemberton's*; where I was well accommodated after a fatiguing Journey: and the next Day, being the First of the Week, was at their Meeting Forenoon and After. The first was considerably large, many Friends belonging to it at that Time, and others came in also; but the latter was much crowded with all sorts, so that many could not get in. The important Truths of the Gospel and Kingdom of CHRIST were clearly opened that Day unto them in the Wisdom and Authority of it, and they were generally still and attentive. Truth was over all; and Friends and others seemed at that Time all united in one Power; so that I hope some Good was done among them.

Birmingham.

ON the 11th I went, through a furious Storm of Wind and Rain, to *Coventry*, to *John Gulson's*; and next Day was at their Week-day Meeting; which consisted, for most part, of Friends, and generally very young. I said many Things to them, pertinent, as I thought, to their Conditions; but many being as the old Bottles, and some others not then capable to understand the Doctrines

Coventry.

of

ANNO of Truth, the Flowings of the divine Life were not so plentiful as at some other
1739. Times and Places; yet the good Presence of the LORD was sensibly with us; and that is the Substance of all, and ever sufficient for all who love and fear him.

Warwick. ON the 13th I had an appointed Meeting at *Warwick* (at *Joseph Allan's*) where came in some few Strangers, and sat with us in a sober Manner a considerable Time: and divers were under a Sense of divine Goodness; in which I had many Things to say unto them, which seemed to take good Place, and we were comforted and edified together in the LORD.

Banbury. ON the 14th I went to *Banbury*, to my particular Friend *Benjamin Kid's*, an able Minister of the Gospel, and growing and increasing therein. I was made kindly welcome by him and his Wife. There I rested the next Day; and the 16th, being the First of the Week, was at their Meeting Forenoon and After; where the LORD gave us a comfortable Day together in him, and the Testimony of Truth was over all; to the Praise of him alone, who worketh every good Work in his Servants, and furnisheth them with every good Word in Season, for the furthering and carrying on of his own Work in the Earth.

Adderbury. ON the 19th I was at a Meeting at *Adderbury*, which was small, and heavy in the Beginning of it; but the Sun of Righteousness arising, the Darkness with its Powers were driven away; and we rejoiced together as in the Day-time, and had an open and comfortable Meeting.

Bisfor. ON the 20th I fell in with the Week-day Meeting at *Bisfor*, which was very small; yet the LORD favoured us so far as to gather us into his own holy Name, where we were greatly comforted together in him: so that we know, it is not a Multitude, but the real Sense of the divine Goodness in our Minds, which renders it a good Meeting.

High Whickham. ON the 21st I went, about 20 Miles, to *High-Whickham*, to *Thomas Olive's*, and on the 23d, being the First of the Week, was at their Meeting in the Forenoon; which consisted, for the most part, of such as profess the Truth. It was much shut up in the Beginning, many of them being such as have come into the Profession by Education, and know little of the Work of Truth in their Hearts; yet the LORD mercifully favoured us with his Goodness, and the Testimony of Truth came over all: And the Afternoon Meeting being put off till the Third Hour, and Notice given, it was very large; and he that opens and no Man shuts, and when he shuts, no Man nor Angel can open the Mystery of Life, opened freely and largely the Things of his Kingdom, with Authority and Clearness, as in the Brightness of the Day of his Power, to general Satisfaction and Consolation, to the solid Praise and Glory of his own eternal Name, who is worthy for ever.

Cheesham. ON the 24th I went to *Cheesham*, to *Axel Roberts's*; and the Day after, in the Evening, had a Meeting there, to which came many of the Town's People, who were generally very sober and attentive to the Testimony of Truth, which was plentifully opened unto them; and the LORD's Presence made it a good Meeting.

Jordans. ON the 26th I fell in with the Week-day Meeting at *Jordans*; and Notice having been given before-hand, it was larger than usual: and though heavy in the Beginning, through the Drowsiness of some, the Soul-reviving Presence and Goodness of the LORD gave us new Life, and we fared well in the End.
That

That Night I lodged at *Joseph Lovelace's*, near that Place; where I was kindly entertained as usual.

ANNO
1739.

ON the 27th I went to *John Gurnel's*, at *Ealing*; where I was kindly received. I lodged there that Night, and the next Day went to *London*, to my usual Quarters, at my dear Friend *Joseph Green's*; where I was received with Kindness and Respect, as in all former Times: And having been preserved in Health, and still in a good Degree of Strength of Body and Mind, through so long a Journey and much bad Weather, I was thankful to the LORD, who leadeth out, preserveth through every Event, and returneth in Safety; and yet in the Course of divine Providence, though I have sufficient in the World, and some Possessions therein, I have no certain Dwelling in the Earth unto this Day.

AT *London* I remained, attending the Meetings, until the 26th of the Second Month, 1740, and that Day went to *Alban's*, accompanied by my Friends *Joseph Green* and *Thomas Whitehead*; and staying there that Night, we were at the Meeting next Day in the Forenoon; where the LORD favoured us with his blessed Presence in a good Degree. That Afternoon they went back towards *London*, and I proceeded to *Dunstable*, and lodged with *John Chester*, an ancient and honourable Friend; who, and his Ancestors, had freely entertained Friends from the most early Times of our Society. London.

ON the 28th I went forward to *Newport Pagnel*, and lodged with *Thomas Cowper*, as formerly.

ON the 29th I went to *Northampton*, to *Edward Binyon's*, my usual Landlord there since his Father died, (tho' his Mother lived elsewhere in the same Town) where I was kindly received and entertained. Here I appointed a Meeting for the next Day; which was favoured with divine Goodness, and we were comforted together therein: and the Testimony of Truth was clear, and the Authority of it was over all, to the Praise of him who alone is worthy for evermore. Northampton.

ON the 1st of the Third Month I went forward to *Leicester*, and lodged with my Friend *John Penford*; where I was kindly received and entertained, as I had been often before. Leicester.

ON the 2d, accompanied by *John Penford's* eldest Son, a sober and hopeful Youth, I went to *Nottingham*, and there lodged at *Francis Hart's*; where I met with hearty Entertainment in the Love of Truth, in which they do it freely to Friends, many being entertained by them, though they are not very rich in the World. There I rested one Day, and the next, being the First of the Week, was at their Meetings, both Forenoon and After; where the Testimony of Truth was over all, and Things opening clearly in the divine Light, were, through the Aid of divine Grace, delivered with Authority and Demonstration. Several Strangers being there, all were quiet and solid, and generally satisfied. Nottingham.

ON the 5th I went to *Blythe*, about 20 Miles; and from thence, the Day after, to *Warnsworth*, to *Thomas Aldam's*, where I staid that Night; and went the next Day to *Leeds*, to my old and long-acquainted Friend *Benjamin Horner's*; where I staid two Nights, being at their Meeting on the Sixth Day. Leeds.

ON the 10th I went to *Bradford*, to my good Friend *Benjamin Bartlet's*; where I staid that Night. Next Day, being the First of the Week, I was at their Meeting; where the LORD gave me an open Door, and the Meeting a

ANNO
1740.

comfortable Time in his divine Prefence and Goodness; and the Testimony of Truth was over all in the Wisdom and Authority of it, to general Satisfaction.

ON the 12th I went to *William Slater's*, who with his Wife kindly received and plentifully entertained me, though they are not rich in the World, having a large Family of Children, a little House, with many small Rooms for Entertainment, two Cows and a Horse, and a little Clofe of Land to support them; and all labouring with their Hands in one Thing or other, they live plentifully in a decent Way, and entertain Friends freely with the best they have: which must needs be very acceptable to every honest Mind, and much more so than from the high and lofty Rich of this World among us, who entertain here and there one for their own Name and Honour, and not for the Truth, or Love of it; which is ever burdened among them, in the Minds of all who dwell therein, and travel not for Entertainment in the Things of the World, but for the Honour and Exaltation, publishing and declaring the divine Truth, in the Power and Love of it, for the Salvation of the Children of Men.

ON the 13th, accompanied by *William Slater*, I went to *Settle*, where I staid that Night at my former Lodging with *William Birbeck*.

Kendal.

ON the 14th I went to *Kendal*, and lodged with my old Landlord, *Thomas Elwood*, being entertained there as kindly as ever. On the 16th I was at their Week-day's Meeting; which was very comfortable, both in Time of Silence and Testimony; in which the divine Truth triumphed gloriously.

ON the 18th, being the First of the Week, I was there again, both Forenoon and After; where the LORD also favoured us with his divine Prefence and Goodness, to the Satisfaction of all the living, and to the Praise of his own Name; and Friends were generally very loving and chearful after these Meetings.

Carlisle.

ON the 19th I went to *Carlisle* accompanied by my Friend *Thomas Elwood*, and lodged with our honourable Friend the Widow *Mary Jackson*. Soon after my Arrival there, came on a Monthly Meeting; where Truth was glorious in the Power and Virtue of it, to the stirring up of the drowsy, idle, and careless among us, and the just Reproof and Rebuke of Busy-bodies in other Mens' Matters, neglecting what is properly their own; and Inventers of false Accusations and Evils against others, (by Surmises of the Evil One in their own depraved Minds) of whom they know no Evil, or ever saw any Thing like it in those they accuse in the dark among themselves in their evil Communications; in which they defile and deprave each other, to the Hurt of many, Breach of Charity, and Hinderance of the Progress of Truth in the Love of it among Brethren, to their own utter Ruin and Overthrow in the End; persisting in that great Sin manifested, exploded, judged, and condemned of GOD, and his true Servants from the Beginning. Some of the principal Things insisted upon were as follows:

“ Report, and we will report, that old Corruption is too much rampant and
 “ in Fashion among you this Day. Know ye not the State of those, and what
 “ and who they are on the Left Hand of the Judgment Seat of CHRIST, to
 “ whom it is said, *Go ye cursed into everlasting Fire, prepared for the Devil and
 “ his Angels?* Do you really know who this Devil and his Angels are, against
 “ whom this dreadful Sentence is denounced by the Judge, the All-wise and
 “ All-knowing Judge of the World, of the living and the dead? If you do not,
 “ I will endeavour to inform you, that your Conversation may not be with them;
 “ but in Innocence and Holiness to communicate with the Just, to Edification
 “ and Comfort, and escape the destructive Effects of the vile and evil Com-

mu-

Mat. xxv. 41.

ANNO
1740.

“ munication of Whoremongers, Drunkards, Liars, and the Unrighteous of
 “ every Denomination. Too many of such being crept into the Profession of
 “ Truth at this Day, have brought Reproach upon the LORD, his Truth and
 “ People, to the stumbling of many Souls who have been seeking the LORD
 “ in secret, and pointed in themselves towards his People; of whom having
 “ had good Sentiments, and yet seeing such Things too visibly prevail, by the
 “ Transformation of Satan, and false Pretences of those his Children, they have
 “ stumbled, gone backward, and fallen from the Beginning of that Work of
 “ Salvation they once knew; and so may be utterly lost, save for the Ap-
 “ plication of infinite Goodness and Mercy. Now, as to these Terms which
 “ I was but now about to explain unto you, the Word *Satan*, in the Lan-
 “ guage in which that Part of the Scripture was writ, signifieth an Adver-
 “ sary; being properly applicable to that evil Thing in Mankind, which
 “ worketh in their Imaginations every evil Thought, and brings them forth,
 “ as Man closeth with them, into evil Words and Actions; and as the De-
 “ struction of Souls is thereby effected, he is an Adversary unto them, even
 “ the greatest they have, though under the false Pretences of our Friend, to
 “ gratify all those evil Desires himself is the Father of in our deceived Hearts.

“ AND as to that Word which is translated *Devil* into our Language, it
 “ properly signifies a *Calumniator* and false Accuser. He is the Inventor of Evil
 “ and evil Things: He is the Liar, and the Father thereof; and when he
 “ speaketh a Lie, he speaketh of himself: He hath no Foundation for what he
 “ saith, and all Liars are his Children: For though, by Nature, they are the
 “ Children of the First *Adam* in the Flesh, yet, as to their Minds, they are so
 “ depraved and debauched, by hearkening to, and obeying this Evil One, and
 “ so united and incorporated with him, that they are one with him, and the Pro-
 “ pagators of his Works and Kingdom in and among the rest of Mortals; not
 “ always by human Design, but under the Delusions and Deceptions of him
 “ who subtilly worketh in them, even often out of their own View.

“ AND as to the *Angels* of this *Devil*, the Calumniator of GOD and Man
 “ from the Beginning of the World, this Word *Angel* signifies a Messenger
 “ sent by another; then he who inventeth Calumnies and false Reports against
 “ others, and they who receive them, spread and carry them about, to the Dis-
 “ honour of GOD and Hurt of Mankind, as they are become one with that
 “ Evil One, and one with him in his Work and Works of Evil, he and they
 “ have one and the same Sentence, *Go ye cursed into everlasting Fire prepared for*
 “ *the Devil and his Angels*: as much as to say, Go ye Workers of Iniquity into
 “ that exquisite and everlasting Punishment due unto you, as the necessary Ef-
 “ fect of your own Apostacy from all Good, and of living in Evil.

“ AND I further observe to you, that the Word *Fire* in the Text imports
 “ the most tormenting and painful Property to Flesh and Blood, and the most
 “ dreadful too, known unto Mankind or Brute Animals, in the whole System
 “ of visible or tangible Nature: And also what the Apostle *James* hath written
 “ to this Effect, *Let not him who is tempted say, he is tempted of God, for God*
 “ *tempteth no Man, neither is he himself tempted of Evil; but he who is tempted*
 “ *is led aside of his own Lufts, and enticed.* And as this Apostle maketh no
 “ mention of any other Devil in this Text, but *our own Lufts*, let us all be so
 “ aware of them, every one in himself, as not to think, or speak, or act accord-
 “ ing to them, and that Evil One, who worketh in them and by them; but
 “ through the divine eternal Truth (the Holy Spirit of Truth) revealed in us
 “ through CHRIST our LORD, in whom we have believed, mortify the Deeds
 “ of the Body; and then shall we conquer all Evil, and subdue every Temp-
 “ tation

James i. 13.

ANNO
1740.

“ tation towards it in due Time, and live in and unto him who died for us;
“ and in the End of all, see Evil no more, nor any Devil: To which I fervently
“ exhort this Day.

“ Now as to some of the evil Fruits and Consequences of evil surmising,
“ and the bad and pernicious Effects of it to Christian Consolation, Society and
“ Love, this being an evil Work, and Child of the Darknefs of this World,
“ it is begotten and conceived in Darknefs; in Darknefs it is brought forth; in
“ Darknefs it wandereth about from House to House, Corner to Corner, Place
“ to Place, till many are corrupted thereby, so as to entertain evil Thoughts and
“ form false Sentiments of others, by Means of those Liars, and lying Surmises,
“ of whom they never saw or heard Evil in all the Time of their Acquaintance
“ and frequent Conversation with them: And you may easily conceive, that if
“ any entertain Thoughts of another, as if guilty of any particular Evil, such
“ can never lake to have any real Unity with such a one, as he at the same Time
“ judges, or censures as if guilty: for though false, it hath the same Conse-
“ quence, in that respect, as if true; and the evil Surmiser, by that Means,
“ becoming distant, shy, and averse to the Person censured, it hath the like Ef-
“ fect upon him likewise: so that there is no Unity in the Ground between
“ them, but a bare outward Shew, and no Truth or Sincerity among them,
“ but they become Hypocrites one to another. And I do verily think this
“ secret Evil hath done more Hurt to Christian Society in general, and to us
“ as a People in a more particular Manner, than all the open and flagrant Sins
“ which any among us have ever fallen into unto this Day: For open Evil
“ is seen of all, and judged and condemned of all Persons and all Denomina-
“ tions, and therefore the Failings of particulars are no-way justly imputable to
“ generals; but secret Evils reign and rage in the Dark, as with Toleration and
“ Authority: and yet such is the common Consent and joint Sentiment of all
“ Mankind, that to be convicted of a Lie, or called a Liar, false Accuser, or
“ Calumniator, is highly offensive to Mankind, even to be supposed to be guilty
“ of it; and of which all are ashamed when duly convicted by proper Evi-
“ dence; such as have heard with their own Ears, seen with their own Eyes,
“ and thereby known and understood the Truth, and not with the Eyes and
“ Ears of others, who say and report Things which they have not seen or
“ heard, and consequently have never understood, or can, there never having
“ been such Things at all.” And thus Friends were exhorted to beware of all
those great Evils, and to do or say nothing inconsistent with true and Christian
Love, which is the Law of divine and endless Life in all the Faithful and Obedient,
and of all their Conversation and Dealings one with another, and with all Men:
Rom. xii. 9. Take the Counsel of the Apostle on that Subject, *Let Love be without Dissimula-
tion; love not in Word, nor in Tongue only, but in Deed and in Truth*: with much
more on the same Subjects, not now brought clear to Remembrance.

I WAS some Time after likewise at a Quarterly Meeting at the same Place,
(Carlisle); where the Subject Matter brought to Remembrance in the Sense of
Truth, was concerning judging one another, and Judgment; in which I obser-
ved to the Auditory the great Error of Mankind in advancing themselves into
the Seat of Judgment one over another, and most commonly in Things where-
in they have no Evidence or Power, contrary to the Doctrine of CHRIST, and
his Practice and Example; whereby in consequence and Nature of Things, they
detrude him from his Office, and usurp his Throne, who said, *Judge not, that ye be
not judged; for with what Judgment ye judge ye shall be judged, and with what Mea-
sure ye mete, it shall be measured unto you again*: and even where there may be some
seeming Appearance of Evil upon others, we are cautioned against judging without
Know-

Mat vii. 1, 2.

Knowledge or moral Certainty. *Judge not according to the Appearance, but judge righteous Judgment.* We ought therefore to be very tender and cautious in this Point, lest whilst we rashly censure others without adequate Evidence, we bring upon ourselves the heavy Stroke of the righteous Judgment of GOD for our false Judgment and Censure of the Innocent, whom the LORD hath made and preserved of his own good Will and Pleasure; for, as all have been Sinners (tho' not in the same Manner) as such they have no Right nor Authority to judge one another: for GOD only, who knows all Men, and our various Motives to every Thought, Word and Deed, can judge rightly among us, and of those between the LORD and the Soul, and award Wages unto all, adequate to every State. Nevertheless, where any are so unhappy as to commit Evil of any kind, and are justly accused of it in a regular Manner before proper Judges, then they ought not to deny their Faults, but freely to confess them to others, that the Offences thereby given to Particulars and the general, may be passed by, and the Penitent kindly restored: for Conviction is by Judgment, that Repentance and Amendment may engage the healing Application of Forgiveness and Mercy.

ANNO
1740.
John vii. 24.

I ALSO observed the Conduct of CHRIST in the Case of the poor Woman taken in the Act of Adultery: Her Accusers were all Sinners, though perhaps not in the like Thing, and therefore had no Power or Right to censure her; and besides, they had an evil Design in it against the LORD himself with respect to the Law of *Moses*, by which, though in a mobbish and tumultuous Manner, they pretended to judge: But the LORD who knew them well, and their evil Design, put them all to Silence, by bringing their own Sins into remembrance unto themselves, and over them; and then they slunk away, ashamed in themselves as guilty Sinners, though so lately before they had triumphed over her whose Sin was open, and while their own was secret unto other Men, but known unto him by whom GOD created the Worlds, and judgeth the Thoughts, Words, and Actions of Men: And this great and notable Example was not to encourage the Evil; for though he did not condemn her, not being Judge according to the Constitution of their Law, yet as the Messiah of GOD unto that People, he gave her a merciful Deliverance and Exhortation, saying, *Go thy way, sin no more.*

AND these are not the only Instances whereby we ought to be very cautious how we censure one another without one another, and that in a Gospel Way; for CHRIST saith of himself as Man, *I judge no Man; but the Word which I have spoken, the same shall judge him at the last Day.* Again, saith the Apostle, *I judge no Man, no not even my own self.* Seeing therefore that CHRIST himself, as Man, tho' the Son of GOD too, as such, judgeth not without the Father; and that Apostle who referred himself also to the Judgment of GOD, as only righteous and good, did not assume Judgment, and the Seat of it, over Mankind, till given of the Father in his own proper Time: Who then art thou, O bold, arrogant, hardened and presumptuous Sinner, who exaltest thyself into that Dignity and Office, which none hath Right to, but whomsoever the LORD himself will call, qualify and advance? which are not Pharisees, Self-promoters, the proud, high-minded and unrighteous; but such as being redeemed, through Grace, from all Iniquity, he hath appointed them Judges in Truth over such as sin against the righteous Rules of Society, and moral Truth, and are justly convicted by moral Evidence: but secret Things belong unto GOD only, who knows the Secrets of all Hearts to Perfection, and none else ever had, or can have; and therefore the LORD alone hath that Prerogative and Right: With many other Matters and Things then delivered, not to be recounted at this Time,

— xii. 48,
1 Cor. iv. 3.

ANNO
1740.
Scotby.
Carlisle.
Moorhouse.
Border.
Wigton.

I WAS also at another Monthly Meeting there, and at some other Meetings, especially on First Days, as *Scotby, Carlisle, the Moorhouse, the Border, and Wigton*; in all which the Truth triumphed gloriously: and especially at the last Place; where that Day, and the Testimony of Truth, will not be soon forgotten among them; and many Strangers of the Town were also there, whom Friends had invited, who behaved in a very decent Manner both Forenoon and After.

I WAS likewise in the Country occasionally: for as that Estate, which had been my Father's Inheritance, was providentially fallen into my Hands, and the small Buildings much decayed, especially by the Severity of the extraordinary Frost the last Winter, by which many of the Walls were rent, and near overthrown, I thought it not equal to receive Rents for the Premises without proper Habitations for the Tenants, and therefore was willing to repair them, and erect others where necessary: and, in order to make some Preparation for such a Work, I staid in the Country till the 15th of the Sixth Month; and that Day, accompanied by my Friend *Thomas Ellwood*, whom I met with at *Carlisle*, we went that Evening together to his House at *Kendal*.

Kendal.

ON the 16th I rested there; and the Day after, being the First of the Week, was at the Meeting Fore and Afternoon. The first was very open and comfortable, and the LORD blessed us with a good Degree of his confirming Presence: but that we might sensibly experience that in the LORD alone are all our fresh Springs, as from an endless Ocean of all Fullness, and that it is not that which *hath been*, but that which is *present*, on which we must depend, in humble Submission to his Will and Time, the Meeting was generally heavy and lifeless a long Time in the Afternoon; yet the LORD shewed Mercy toward the End, and brought that wholesome Request and Exhortation of the Apostle into my Remembrance, and I believe in some Degree of the same Life in which it was wrote, *I beseech you, Brethren, that you offer your Bodies a living Sacrifice, holy and acceptable unto God, which is your reasonable Service.* The Body being of the Earth, is of itself dead and unactive; but as it is in vital Union with the Mind, (which is of a very different Nature, being more subtle and moving) it moveth the Body and acteth thereby as it pleaseth, in Things within the Reach of its Power, in its present State and Mode of Being; and yet can act nothing acceptable unto GOD, but as quickened, strengthened and moved by the Influence of the Holy Spirit of CHRIST, the Mediator in all Acts of Worship; and therefore must we wait for him at all Times, in passive Silence of Mind, to be rightly fitted under an Exercise of Faith and Hope toward God; and the LORD appeareth in his own Time, when the Creature seeth its own Want, and that there is no Help but in the LORD alone; then he ariseth as the Brightness of the Morning, and thereby disperseth all the Fogs of the Night. And since *the last Enemy that is to be destroyed is Death*, how can that Enemy be overcome by such, who, in Times of Worship, are overcome, from Time to Time, by his Image? *I speak as unto wise Men, judge ye what I say*; and be sincere and vigilant, that the LORD may bless you in all your Meetings with his living Presence, and preserve you all alive unto himself to his own Glory. And the LORD gave us the Victory in the End.

Rom. xii 1.

1 Cor. xv. 26.

— x. 15.

Bradford.

On the 18th I went forward to *Settle*, to *William Birkbeck's* junior, where I staid that Night; and next Day to *Bradford*, to my Friend *Benjamin Bartlet's*, and rested there that Night; and next Day, being the Fourth of the Week, and their Meeting-day of course, was at the Meeting; where the LORD comforted

forted us together ; and most of the young People were tendered and broken, under the Influence of the Testimony and Ministry of Truth delivered among them.

ANN O
1740.

ON the 21st I went forward to *Newel Grange*, a Farm-house of our Friend *William Pane*, a young Man, and Batchelor, of good Understanding and Conduct, and staid there that Night ; and, accompanied by him, went next Day to *Mansfield*, where Truth once flourished ; and there we lodged at an Inn : Tho' there are still a few Friends in that Town, I could not have a Guide among them to *Nottingham* ; the Widow *Marriot*, (on whom such Services chiefly lies since her Husband died) being from Home in her publick Ministry ; the same Friend therefore unwilling to leave me alone, kindly accompanied me to *Nottingham* the next Day, to my usual Lodging there at *Francis Hart's*.

ON the 24th, being the First of the Week, I was at the Meeting there, Forenoon and After ; where the LORD comforted many in a Sense of his Goodness ; and there being many of the Town's People, the LORD opened divers important Truths of the Gospel instrumentally among us, with Authority and Demonstration, to the sole Praise of his own divine Wisdom and Power ; who is worthy for ever. The People were sober ; and I believe many of them departed in a Sense of divine Peace.

ON the 25th I went forward to *Leicester*, to my Friends *John Pensford* and his, and staid that Night ; and the Day after went to *Northampton*, to my usual Lodging on such Occasions, where I was likewise kindly received and entertained at *Edward Binyon's* ; and the next Day (being earnest for *London*) I went to *Joshua Wheeler's* at *Cranfield*, where I was likewise well received and entertained ; and from thence the next Day to my old Friend *John Turner's* at *Hitchin*, where, being wearied, I rested till the 30th ; and then, being the Seventh of the Week, went, accompanied by him, to *Hartford*, to my old Acquaintance *John Pryor's*, where I lodged that Night ; and next Day was at the Meeting in that Town, Forenoon and After ; where the LORD favoured many with the Sense of the divine Presence ; and divers Truths of the Gospel were published that Day, in the Authority and Dominion of it.

Hartford.

THAT Night I remained there ; and on the First of the Seventh Month, accompanied by several Friends from *Hartford*, and others also from *London*, who met us half way, I went thither in the Evening to my usual Lodging ; where I was as well received as ever ; though at that Time it was truly a House of Mourning : for my kind and good Landlord *Joseph Green*, a Man of Sincerity and Truth, and his eldest Son, a hopeful Youth of about 19 Years of Age, had been lately buried, dying within a few Hours one of another, and left one of the most mournful Widows and Mothers I have ever observed ; for they loved each other most tenderly, after having been married about 20 Years : and having three other younger Children, the whole Care of them fell upon her, with the Weight of all their Affairs and Business in the World, which was very considerable : and the Concern which fell upon me, in *Cumberland*, (when I heard of this Stroke of Providence) for the Widow and Children, if peradventure I might be helpful or serviceable to them in any kind, had hastened me thither much sooner than otherwise I intended.

London.

- T**HE Author's Account breaks off here, which seems somewhat an abrupt Period; and as the Editors have not been able to discover any further Prosecution of the Work amongst his Papers, they apprehend it may not be amiss to add, that he continued in London, sympathizing with and assisting this afflicted Family, some part of the ensuing Winter; where he was seized with a paralytick Disorder, which affected him to such Degree, as deprived him very much of his Speech, and confined him within Doors till the Return of the Spring; when he regain'd a little Strength, and got out to Meetings; but was still not so far recovered as to be able to hold a Discourse long, his Memory being also greatly impaired by the said Disorder: Nevertheless he continued sweet in Spirit, and pleasant and cheerful among his Friends, whom he was always glad to see, and be in Company with. He likewise diligently attended the Yearly Meeting at London this Season (A. D. 1741) though he spoke not much in it. Before the End of Summer he grew so much better, as that he travelled down to Carlisle, to look after his Affairs in the North, which required his Attendance; for having a Design to build a House at Justice-Town, he provided Materials, and frequently overlook'd the Workmen: and indeed his Health and Faculties were so well restored, as that he many Times appeared in publick in the Meetings, greatly to the Satisfaction of Friends. Thus he continued without much Alteration, till the 23d of the Fourth Month, 1742, being the First of the Week; when, in the Evening, he suffered a new Attack of his Distemper, which seized him with great Violence; and the next Morning, between Two and Three o'Clock, he departed this Life, in perfect Peace (we have great reason to believe) with God and Mankind. Two Days afterwards, on the 26th of the said Month, his Corpse was interred in the burying Ground at Carlisle, being attended by a great Number of Friends from several Parts of the Country, and also by divers People in the Neighbourhood; who seem'd deeply affected with the Loss of a Man so valuable and useful to his Country in several Stations of Life.

A N

A P P E N D I X.

Containing several Conferences, which *Thomas Story* and others had with the Duke of *Somerſet*, the Earls of *Carlisle* and *Sunderland*, the Archbishops of *Canterbury* and *York*, and the Bishop of *Carlisle*, in relation to ſoliciting a Bill in Parliament, to remove the Inconveniencies which many of the People called Quakers did then lie under, by reaſon of Difficulties relating to the Form of the SOLEMN AFFIRMATION, as preſcribed by former Acts of Parliament.

I. *With the Earls of CARLISLE and SUNDERLAND.*

SOME Friends in *London*, of whom I was one, being in a particular Manner concerned in Mind, that the King and Parliament might be addreſſed for an Affirmation Act more generally ſatisfactory, according to the Agreement of our Yearly Meeting on that Behalf, I wrote a Letter to the Earl of *Carlisle*, (ever a ſure Friend to our Society on all Occaſions) intreating his Advice to which of the Miniſtry we had beſt make our firſt Application on that Account; and he was pleaſed to ſend me an Answer by one of his Servants, wherein he invited me to his Houſe in *Dover-ſtreet, London*, to confer on the Subject; and when there, being together in a Parlour, his eldeſt Son the Lord *Morpeth* came in, to whom he ſaid, “ They (meaning Friends) are an honeſt good People, ſerviceable and
 “ helpful in the Nation, and true Friends to the Government, on the Principles
 “ on which it now ſtands; but becauſe of ſome Opinions they hold in Matters
 “ of Religion, the Laws are againſt them in divers reſpects, and particularly in
 “ Caſes of Oaths, which they think not lawful for them, as apprehending they are
 “ forbid by CHRIST under the Goſpel: Be that as it will, I think they deſerve
 “ Relief, and I have ever contributed as much towards it in all Caſes as I could;
 “ and I know, from the many Applications made to me on that Account, that
 “ they have ſuffered for not taking the Oaths, and do ſuffer very much in
 “ their Families and Buſineſs, by reſuſing to take an Affirmation, intended
 “ for their Eaſe on that Behalf, but does not prove generally conſiſtent with
 “ their Sentiments in that Point: and as they may have occaſion, ere long, to
 “ ſolicit the Favour of the Houſe of Commons for further Redreſs, (*of which*
 “ *the Lord Morpeth was then a Member*) I expect you will favour them, and
 “ uſe your Intereſt on their Account;” which the young Lord promiſed he would. By which I obſerved that this great Man was willing to tranſmit his own Good-will towards us as a People, to his Son and Heir-apparent, and render it, in a Manner, hereditary in his Family; for his Grandfather had ever been our Friend from the Beginning, and kept off the Stroke of Perſecution in the worſt of Times, wherever he had any Power, eſpecially in the North of *England*; where, in thoſe Days, he was much converſant.

UPON this Occasion the Earl informed me, that the Earl of *Sunderland*, being Secretary of State, in great Favour with the King, and Sway at Court, and friendly to us, was the most proper Person to make our first Application to in that Point, to know the Mind of the King, (of which we were not altogether ignorant before) and on what we might depend from the rest of the Ministry : “ But, said he, the Earl of *Sunderland*, considering the Duty of his Office, the “ great Business of it, and assiduous Application necessary therein, cannot be “ spoke with, but at some uncertain Times; but, to make it the easier, as “ he comes some Times occasionally to my House, I will give you Notice of “ the first Opportunity that happens, where you may speak with him more freely “ than you can among a Throng of People constantly attending him at home.” He then advised me to have in readiness a Copy of the Affirmation as it then stood, and also of the Form of Words agreed to in our Yearly Meeting. Some Days after this he sent me a Letter by a Servant, wherein he gave me Notice, that the Earl of *Sunderland* was then at his House, and might be spoke with before he went thence. I went immediately to him; but, when I came there, the low Rooms were crowded with People, some with Applications to one of these great Men, and some to the other; but notifying to the Earl of *Carlisle*, by one of his Servants, that I was come, he came down himself among the Crowd; and taking me by the Hand, invited me to an upper Room, next to where the Earl of *Sunderland* was with some Persons of Distinction, and bid me stay there till he came to me, which he did in a short Time, and then introduced me to the Earl of *Sunderland*; who received me in a very friendly Manner. I then made known to him my Business, and said, “ That tho’ the King, his Ministry, and the Parliament, had “ lately intended us a great Favour, in perpetuating the Affirmation Act as it “ then stood, yet it did not answer the End proposed; for a great Part of our “ People could not comply with it, the Terms, in their Apprehension, importing “ a Difference from the Doctrine of CHRIST.” Then I produced the Form in the Act, and that also which our Meeting had agreed to; which, when he had read, he said, “ You might have had the latter as soon as the former, if you “ had applied for it; for what we did in it was with Intent to serve you in your “ own Way: and you yourselves soliciting for it, we thought we had fully gratified you; and were informed, that but a few of you were dissatisfied with that “ Form, and those a Sect among you, misled by Mr *Penn*, in Disloyalty to the Government, and in favour of the Pretender, and who did not desire that Favour “ from the present Government, hoping for it by another in Time; and those “ who were satisfied with that Form were Mr *Mead*’s Friends, and principled for “ the Revolution, and present Government in the House of *Hanover*; and the “ one sort called *Pennites*, and the other *Meadites*.” I replied, “ This is only a “ Calumny, artfully invented to defame our Society, and render the more distressed “ Part of us odious to the King and Government, that we might have no Relief; “ and it is a great Cruelty and Hardship: And I have heard that ----- *Aislaby* “ (then Chancellor of the Exchequer, and a Member of the House of Commons) was so far imposed upon by that Suggestion, as to report it in the “ House, when that Matter was in debate there, whether the Act should be “ perpetuated or not. I added, That I did not know, or ever heard of any “ such Sect, Party, or Parties among us, so attached to *William Penn* or *William Mead*, or to any other Person; for we are not a People subject to be led “ by Sect-masters, if any such should appear among us, but to follow GOD “ and CHRIST only in Matters of Religion; and, as such, denying of all “ Oaths we believe to be a Part of our Duty. I was long and intimately acquainted with *William Penn*, and knew his Sentiments with respect to “ the Government and Pretender; and though he ever retained a great Re-

“ spect

“spect for all that Family, I believe he did it in point of Gratitude for the
 “Protection he had from the Duke of *York*, afterwards King *James*, in a
 “Time of great Persecution, and not from any Principle of Disloyalty to the
 “present King or his Government: but as to those among us, who cannot
 “comply with the present Form of the Affirmation, I know they are generally
 “as loyal to King *George*, and true to his Government, as any of his Sub-
 “jects in all his Dominions; for I have lately been among them in a general
 “Way. And the Earl of *Carlisle* himself likewise knows, that many of our
 “Friends, whom he hath relieved by his Interest, who had suffered much for
 “Noncompliance with the Affirmation, were as loyal as any others.” Then
 the Earl of *Sunderland*, being himself a very good Friend of *William Penn*, spoke
 respectfully of him, and said, “That Gentleman (meaning *Aislaby*) was not
 “your Friend at that Time, but you will find him otherwise now:” And
 “then added with a Smile, “He *shall* be your Friend. To which I return-
 “ed, “It is enough!” Then he said, “It is not so easy a Matter as you may
 “think, to bring a Thing of this Nature through both Houses; yet we can do
 “it, and you need not go to the King about it; for you are in his Favour,
 “and therefore he will not oppose what we (meaning the Ministry) may think
 “proper to advise him. And I can tell you more, the greatest Part of the
 “Bishops will be for you: we have seventeen of them secure already, and there
 “may be more by the Time that it may be proper to go upon it. But then,
 “said he, will this please you if done? Will you make no further Scruple
 “about it?” To which I replied, “If you will be pleased to enact this Form,
 “or something of like Import of no higher Nature, I dare venture to say our
 “Society will not give you any further Trouble about it. And I told him, I do
 “not come at this Time by any Direction of our Society, but only with the
 “Privy of a few, who are of the dissatisfied, to learn the Mind of the Ministry,
 “and to be instructed what Measures to take in this Affair; since we are de-
 “termined not to move, but by their Privy and Assistance; though both the
 “satisfied and dissatisfied are one in this Solicitation: For as the one Side hath
 “been willing the other should have their Liberty to use it, when they could
 “freely do it, for Relief of their Families, without any Breach of Union among
 “us; so the other are willing to join with them in one Interest, to solicit for
 “such a Form as may be easier to all.”

ALL this being ended, I made him Acknowledgements for his Favour,
 and returned with Satisfaction and Peace, not doubting from thence forward but
 that we should succeed; (though my Confidence was not from what this great
 Minister had said, but from the Evidence I had from the divine Truth, that it
 was my Business and Duty in his Service, and for the Help and Preservation of
 his People, to go about it at that Time) according to what our Society had a-
 greed to among ourselves in the Yearly Meeting: And that Saying is worthy
 of everlasting Remembrance, *That whatsoever ye shall agree to ask in my Name, it*
shall be granted. And in this Name alone do we confide, and did so at that
 Time in that Affair.

THIS Passage I related to some Friends concerned for a new Af-
 firmation, which gave them considerable Satisfaction, and then made it
 known to some of the other Side; who, though they had used the Affir-
 mation as it then stood, yet were heartily concerned for the other Friends,
 and for universal Liberty; and particularly *Andrew Pitt* and *Joseph Wyeth*,
 with whom I was very intimate, and knew to be true Friends to Mankind and
 just Liberty. I moved the Matter first to *Andrew*, and told him what I had done,
 and the Encouragement we had from the Earl of *Sunderland*. He answered,
 “The

“The Stations such great Men are in, obligeth them to give soft and
 “obliging Answers in a general Way, but the Alteration of Circumstances often
 “alter’d their Measures; so that they cannot always do as they intend.” I told
 him I did not doubt his Veracity, but had a better Foundation yet to trust to,
 and did believe, that if he and *Joseph Wyeth*, and some others of the Friends on
 that Side, who were rightly concerned for general Liberty, would set freely about
 it with the other Friends, we should obtain what we all desired. Then he said,
 “If I was to be governed by some just Resentments I was once ready to yield
 “to, by some ill Usage I met with from some Persons amongst us against the
 “present Affirmation, who misrepresented me as untrue in the former Solicita-
 “tions, and even a Counter Solicitor, I would not set one Foot forward in
 “their Assistance; but I give Thanks to the Almighty, by whose Grace I am
 “furnished with a better Mind, and by whose Providence we are furnished
 “with an Opportunity, to evince to Mankind how ready we are to give that
 “Liberty, and to procure it one for another, which we have desired of our Su-
 “periors.” And then kindly added, “I will go with thee to any Man in *Eng-*
 “*land* thou wilt desire, and thou shalt be Witness thyself of the Sincerity of my
 “Endeavours and Solicitations that Way, and will assist to the utmost of my
 “Power with all my Heart.”

I REPLIED, “I am glad to hear it; and since thou hast said it, no Doubt
 “can remain with me of thy Sincerity, and thou mayst do it in thy own Way
 “and Time; for such an Inspection does not become the Friendship I owe
 “thee, nor the just Confidence I place in thee.” So we parted at that Time.

I MENTIONED likewise the same Matter to my very sure Friend *Joseph Wyeth*; who instantly declared his Readiness to fall in with any proper Measures for the effecting so good an End, as an Affirmation which would make our whole Community easy: And he had before had it so much at Heart, that he had wrote to the King about it, of which I was not then apprized.

Joseph Wyeth being in a particular Manner in Favour with the King, no doubt but that this Letter had good Influence; for the good King *George* very much favoured our Applications, and passed the Act for our Relief in that Case with all Readiness, from a real Favour to our Society, and a settled Design and Purpose to do us good: And yet the whole is to be attributed to the Goodness and Mercy of GOD to his People, to preserve us as one in him, who turneth the Hearts of Kings as the Streams of Water, and doth in the Kingdoms of Men whatsoever he pleaseth. And it was very obvious that the divine Truth was over the Legislature in a general Way at that Time, though some of the Lords, who were Anti-courtiers, and Opposers of all the King’s Measures, did not assent; yet not in Dislike to our Liberty, &c.

II. *With the Duke of SOMERSET.*

THE Day whereon the Act passed, in the Morning, along with some others, I waited on the Duke of *Sommerfet*, at *Northumberland House*, by *Charing-Cross*, to solicit his Favour; and on that Occasion I acquainted him, that I had heard, as I came, that both Universities intended to petition against us, as the Clergy in and about *London* had already done; which might give us much more Trouble and Delay, if not bring our Bill in Danger; and therefore intreated that he would please to use his Interest for the passing it into a Law that Day. Upon this he said, “Perhaps *Oxford*
 “may

“ may attempt something that Way, being influenced by the Bishops of *York*, *Chester*, *Rocheſter*, and the reſt of that ſort ; but if they ſhould, they are obnoxious, and will not be heard : and as to *Cambridge*, they have done nothing, and I * being their Head, they can do nothing without me ; and, to make you eaſy, they ſhall not do any thing againſt you in this Concern.” And then he ſaid, “ There are a Company of Fellows, calling themſelves the Clergy in and about the City of *London*, who have ſent in a Petition ; wherein they pretend to blame both Houſes of Parliament for encouraging a Sect, which they rank with *Jews*, *Turks*, and other Infidels ; as if we were to be impoſed upon by them, and receive *their* Dictates, or knew not what we had to do without *their* Directions : And beſides, we do not know who they are ; for there are above 500 of the Clergy in and about *London*, and we find only 41 Names to their Petition, and theſe very obſcure. Where is their *Sherlock*, their *Waterland*, or Any of Note amongſt them ? Do theſe Fellows ſee any Corn growing in the Streets of *London*, that they ſhould meddle in this Caſe !”

THEN I informed the Duke, that I had alſo heard that Morning, that many of the Petitioners were Three-penny Curates, and unbeneficed.

THE Duke asked, “ What are they ?” I replied, That I had been informed they were poor Clergymen, without Benefices, and had but few Friends, and perhaps ſome of them Nonjurors, who hang on about the Town, looking for Preferment ; and, being very indigent, ſay Prayers for the richer ſort for Three-pence a-time, which is paid, Two-pence in Farthings, and a Diſh of Coffee.

THIS firſt occaſioned the Duke to Smile, and afterward drew from him ſome warm Expreſſions of Reſentment, that the poorer ſort ſhould live ſo abjectly, whiſt the Rich were ſo high ; but moſt of all, that the Rich ſhould ſet ſo low a Price on the Services of their poor Brethren, who did the Work : And then he added, “ We (meaning the Legiſlature) know how to apply a Remedy, and relieve them ; it is but to take off the Pluralities, and make more equal Diſtribution, and then theſe poor Fellows may be better provided for, and live.”

FINDING the Duke in a Temper to bear it at that Time, (for he was a great Man, and naturally of a very high Spirit, but good Senſe) I replied, That the Pluralities had, for many Ages, been complained of as a very unreaſonable Thing in the Church of *Rome*, where it firſt began, long before the Time of the Reformation of the National Church of *England* ; and I have read a Sermon of a good old Reformer on that Subject, one *Bernard Gilpin*, who compoſed it in *Edward VI*’s Time, with Deſign to have preached it before that Prince : but his Opponents contrived ſome Means to procure the King’s Abſence at the Time ; yet the Sermon was preached, inveighing heavily againſt Pluralities as a great Abufe : Where then can the Obſtruction lie, that it is not reformed at this Day ?

TO this he made no Reply, but ſaid, “ I am ready to go to the Houſe, where I would not have gone this Day, but only to ſerve you.”

THAT Day, before Noon, the Act was paſſed as now it is ; for which we were thankful, firſt to the LORD for his great Goodneſs, in inclining the Heart of the King, and thoſe of both Houſes, ſo much to favour us ; and next to them likewiſe, as Inſtruments in his Hand of ſo good a Work, and ſo great an Eaſe and Help to us.

III. *With the Bishops of CANTERBURY, YORK, and CARLISLE, separately.*

John Fallowfield, myself, and one more, going to *Lambeth*, to solicit the Concurrence of *William Wake*, then Arch-bishop of *Canterbury*, with us, in our Endeavours with the King and Parliament to procure an Affirmation (instead of an Oath) in Terms less exceptionable than that then in Force, the Bishop gave us a courteous and friendly Reception; and when we had told him our Business, and exhibited our Request, he, in a solemn Manner, expressed himself thus: “Because of Oaths the Land mourns; and it is shocking to observe with what Levity and Insensibility Oaths are administered and taken in this Nation! I am for Liberty of Conscience, where that is truly the Case, and could wish there were not any Form of Words of any higher Nature than you now solicit for, to be used in this Land in any Case whatever; but if we should grant it to you only, I fear the People would resent it, and blame us.” To this I answered, “That if he and the Clergy would heartily concur in soliciting for the Establishment of such a Form as we now desired, I did believe our People would readily exert their utmost Endeavours that Way.”

THEN said the Bishop, “Put the Case, that any Controversy should arise between any of the Clergy and any of your People, concerning what we call our Dues, Do not you think it were reasonable, that we and our Evidences should be admitted in the Controversy to the same Form of Words as you?”

John Fallowfield answered, “That he thought that could not be reasonable, unless they had the same Way of Thinking as we, and did believe themselves under the same Obligation to speak Truth in Evidence without an Oath, as with one, as we do; for Lying and false Witness are Breaches of the Commands of GOD, and mortal Sins as well as Perjury. And if your People, or such of them as might be called to witness, should happen to think otherwise, or that they were not so strictly tied up by such a Form of Words as by an Oath, they might equivocate, or venture to falsify; so that we could not have equal Security.” The Bishop very moderately took this Answer, and made no Reply.

THEN I took the Occasion to say to the Bishop, “That notwithstanding the Lenity of the Government, and the Provision the Legislature had made, for the more easy and less destructive Way of Recovery of what the Clergy called their Dues; yet many of the inferior sort still continued to take the most chargeable and ruinous Methods, in the Courts of Exchequer and Chancery; whereby many Families were greatly distressed and reduced, if not ruined: which did not only greatly oppress our Friends, but fixed an ill Character and Odium upon the Clergy themselves in general: For there is not a Man so poor, if he is honest and a good Man, but that he is loved and respected by his Neighbours; and when such are oppressed by any of the Clergy, (tho’ by a Law) Mankind, who observe it, are not always so just as to place the Odium upon the single and immediate Oppressor, but rather apply it to the whole Body, and say, See here the Clergy, who pretend to teach Religion, how uncharitable, how covetous, how cruel they are: here is a poor honest Man and his Family ruined for a Trifle. Now, considering the Station and Authority thou bears in the National Church, if thou would be pleased to advise

“ vife them to greater Moderation, it might be helpful to many, and prevent
“ the Odium which really militates againft themfelves, as well as oppreffes us.”

THE Bifhop being a mild-temper’d Man, did not at all take this Freedom
amifs, but replied, “ That he had not that Authority over the Inferior Clergy
“ that we might think ; for, faid he, they have the Law on their Side, and
“ they know it, and their higheft Regard is to their own Intereft ; and you
“ have more Authority among your People, by your Excommunications in
“ your Monthly and Quarterly Meetings, &c. than I have in the Church by
“ all the Laws of the Nation, Ecclefiastical and Civil. I call it Excommunica-
“ tion, you will not take that Word amifs, that is our Way of expreffing it.

I ANSWERED, “ That we did not take any Exceptions at the Word ; it
“ was very fignificant, and expreffive of the Thing ; only we think Excom-
“ munication ought not to reach fo far as they extended it ; it fhould not extend
“ to Mens Liberty, Property, or Perfons. What we mean by Excommunica-
“ tion is this : When any one among us goes into any Immoral Practices or
“ Acts, and after due Admonition perfifts in any thing contrary to the Chriftian
“ Faith and Religion, (as we underftand it) we deny fuch an one Chriftian
“ Communion, or to be a Member of our Society, until he repent, and, by
“ better Conduct, give ample Proof of his Reformation and Sincerity. And
“ when fuch a Delinquent is become a true Penitent, and defires to be recon-
“ ciled to the Body, we apprehend it is as much the Duty of the Society to
“ receive him when fo ftated, as before to bear Witnefs againft him, and deny
“ (or excommunicate) him.” The Bifhop made no Reply to this ; but only faid,
“ It is immoral in any one, of any Society, to break or reject the Rules and Or-
“ ders of the Society he belongs to, or makes Profeflion with ; I fay, fuch Per-
“ fons are immoral, and are not fit for any Communion.”

SPEAKING of the Maintenance of the Clergy, and their infifting on the
Law only for it, he faid, “ As to the Right of our Maintenance as Minifters,
“ whether of divine Right, or by the Laws only, we are divided in our Senti-
“ ments on that Point. There are about 14,000 of the Clergy in this Nation,
“ (as I remember he faid) and I do not know on which Side of the Queftion
“ the Majority may be : But for my own Part, for me to think I have this
“ Houfe, (lifting up his Hand towards the Cieling) or my Bifhoprick, by di-
“ vine Right, there is nothing in it ; only, as thefe are Advantages annexed
“ to an Office by the Laws of the Land, which Office I enjoy by the Favour
“ of the Prince, fo I receive and hold it, and no otherwife.” This I
deem’d a frank and honeft Confeflion, and could not but refpect him for it.

AGAIN, upon my mentioning the Severity and Envy of fome of the infe-
rior Clergy againft us, he granted, “ That thefe Things brought an Odium
“ upon themfelves, and wrought againft them ; and added, that he was againft
“ Perfecution in any Degree or Form ; and that if he was Incumbent in any
“ Parifh, he would never fue any of our Friends for his Dues.” And then re-
lated to us the following Paffage : “ That a Clergyman of his Acquaintance,
“ having a Prefentation offered him to a Church in *London*, a Friend of his
“ would have difsuaded him from accepting it, becaufe (faid he) there are many
“ Quakers in the Parifh, and you muft either loofe a great Part of your Dues,
“ or be perpetually at Law and Trouble about them, which is not agreeable
“ to your Temper and Quietude. But (faid the Bifhop) the Gentleman re-
“ plied, that notwithstanding the Number of Quakers in the Parifh, I will ac-
“ cept it, and accordingly did ; and being gentle and neighbourly among them,
“ and

“ and never suing any of them, they took it so well, that they generally made
 “ up his Dues some other Way, and they lived very peaceably together.”

To this I replied, “ That it being Matter of Conscience in all of us that
 “ are true to our Principles, we could not justify any of our Friends in taking
 “ any Bye-ways or equivocal Methods to elude our Profession in that Case ; for
 “ whatsoever any Man professeth as any Part or Incident of the Christian Reli-
 “ gion, he ought to be sincere therein ; and it were more manly and Christian
 “ to act openly as one is inwardly persuaded, than to profess one thing openly,
 “ and act another contrary in secret : for that is Hypocrisy, and we would not
 “ have one such among us.

THEN I related to the Bishop how far we think any Society of Christians
 may and ought to contribute to the necessary Charge of a Gospel Ministry, and
 how that Matter stands among us at this Day. “ That we believe the true
 “ Gospel Ministry and Christian Religion comes not by Tradition, Imitation,
 “ or Succession, as from the Apostles and Primitives, but immediately from
 “ CHRIST himself ; who, according to his Promise, hath ever been with his
 “ Church, and ever will be, to the End of the World, as a Fountain of
 “ Life and Salvation unto her : That he only hath Right and Power to call,
 “ sanctify, and qualify, whomsoever he pleaseth, as Ministers and Officers in
 “ his Congregation, or amongst his People ; which is of his own seeking, congre-
 “ gating, baptizing, and saving, by the Revelation, Operation, and Agency of
 “ his Holy Spirit. And we observe that now, as in Times past, he taketh the
 “ weak Things of this World whereby to overpower the strong, and foolish
 “ whereby to confound the Wisdom of the Wise, that no Flesh may boast be-
 “ fore him. And when at any Time we are sitting together in Silence, (as we
 “ usually do) waiting upon the Almighty for the Influence of his Holy Spirit,
 “ that we may be comforted, refreshed, and edified thereby, if any one hath
 “ his Understanding enlightened thereby into any edifying Matter, and moved
 “ and enabled to speak, the rest have proper Qualifications, by the same Spirit,
 “ to discern and judge, both of the Soundness of his Speech and Matter, and
 “ also of the Spirit and Fountain from which his Ministry doth arise ; and if
 “ from the Holy Spirit of CHRIST, who is Truth, it hath Acceptance with the
 “ Congregation, and tho’ but in a few Words, it is comfortable and edifying ;
 “ for as the Palate tasteth Meats, so the Ear, or discerning Faculties of an illu-
 “ minated, sanctify’d Mind, distinguisheth Words, and the Fountain from which
 “ they spring. And such a Person thus appearing, may so appear at another
 “ Time, and be enlarged in Word and in Power, and so on gradually, till he
 “ hath given Proof of his Ministry to his Friends and Brethren, among whom,
 “ in the Neighbourhood, he hath been exercised therein, until he becomes a
 “ Workman in the Gospel, in some good Degree fitted for the Service ; and
 “ then it may so happen, as often it doth, that this Person is moved or called
 “ by the Word of GOD, to travel in this Service in some other Places remote
 “ from his Habitation, which will take him off from his Business whereby he
 “ maintains himself, his Wife and Family ; and suppose him to be a Cobler of
 “ old Shoes, a Patcher or Translator of old Cloaths, or the meanest Mechanick
 “ that can be named, poor, and not able to fit himself with common Necessaries
 “ for his Journey, he wanteth a Horse, (tho’ some only walk) Cloathing and
 “ the like ; in such a Case the Friends of the Meeting to which he belongs pro-
 “ vide all such Things, and furnish him. And if in that Service he is so long
 “ from Home, as that his Horse fails, and his Cloaths wear out, and Necessa-
 “ ries are wanting unto him, then the Friends where he travels, where his Service
 “ is acceptable, take Care to furnish him till he returns to his Family and Business.
 “ And

“ And in the Time of his Absence from them, some Friend or Friends of the
 “ Neighbourhood visit his Family, advise in his Business, and charitably pro-
 “ mote it till he return. But as to any other temporal Advantages, or sel-
 “ fish Motive of Reward for such Service, there is no such thing among us : For
 “ if our Ministers should have the least View that Way, and insisted upon it, or
 “ our People were willing to gratify that Desire, we should then conclude we were
 “ gone off from the true Foundation of CHRIST and his Apostles, and be-
 “ come Apostates. But tho’ our Principles allow such Assistance to our Mini-
 “ sters as I have related ; yet I have not known any Instance (save one) of any
 “ such Help : for, by the good Providence of GOD, our Ministers have ge-
 “ nerally sufficient of their own to support the Charge of their Travels in that
 “ Service, and are unwilling that the Gospel should be chargeable to any ; only
 “ as their Ministry makes Way where they come, their Company is acceptable
 “ to their Friends, who afford them to eat and drink and lodge with them for
 “ a Night or two, more or less, as there may be occasion ; which being freely
 “ given, and freely received, we think is like unto the Primitives, under the
 “ immediate Conduct of the same LORD, our Saviour and Director.”

THE Bishop heard all these Things with Patience and Candour, not shewing the least Dislike to any Part of what passed among us ; and being ended, he said, a little pleasantly, “ Then you are like *Paul* and *Barnabas*, and we are
 “ like *Silas* and *Timothy* ; you travel abroad to propagate the Faith of CHRIST,
 “ and we remain at home, taking Care of Things there.” And tho’ it was on the second Day, when usually visited by his Clergy, he staid with us alone till about the Middle of the Day, and at our Departure said, “ Gentlemen, let us,
 “ in our several Stations, endeavour to promote universal Love, Good-will and
 “ Charity amongst Mankind ; and I pray GOD bless you and prosper you in
 “ your Undertakings ; for we ought to pray for one another, and desire the best
 “ Things one for another.” And so we departed in Peace and Satisfaction.

IV. *With the Bishop of York, Sir WILLIAM DAWES, Bart.*

GOING to the Bishop of *York* to solicit his Favour and Concurrence in the House of Lords, for altering the Terms of our solemn Affirmation, as they then stood in the Acts of Parliament relating thereto, being such as the Body of our Friends disliked, and could not comply with, the Bishop upon that Occasion said, “ I am for Liberty of Conscience where that is truly the
 “ Case : But there is a sort of People in this Nation, who dissent from the Church
 “ on the Pretence of Conscience, and yet can *occasionally* seek for Offices and
 “ Places of Profit in the Government ; (meaning the Presbyterians and their
 “ other Sectaries) I cannot call this Conscience, but Humour.” I replied,
 “ I am of the same Mind : But that is not our Case ; for we want no Places
 “ or Offices in the Government, but an Exemption from such Laws as tend
 “ to obstruct us in our Duty and Service to the Almighty, in such Manner as
 “ we are in Truth and Sincerity persuaded in our Consciences we ought to
 “ worship, fear, serve, and obey him, without any View to any other Interest.”

THEN said the Bishop, “ The Words of the Affirmation that now is are a
 “ solemn Oath, and so we (meaning the Clergy) always, from the Beginning,
 “ have understood them.” I replied, “ I know you have : For Dr *Tillot-*
 “ *son*, when Dean of *Paul’s*, being required to preach a Sermon before
 “ the Judges of the Assize at *Kingston upon Thames*, took his Text in these
 “ Words, *Men verily swear by the greater, and an Oath is, to them, an End of* Heb. vi. 16.
 “ all
 9 G

“ *all Strife* ; from which he raised a Discourse, intending therein to prove, that
 “ Oaths in Judicature were not only lawful, but necessary under the Gospel,
 “ as well as under the Law. In which Discourse he defines an Oath in these
 “ Words, or to this Effect: *An Oath is a solemn Appeal to God, as a*
 “ *Witness of the Truth of what we say.* Which Sermon being printed be-
 “ fore we applied to the Legislature for Relief against Oaths, and the Reason-
 “ ing therein supposed to be strong in Support of judicial Swearing, that Par-
 “ liament would not grant us any Relief in any other Terms but in the Words
 “ of the Doctor’s Definition of an Oath, a little improved. For whereas he
 “ saith in his Sermon, An Oath, which is a solemn Appeal to GOD as a Witness
 “ of the Truth &c. the Parliament added the Word Almighty to the Word
 “ GOD, setting forth the supream Being in his highest Attribute as a *Witness*
 “ in the most trivial Cases occurring among the Children of Men, whilst a Mor-
 “ tal sitteth as Judge in the Cause. And whereas the Particle *a*, might denote
 “ the Most High as a Witness only on the Level with other Witnesses, the
 “ Parliament wisely and more reverently changed the Particle *a* to the more
 “ proper Words *the Witness*, by way of Super-eminence, as justly due: For
 “ where the GOD of Truth is Witness, there needeth no other ; and to suppose
 “ there doth, is derogatory to his divine Majesty, and blasphemous : of which
 “ many of our People were aware, and therefore shun’d it, and could not comply ;
 “ tho’ some others, not so well apprized of the Nature of an Oath, did use it :
 “ But we, as a Body of People, never agreed to it ; for our Yearly Meeting, which
 “ represents us and our Principle : in the most collective and general Manner,
 “ hath always agreed to solicit the Government for a more proper Form, when
 “ it might please GOD to incline their Hearts to so much Goodness ; and we
 “ hoping this is the Time, have proposed the Form now before the House.”
 The Bishop replied, “ That he was not our Enemy, but could not stay at that
 “ Time to see or hear any more on the Subject, being under an Appointment
 “ about some Business ; and so we parted.”

SOME Days after this I went to him again, accompanied only by *John Irwin*: The Bishop was alone, and received us very courteously, and we renewed our Applications to him on the same Account ; and then the Bishop was more plain with us, and said, “ That he could not be for us on that Ac-
 “ count: For tho’ he did believe, that the Words of the Affirmation, as they
 “ then stood, were as solemn an Oath as could be invented by the Wit of Man,
 “ he understood our Friends had generally complied with them on every pinch-
 “ ing or needful Occasion, as he had been informed by Persons of unquestio-
 “ nable Credit, who had been exercised in the Court of Chancery. He added,
 “ That if there were any considerable Number of us who conscientiously scrup-
 “ pled the Words, it ought to be duly considered by the House, and Relief
 “ granted ; but to alter the Laws for a very few, could hardly comport with
 “ Prudence, since the Parliament would greatly incur the Censure of the Peo-
 “ ple of the Nation if they should do it : And added, that he could not see any
 “ Reason why such of us as took the Affirmation should be exempted from
 “ the common Oaths of the Nation.” By which I perceived he and they
 would have divided us if they could.

To this I replied, “ That since the Bishop himself understood the Words
 “ in the present Act to be a solemn Oath, I hoped he could not blame us, since
 “ it was Matter of Conscience, (to which he was a professing Friend) if sincere to
 “ our Principles, tho’ but a few, that we made Application for a Form of a milder
 “ Nature, in which nothing like an Oath was contained. But as to the Num-
 “ bers on either Side of the Question among us the Petitioners, the Proceed-
 “ ings

ings against us in Chancery, or any other Courts, could not determine; for few, in comparison of the Body of our People, are prosecuted there: and as there may be some who comply, as not believing the Words in the Law to amount to an Oath, there are others also who have been prosecuted therein, who have so far scrupled them, as rather to suffer the hard Measures of the Law than comply with that Form."

THEN said *John Irwin*, "The Bishop is misinformed in this Point; for I live in the North of *England*, and know that there are very few of our Friends in all these Parts who comply with the Terms of the present Affirmation on any Account, but generally suffer the Force of the Laws, rather than yield to a Thing contrary to Conscience: And I have likewise, not long ago, travelled through most Parts of the West and South of this Nation; and, upon a general Observation, find, that the greatest Part of our Friends every where are averse to the present Affirmation, and decline to use it as much as they can."

THIS I confirmed by adding, "That I also had, for some Years past, travelled through most Parts of the World where our People are, and observed, that they are generally principled against the Form of the present Affirmation; and this Endeavour for further Ease and Liberty of Conscience in the Case, is by Consent and Direction of our whole Body, represented in our Yearly Meeting here in *London*, and not by any particular Party or Side only: So that I hope thy Objection (as to a few) is fully answered: And if there were but a few in a Nation under that Circumstance, Charity ought not to be with-held for that Reason, since the *Eyes of the Lord are upon the Righteous, and his Ears are open to their Cry.*" Mat. xxiv. 15

AND as the Bishop had asserted, "That the Words of the former Affirmation were a solemn Oath, and wish'd that all the judicial Oaths of the Nation were in that Form," (and that Party seem'd to intend it, and thereby elude our Testimony against swearing) it gradually drew the Question into our Discourse, Whether CHRIST, in his Doctrine, had prohibited all Swearing; they commonly alledging he only forbid prophane Swearing in Conversation, but not swearing in Evidence? I assumed the Affirmative, "That the LORD CHRIST hath abolished all Oaths out of his Church; and alledged for Proof the fifth Chapter of *Matthew*, where he saith, *Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, you shall in no case enter the Kingdom of Heaven*: And then, in several Points, sets forth what their Righteousness did amount to, viz. *You have heard it was said by them of old Time, Thou shalt not commit Adultery; but I say unto you, that whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.* Here, by taking away the Cause, which is an unlawful Desire in the Heart, he prevents the Act, and makes it impossible, where there is no Conception of Desire; for there begins the Sin. Again, *You have heard it hath been said by them of old Time, Thou shalt love thy Neighbour, (or Friend) and hate thine Enemy; but I say unto you, Love your Enemies, &c.* Now where the Heart is filled with the Love of GOD, in which CHRIST laid down his Life for Mankind, whilst yet Enemies, in which we can have Love and Compassion even for Enemies, the Cause of fighting, and destroying one another as Enemies, is taken away; Men are reconciled unto GOD through CHRIST, and one unto another in him; and, so abiding, cannot fight or destroy any more; as it is written, *There shall none hurt or destroy in all my holy Mountain, saith the Lord.* Thus far in Parables to introduce and illustrate the Point in question, and now home to that, *You have heard it hath been said by them of old Time,* Mat. v. 20.
— 27, 28.
— 43, 44.
Isa. xi. 9.
Mat. v. 33, 34.

Exod. xx. 7.

Mat. v. 34,
35, &c.

Zech. viii. 16

“ *Time, Thou shalt not forswear thyself, but perform unto the Lord thine Oaths ;*
 “ *but I say unto you, Swear not at all.* Here the LORD begins with Oaths of
 “ the highest Nature, used under the Law on the most solemn Occasions ; which,
 “ whosoever falsified were perjured : and where there is Swearing there may be
 “ Perjury ; but where there is no Swearing, there can be no Perjury ; where
 “ the Cause is taken away, the Effects will cease : And as he all along advan-
 “ ceth the Moralities of the Gospel above that of the Law, in all other Instances,
 “ so in this also : for if he had only forbid prophane Swearing, he had done
 “ no more than *Moses* had done in the Point ; where it is said, *Thou shalt not*
 “ *take the Name of the Lord thy God in vain ;* which Command every one breaks
 “ in a most impious Sense, who swears in Conversation. The LORD having
 “ thus prohibited the once lawful Oaths, he proceeds to explain the Tendency
 “ of their invented Oaths, which they used in Conversation, and on small Occa-
 “ sions, the Breach whereof they did not seem to think was Perjury, *Neither*
 “ *shalt thou swear by Heaven ; for it is God’s Throne, and he who sweareth by*
 “ *the Throne of God, sweareth by him that sitteth thereon : neither shalt thou*
 “ *swear by the Earth ; for it is his Footstool :* and, by Parity of Consequence, he
 “ that sweareth by the Footstool of God, sweareth by him whose Footstool it
 “ is. *Neither shalt thou swear by Jerusalem ; for it is the City of the great*
 “ *King : Nor by thy Head ; because thou canst not make one Hair white or black :*
 “ both which result and terminate the same Way ; such swear by the LORD,
 “ the King of Kings, whose Name and Temple was placed in *Jerusalem* in the
 “ Time of the Law ; and the Head, as all the Parts of Man, being formed of
 “ the LORD, to swear thereby, is to swear by his Maker. Thus swearing by
 “ Heaven, Earth, *Jerusalem*, the Altar, the Gold thereon, the Head, or any
 “ Creature, every Oath is forbidden in Conversation, as well as judicial Swear-
 “ ing ; *but let your Conversation* (and Communication) *be yea, yea, nay, nay ;*
 “ *for whatsoever is more than these cometh of Evil ;* of the Evil One, which is the
 “ Devil. Leave off lying, and every Man speak Truth to his Neighbour ; and
 “ use no higher Assaveration in your Speech, than redoubling your Yea on so-
 “ lemn Occasions ; as by Example of your LORD, *verily, verily.*”

THE Bishop heard me with Patience ; and, which gave me some Surprise, he made no other Reply than this, “ Your Interpretation of that Scripture is just. Then he said, “ I read your Books : I have read *Barclay* : He is no contemptible Author ; yet I think he might be answered in some Points.”

I REPLIED, “ That any ingenious Person reading the Works of another, with Design to find Fault, may find something, especially in a large Performance, that he may think amiss, or wrest to such an Appearance as he would have it : But every Work should be examined with an impartial View, by a Mind not prejudiced or prepossessed, comparing one Part with another, till the true Mind, Intent, and Meaning of the Writer be discovered ; and then, if any real Error appear, to confute it by obvious Truth ; which needeth no Gloss, or Colour of Sophistry : but when an Opponent subtilly and wilfully wrests the Words of his Antagonist, and imposeth a Meaning thereon the Author did not intend, this Opponent is a Forger, combating his own Invention, militates against himself, and is *felo de se* in Argument.” Upon this the Bishop generously acknowledged, “ That no Man ought to oppose the Works of another, till he was fully Master of the Author’s real Sense, and did at least believe it to be wrong or heterodox.”

THEN I said, “ That we had met with very hard Usage in the House of Lords, and particularly by the Bishop of *Rockester* (the same that afterwards
 “ was

“ was banished for treasonable Practices); that at the same Time when we, as
 “ a Christian People, were addressing the Legislature of our native Country
 “ for Liberty of Conscience, to serve GOD and our LORD JESUS CHRIST
 “ in the Way we judge most acceptable to him, to be branded and accused in
 “ such a Place and Time, and on such an Occasion, as not being Christians, but
 “ compared, by him, with *Jews, Pagans, and Mahometans!* ’tis very uncharitable, to say the least.”

THE Bishop replied, “ I do not approve that Usage of you; but he explained himself to mean no more, than that you are not *perfect Christians*; that is, in the Way *we* initiate People into Religion.”

I ANSWERED, “ Then it remains for you to prove, that none can be perfect Christians, unless initiated (at least) by you, or after your Manner.” It being then near Twelve o’Clock, the Bishop did not think proper to enter upon that Subject. And, as he had said in the Sequel of this Discourse, he had read our Books, I asked him “ if he had seen one, stiled *A Treatise of Oaths*, wrote by *William Penn?*” he said “ he had not.” Then I said, “ We had Abundance of Votes collected there, out of the Writings of those you call *Fathers*, on our Side, against Swearing in any Case or Way.” To which he replied, “ That we ought not to depend upon Numbers only, but consider the Weight also.” “ Granted, said I; but you have neither Weight nor Number (that ever I have heard of) on your Side; for all who wrote on that Subject in the Primitive Church, wrote against Swearing, and not one in Support of it under the Gospel; but that crept in gradually, with other Errors, as the Church more and more degenerated into Jewish and Antichristian Practices in many Instances.”

THEN this good-temper’d and affable Bishop requested, “ That if we had any Books we valued more than others, I would oblige him with a Sight of them, which I gave him some Expectation of;” and, at parting, he took me by the Hand, as we passed out of the Room in which we were, into another towards the Door, and said, “ I desire your Prayers for me, as I also pray for you; we ought all to pray one for another.” And so we parted in Peace and Good-will, not the least Word of Warmth or a scornful Look having appeared in all this Conference. I made Enquiry after such of our Books as I thought proper for him; but he going soon after into his Diocese of *York*, and I into *Suffolk*, and cross the Country into the West in the Service of Truth, which took about seven Months Time, I had no Opportunity to see him till I returned to *London*, and then went to his House in the *Strand* for that Purpose; but he not happening to be within, and my Concerns not allowing me another Opportunity for some Weeks, in the mean time he was taken ill of the Distemper whereof he died, so that I did not see him any more: tho’ his Death, through the Respect I had conceived for his good Qualities, affected me with a friendly Concern; for he had as much of the Gentleman as Bishop in him, and the former seem’d rather predominant.

V. *With Dr BRADFORD, Bishop of CARLISLE.*

PETER FEARON, an ancient Minister, and *John Irwin* aforefaid, being *Cumberland Men*, went to folicit *Dr Bradford*, then Bishop of *Carlisle*, in our Favour, concerning the Affirmation aforefaid, and altering the Terms; on occasion whereof he enter'd into an Argument with them on the Point of Oaths under the Gospel, afferting, as ufual, That CHRIST did only forbid Swearing in Communication; but how they managed the Point I know not, becaufe not prefent, and do not remember they related to me the Particulars: but as they intended to make him another Vifit on the fame Account, they defired my Company on that Occafion, and provided the *Treatife of Oaths* aforefaid, as a Prefent to him. And we went to him together, finding none with him but ----- *Sykes*, a moderate Clergyman, the fame that printed a Sermon on thefe Words of CHRIST, *My Kingdom is not of this World*, before *Benjamin Hoadley*, then Bishop of *Bangor*, preached his on the fame Text, which made fo much Noife among themfelves and the Nation. The Bishop received us mildly and courteoufly, ordering Seats to be fet for us near himfelf; and having heard our Application for his Favour concerning further Eafe by a new Affirmation, and return'd us a moderate and favourable Answer, he began again upon the Subject of Oaths, endeavouring to perfuade us to think, that CHRIST only prohibited Oaths in common Converfation or Communication: in which ----- *Sykes* likewise concurred: But they grounding their Opinion only upon the Word *Communication* in our *Engliſh* Translation, and the other two Friends leaving the Matter to me, I answered, “ That if CHRIST did not prohibit all
 “ Oaths in that Doctrine, he did not advance the Morality and Righteoufnefs
 “ of the Gospel above that of the Law in that Point, as in every other Particular
 “ there mention'd, he certainly did; and added, That there is not a Word in
 “ that Text, which by any tolerable Conſtruction, or by any Propriety, can
 “ be render'd Communication from the *Greek* Original: For the Word is
 “ *Λογος*, (the fame uſed in the 1ſt of *John*) ſignifying Word (or Speech); which
 “ Word is Truth, ſignifying that the Righteoufnefs of the Gospel, abolishing
 “ Oaths of all kinds, requires Mankind to ſpeak the Truth one to another in
 “ Honeſty and Sincerity, in all Caſes, as ſurely and certainly as they could
 “ upon Oath.” And then defired the Bishop to inſpect his *Greek* Teſtament on that Occaſion, which he readily did; and returning from his Library, confeſſed that the Word there translated *Communication*, was *Λογος* in the *Greek*, and did not offer any further Argument upon the Subject. Then I gave him the Book which the Friends had put into my Hands, telling him it was writ on that Subject, and defired him to peruſe it at his Leiſure; and ſo we left him in Friendſhip and Peace.

SOME Time after this, being at *London*, *Walter Newbury* and I went to the Bishop again, to requeſt his Favour in the Houſe of Lords concerning the Affirmation; and he was come down to his Hall, ready to take the Air in his Coach in the Park, but ſtopt when he ſaw us come in, and received us kindly, and preſently ſaid, “ I have read your Book, and I will fetch it you.” I answered, “ It was given him as a Prefent, and defired it might be acceptable.” He thanked me, and immediately ſaid, “ That he believed that CHRIST and his
 “ Apoſtles had forbid all Oaths and Swearing, and that the Time would come
 “ when there would not be any ſuch Thing in the Chriſtian World; but
 “ added, That the preſent State and Circumſtances of Mankind could not bear
 “ ſuch an Exemption; and ſaid, That you will own that ſome even among your-
 “ ſelves

“ felves, in whom some Immoralities appear, are not fit for the Liberty and
 “ Exemption you request for your People.”

I ANSWERED, “ That as Mankind come into this World only in a natural
 “ State, our Issue are as others in that respect; and where not subject to the
 “ Example and Instructions given them, may, and some of them do, degenerate
 “ into immoral Practices of some sorts: tho’ our Society takes all practicable Care
 “ to prevent it, according to the stated Rules among us, and by all Christian
 “ Ways and Means. We pray for them, we example them, admonish, advise,
 “ exhort, reprove, and rebuke them as Need may require; and, after all, if any
 “ one among us persist in Evil, we proceed against such according to the
 “ Rules of our Society, finally to deny them as not of our Communion; and
 “ that is all we do, or think we ought to do, in such Cases. And tho’ some
 “ particular Persons among us may not, in their younger Times, come fully
 “ up in all Things into the Perfection of our Profession; yet we hope in the
 “ main, as a Christian Society, we do. And tho’ some among us do fall into
 “ Things disagreeable to our Profession; yet bearing false Witnesses being so
 “ great an Evil, and so easily discovered, we hope none among us would
 “ be guilty of it; but if any should, let the Penalty of Perjury be fully in-
 “ flicted upon him: and therefore we are encouraged to make this Appli-
 “ cation. And since thou art pleased to acknowledge thy Sentiments, that
 “ CHRIST and his Apostles by their Doctrine have prohibited all Oaths and
 “ Swearing of every kind, there must be a Time wherein it must be begun
 “ to be put in Practice by some certain Person, Persons, or Community.
 “ A Nation is not born in a Day; nor did the LORD JESUS himself call
 “ and convert all his Disciples at once; it was a gradual Work, though in
 “ the Hand of him by whom the Worlds were made. And as the Christian
 “ World (so called) hath suffered an exceeding great Lapse and Degeneracy
 “ from the Doctrines, Morality, Sanctity, and Practice of CHRIST and
 “ his Apostles, and the other early Primitives; so in the main they are more
 “ Anti-christians than Christians: and the Almighty, who makes Choice of
 “ the foolish Things of this World, whereby to confound the Wisdom of the
 “ Wise, the Weak whereby to overcome the Mighty, and even Things that
 “ are not, to bring to nought the Things that are, (*that no Flesh may glory before*
 “ *him*) hath raised up and chosen us as a People, in and by whom to begin this
 “ Reformation in Religion, in Doctrine and Practice; not by human Power,
 “ for that is against us, nor by the Wisdom of this World, of which we have
 “ little, or the Learning or Acquirements thereof, which we do not pursue;
 “ but by the same Grace through which our LORD JESUS CHRIST laid down
 “ his Life upon the Cross for the Redemption of Mankind; wherewith being
 “ mercifully favoured of GOD, and having believed through the Operation
 “ thereof in our Hearts, we have hitherto suffered all Things for his Name’s Sake,
 “ which hath been permitted to be inflicted upon us by this and other Nations,
 “ where we have been raised up, or have come: And we hope we have given
 “ Christian Proof of our Sincerity, to the Minds of all sober and thinking Peo-
 “ ple, that our Religion is not some select Notions of certain Gospel Truths,
 “ but a real and practical Thing; wherein we are supported, by the Wisdom
 “ and Power of GOD alone, as Witnesses for him on Earth, and to the Re-
 “ demption and Salvation brought to pass for us and in us through JESUS
 “ CHRIST our LORD. And since ye profess yourselves to be Christian Bishops,
 “ (for we applied to them all) and we apply to you for Relief where our
 “ Consciences are yet oppressed by Laws, and where you, by your Offices in the
 “ National Church, have a Share for the Time being, in the Legislature, who,
 “ under the Almighty alone, can relieve us; if you will not, in your Stations,
 “ con-

“ contribute what you may towards that Relief, at whose Door will the Oppression lye ?

THE Bishop heard me with Christian Patience, and said, “ We (meaning the Bishops and former Parliament) did not grant the Affirmation that now is under any other View, on our Part, than as a solemn Oath ; for so we always understood it, and we thought your People had acquiesced under it : but seeing it does not suit you, I am for Liberty for tender Consciences, where that is the Case. I am your Friend herein.” Then we returned him our hearty Acknowledgments ; upon which he took us by the Hands, and gave us his good Wishes, and we departed in Peace and Satisfaction. He was, after the Banishment of *Atterbury*, Bishop of *Rockester*, before mention’d in my Conference with the Bishop of *York*, translated (as their Term is) into the See of *Rockester*.

F I N I S.

A N I N D E X O F T H E

Principal OCCURRENCES, MATTERS, and SUBJECTS, treated of in the foregoing *Journal*.

A

Absurdity of supposing the Bible to be the Word of God, *Page* 335
 Abuse and Persecution, Instances of them in *Scotland*, 95
 Accident, one on the landing of *William Penn* in *Pennsylvania*, 240.—A dangerous one to the Author, 642
 Act, an extraordinary one made against the Quakers, 193.—One of the General Assembly of the Kirk of *Scotland*, 95
 Advice to the Students at *Boston* in *New England*, 342
 Advertisement from *George Keith* to the Yearly Meeting in *East Jersey*, 258
 Affirmation Act, the first obtained not satisfactory to many Friends, 476, 529, 617
 Answer, To a Message from *George Keith*, 259
 —To *James Wallace's* Letter, 427.—To *Thomas Dixon's* Letter, 478
 Appeal, an irregular one made to the Yearly Meeting at *London*, 725
 Apostles Creed, (so called) Remarks upon it, 545, 571, 694
 Apostate, *John Read* 246
 Arms. Against bearing them, 272, 365, 452, 620.—A Trial of two young Men, who refused to bear them, 269
 Assizes at *Carlisle*, 36.—At *Coventry*, 698

B

Baptism; Debates and Discourses about it, 45, 108, 141, 169, 186, 217, 231, 255, 283, 394, 415, 461, 471, 479, 516, 550, 577, 609, 680, 709.—With the Holy Ghost, proved to be Christ's Baptism, 287—302
 Baptifimal Vow (so called) Remarks upon it, 371, 535
Barclay's Apology, presented to the Czar of *Muscovy* 125
 Bible call'd the Word of God, shewed to be an absurd Appellation, 335
 Bill passed in the House of Commons, for further Ease to Friends in respect of the Recovery of Tythes, 724
 Bishop of *Casbel's* Discourse with *William Penn*, 145.—Of *Offery*, a Persecutor, 566
 Body. Concerning the Resurrection of it, 220, 429
 Body of Christ. Queries about it, 247

Books given away to the People at the Yearly Meeting at *Rugby*, 718
Bornas (Samuel) imprisoned, 259
 Busy-bodies reprov'd, 746

C

Call to the Ministry; concerning it, 305
 Calamity of War; Instances of it at *Dundalk*, 138
 Calumniators reprov'd and admonished, 448, 747
Carlisle Assizes, 36
 Catechism of the Church of *England*; concerning it, 535
 Chief, or Sagamor, of the Indians, his Notions, 162.—Remarkable Temperance, 163
 Christ, the Word of God, 304
 Christ's Coming, the End of it explain'd 103
 Christening; the Ceremony of it, with Remarks, 5
 Church. *St Cuthbert's* at *Carlisle*, 30.—At *Milford*, in *Holland*, 500
 Condition of the *French* in *Hispaniola*, 451
 Conversation, with *Sir Thomas Osborn*, 138.—With a Papist Priest, 130, 140.—With several Presbyterian Ministers, 182.—With *Sir Thomas Liddell*, 98.—With *John Read*, an Apostate, 246.—With *Admiral Wager*, 444.—With a Jesuit, in *Latin*, 449.—With the Countess of *Kildare*, 533.—With a Widow Lady at *Radnor*, 571.—With the Countess of *Ranelagh*, 608.—With the Earl of *Carlisle*, 617, 659, 679.—With *Lord Lonsdale*, 652.
 With — *Simpson*, Professor of Divinity at *Glasgow*, 668.—With a Deist, 686.—With the Bishop of *London*, 724
 Constables; two enter a Meeting with a War-rant sign'd by *Justice Gould*, 253
 Controversy and Debate; what Temper most suitable for it, 307
 Creed. Remarks upon that called the *Apostles Creed*, 545, 571, 694
 Cross of Christ; concerning it, 265
 Crucifixion of Christ, 603
 Czar of *Muscovy* at *Grace-Church-Street* Meeting, 126.—At a Meeting at *Frederickstadt*, where he interprets, 494

D

Death of Christ; the Efficacy thereof, 626
 Death of the Body and of the Soul, distinguished, 571
 (a) De

- Debate, with a Papist about Transubstantiation, 8.—With an Opponent in *America*, 169.
 —With two Priests, 174.—With several Presbyterian Ministers, 183.—With *Joseph Ring*, 200.—With *John Read*, 246.—With *Andrew Monroe* and *James Burtell*, at *Chuckatuck* in *America*, 392 to 426
 Deist; Conversation with one, 686
 Deists, Freethinkers, &c. some Account of their Rise amongst Friends, 721
 Devil and his Angels; concerning them, 746, 747
 Disturbance in a Meeting at *Kilkenny*, 552
 Divine Visitation very remarkably extended to the Author, 13, 14
 Discipline greatly promoted by *William Edmondson*, 137
 Dream; a remarkable one, 2
 Drefs; Plainness of it commended by the Coun-
 tefs of *Kildare*, 533
 E
 Earthquake in *Jamaica*; Remarks upon it, 444
 Envy against *William Penn*, 134
 Epistle to the Yearly Meeting at *London*, 139
 F
 Faith in Christ, 660
 Fall of Man treated of, 331, &c.
 False Teachers characterized, 364
 Fever; a pestilential one at *Philadelphia*, 223
 Fighting and War; against them, 272, 365, 620
 Forward and unseasonable Preachers, censured, 241, 319, 360
 Freedom from Sin maintain'd, 57, 114, 194, 214, 274—281, 380, 396, 589.
 French Privateer; the Author taken by one, 447
 G
 Gainsayer; one at *Bristol*, sharply reproved, 722
 Gifts of the Spirit, 286
Glasgow Scholars reproved by a Soldier for their Rudeness, 94
 God not the Author of a Spirit of Delusion, 363
 Grace; concerning the Measure or Degrees of it, 355
 H
 Hardships suffer'd at *Cape Francois*, 455
 Harsh Saying of an old Woman, a Papist, 454
 Holiness, in what Sense applicable to Man, 274
 Horses seized at *Ross*, in *Ireland*, 131
 Hot Springs in *News*, 443
 I
 Ignis fatuus, or Jack with a Lanthorn, seen near *Northampton*, 730
 Impostor; one detected, 168, and advised, 172
 Indian Servants; two admonished, 157
 Indians, their Notions, 156, and Character, *ib.*
 Infant Baptism, or Rantism, the Foundation of it, 217
 Infants unbaptized, asserted by an Opponent to be in a State of Damnation, 308
 Inscription on a Stone Cross in *Ireland*, 136.—
 On a Stone (as pretended) in *Holland*, 238
 Indwelling of Christ, 202
 Instance of a particular Providence, a remarkable one, 133
 Instances of the Safety of relying upon divine Providence, 315, 316
 Interpreter deals unfairly by the Author, 163
 Judgment of a Court in *New England* upon two Friends, who refused to bear Arms, 270
 Justice of the Peace disturbs a Meeting, 252
 K
 Keith (*George*) sends a challenging Message to the Yearly Meeting at *East Jersey*, 238
 Kind Usage of certain French Privateers, 449
 Knowledge of God; by what Means Mankind may arrive at it, 652
 L
 LAW gives not, but protects the Possession of Property, 655
 Law in *New England* against such as refused to bear Arms, and the Occasion of it, 264
 Laws, &c. made by Civil Powers, concerning Matters of Christian Faith, not binding upon the Consciences of Christians, 409
 Letter from a Candidate to serve in Parliament, introduced into a Meeting of Business at *Cirencester*, 576
 Letters. To *Robert Hamilton*, 76.—To the Presbyterians at the Town of *Hamilton*, *ib.*—
 To *K. P.* 101.—To the Yearly Meeting at *London*, 129.—To the Author's Father, 148.
 —From *Joseph Ring*, 199.—To *Abraham Pearson*, a Presbyterian Minister, 213.—To *Colonel Dudley*, 311.—To *George Walker*, from a Priest, 388.—To *James Burtell*, a Priest, 391.—From *Thomas Dixon*, a Presbyterian Minister, 471.—Answer to the same, 478.—To *John Gilpin*, 487.—To *James Dickenson*, 488
 Light divine, treated of, 333
 Lord's Prayer, treated of, 401
 Lord's Supper; Discourses and Debates about it, 42, 104, 510
 M
 MAN in his first State, his Fall and Redemption, treated of, 330—334
 Mayor of *Casbel* opposes Friends, 144
 Memory of divine Things, not to be imputed to a Faculty in Nature, 428
 Menists in *Holland*, 491, 508
 Message from *George Keith* to an Yearly Meeting in *East Jersey*, 258
 Methodists, some Account of them, 741
 Meeting. One in the Town-hall of *Carlisle*, 6.
 —One at *Broughton*, 32.—One at *Newcastle*, 52.—At *Sunderland*, 53.—At *Frederickstadt*, 499.—The first in the New Meeting-house at *Whitehaven*, 652, 657.—The first in the Meeting house at *Preston*, 669
 Ministers; concerning them, 263, 305.—Manner of maintaining them in *Nantucket Island*, 350.—Of their forced Maintenance, 405
 Miracles, said to be wrought by the Church of *England*, 461
 Mitimus, whereby *Thomas Story* was sent to Prison at *Kilkenny*, 554
 Mob, very rude at *Hamilton*, in *Scotland*, 75.—
 At *Oxford*, 475
 N
 Narrative concerning *James Burtell*, a French Priest, 439
 Natural and Spiritual State distinguished, 685
 Notion of the Papists, that the Protestants Bible differs from theirs, fatal to them, 453
 Notions of the Indians in *Virginia*, 156.—Of an Indian Chief, or *Sagamor*, 162, 163
 O
 Occurrence with an independent Teacher, fled from *Ireland*, 31
 Office of the Ministry, concerning it, 305
 Opposition from the Mayor of *Connecticut*, 178.
 —From:

—From a Man professing himself a Quaker,
at *Bristol*, 722
Ordinance of Bread and Wine, a Letter about
it 104
Oxford Scholars raise a Mob, 475.—Their Rude-
ness, 716

P

Paper against Dissenters, put up at *Thirls*, in
Ireland, 549
Particular Providence, a remarkable Instance of
it, 133
Passages remarkable. Concerning an Indian,
157.—Concerning the Czar of *Muscovy*, 494,
495.—Concerning *Christopher Midel*, 497.—
Concerning *Sarah Collier*, 511
Paul the Apostle, a Question relating to him, 379
Perfection, concerning it, 115, 214, 274, &c.
Persecution and Abuse, Instances of them in
Scotland, 95
Popes, their Succession from *Peter*, disputed with
a Jesuit, 450
Prayers, composed by *Thomas Story*, 26, 29
Prayer, concerning it, 45, 401
Preachers, forward, and unseasonable ones, 241,
319, 360
Predestination; Debates and Discourses about it,
179, 261
Presbyterian Preachers, their Manner of being
called into a Living in *New England*, 209
Priests, Occurrences with them, 48—52, 123,
140, 173, 183, 231, 274, 326, 329, 335,
379, 461, 550
Prince of *Orange* arrives, 10
Privateers, two near *Hispaniola*, 446.—*Thomas*
Story taken by one, 447
Profane Language, excessive in *Jamaica*, 444
Property, the Original and Rise of it, &c. 655
Providence, Safety of relying thereupon, 315,
316.

Q

Quakers charged with several Errors, by
James Wallace, a Priest, 388.—Falsely ac-
cused of adhering to *Woolston*, 678
Qualifications of true Ministers, 341.—Distin-
guished from the false, *ib.*
Queries, several relating to religious Points, laid
down as the Basis of a Dispute 393
Questions asked *Thomas Story* by a Papist Priest,
140

R

Ranters distinguished from Quakers, 192 —
More concerning them, 220
Rebuke to the Scholars at *Cambridge*, 579
Regeneration, concerning it, 207
Rejoicings at *Carlisle* on the Report of King
James's Queen being with Child, 7.—On the
News of the Birth of a Prince, *ib.*
Remarks on the Name of *Rollon God Cotton*, 347.
On a Church, so called, in *Mildorp*, 500.—
On Jacobite School Masters, 708.—On clan-
destine Marriages, 713
Resurrection of the Body, discoursed about, 220,
429, 513.

S

Sacraments, so called, concerning them, 262.
—Also vide Baptism and Supper.
Safety in relying on Providence; Instances of
it, 315, 316
Scansfield (*John*) preaches in the Town-hall at
Carlisle 6
Schoolmasters that are Jacobites poison the
Minds of Youth, 708
Scholars. At *Glasgow*, their Rudeness rebuked
by a Soldier, 94.—At *Cambridge*, rebuked, 579.

—At *Oxford*, raise a Mob, 475.—Very rude
716.—At *Wakefield*, 600
Scriptures not the Word of God, nor the prima-
ry Ground of Faith and Rule of Life, 303, 321
Separates; two of their Preachers endeavour to
impose upon a Meeting of Friends, 121.—
Near *Bristol*, 615
Siege of *Limerick*, Remarks upon it, 136
Silent Meetings vindicated, 138
Sin; Freedom from it maintained, 57, 114, 214,
274, 380, 396, 429, 589.—Not imputed
till committed, 309
Spirit of Christ proved to be in all Christians, 201.
—The Light and Law of Christians, 203, &c.
285, 587.—How known, 362.—Of Truth,
how to be distinguished from the Spirit of De-
lusion, 362, 563
Sprinkling no Baptism 186, 201
State of the *French* in *Hispaniola*, 451
Storm at Sea, 152
Story, a superstitious and foolish one handed a-
bout in *Maryland*, &c. 238
Story (*Thomas*) the Author, brought up to the
Law, 1.—Of the Church of *England*, 3.—
Goes to hear a famous Presbyterian Preacher,
ib.—To a Friends-Meeting, *ib.*—Frequents the
publick Worship diligently, *ib.*—Uneasy with
it, 4.—Discourses with an Acquaintance about
worshipping towards the East, bowing at the
Name of Jesus, &c. *ib.*—At a Christening,
and Remarks upon it, 5.—Disputes with a
Papist, 8.—Dissatisfied with the Behaviour of
the Clergy at the Revolution, 10.—Some Cir-
cumstances of his Gaiety and love of Pleasure
in his Youth, 11.—Alarmed by an Accident, 12.
—Absents himself from his former Acquain-
tance and Company, *ib.*—Wonderfully af-
fected by a divine Influence, 13.—The like
extraordinary Visitation renewed, 14.—Has a
remarkable Vision, 16.—Writes divine Songs
of Praise, &c. from 18 to 29.—Declines join-
ing with the publick Worship, 30.—Has an
Inclination to enquire concerning the Way and
Principles of the People called Quakers, 32.—
Is at one of their Meetings, greatly reached
by divine Goodness, and satisfied beyond his
Expectation, 32, 33.—At a Meeting of Busi-
ness at *Carlisle*, 34.—Is called upon to be an
Evidence at *Carlisle* Assizes, 36.—Confesses
himself a Quaker, and declares he cannot
swear, 37.—Goes into Company where he is
urged to drink Healths, but refuses, 40.—
Has a Discourse with Dr *Gilpin* concerning
the Lord's Supper, Baptism, and Prayer, 41,
to 45 —Declines practising the Law; which
offends his Father, 47.—Silences two Priests
who attacked him rudely, 48.—Spoils the
Dancing of another, 49.—A Presbyterian
Teacher loses his Dinner out of Spight to him,
and refuses to say Grace, 51.—Another Priest
attempts to put him out of liking to his Din-
ner; but is disappointed, and worsted in Con-
troversy, 51, 52.—Goes a Journey in Com-
pany with *Andrew Taylor*, *ib.*—Visits *Scotland*
in Company with *John Bowstead*, 54.—They
assist *Thomas Rudd* against the Mob at *Edin-
burgh*, 55.—Are assaulted at *Elgin*, 63.—He
discourses with a Priest (*William Falconer*) a-
bout the Scriptures, the Spirit, &c. 68.—Re-
turns to *Justice-Town*, 77.—Sets forward for
London, *ib.*—Contracts a Friendship with *Wil-
liam Penn*, *ib.*—Also with *Thomas Wilson*, 78.
—First appears with a publick Testimony, 81.
—Discourses with his Father concerning Busi-
ness

ness to live by in the World; 82.—Takes a Journey to *London*, 83.—There joins *Aaron Atkinson* in a Journey, 84.—Returns to *London*, 85.—Retakes himself to Business, *ib.*—Visits the Countess of *Carlisle*, 88.—Goes a second Journey into *Scotland*, 91.—Reproves a young Gentleman, 92.—Returns to *Cumberland*, 94.—Arrives at *London*, 100.—Handles a Priest sharply, 123.—Visits the Czar of *Muscovy*, and discourses with him, 124.—Goes into *Ireland*, 127.—Returns to *London*, 146.—Is moved to visit *America*, 147.—Embarks for *America*, 150.—In a Storm at Sea, 152.—Lands in *Pennsylvania*, 153.—Is unfairly dealt with by an Interpreter, 163.—Visits the Place near *Boston*, in *New England*, where several Friends suffered Martyrdom, 195.—His Companion, *Roger Gill*, takes a Fever at *Philadelphia*, and dies, 226, 227.—He is interrupted in his Testimony by a Priest, 230.—Made *William Penn*'s Deputy in *Pennsylvania*; also Member of the Council of the State in that Province, Keeper of the Great Seal, Master of the Rolls, and one of his Commissioners of Property, 245.—Sails for *Barbadoes*, 433.—For *Jamaica*, 443.—Departs thence, 445.—Is taken by a *French Privateer*, 447.—Suffers Hardships, but is released, 456.—Sails again for *Barbadoes*, 457.—Embarks for, and arrives at *London*, 462.—Embarks for *Holland*, 487.—Returns and lands at *Yarmouth*, 521.—Embarks for *Ireland*, *ib.*—Arrives there, 532.—Is imprisoned at *Kilkenny*, 554.—And set at Liberty again, 557.—Returns to *England*, and arrives at *Chester*, 569.—Goes into *Wales*, 570.—Returns to *London*, 578.—Revisits *Scotland*, 585.—Returns to his Father's House at *Justice-Town*, 590.—Is at the Burial of *William Penn*, 607.—In great Danger from his Horse running away with him, 642.—Visits *Scotland* a fourth Time, 664.—A fifth Time, 667.—Returns to *England*, 670.—Continues his Travels, visiting divers Places, to 751.—Is at *London*, and seized with a Paralytick Disorder, 752.—Goes down into *Cumberland*, *ib.*—Is seized a second Time with a paralytick Fit, and dies, *ib.*—Is buried at *Carlisle*, *ib.*
 Students at *Boston*, in *New England*, admonished, 342
 Succession of the Popes from *Peter*, disputed with a Jesuit, 450

Supper of the Lord, 42, 104, 262, 510
 Swearing; put to a Difficulty about, 448

T

Talebearers reproved, 746
 Taxes, concerning Payment of them, 269
 Transubstantiation, a Debate about it, 8.—More concerning it, 520, 561, 720.
 Truth; a Person advised not to think to be too wise for it, 264
 Tythes; concerning them, 52, 620, 655

V

Verses. To the suffering Babes of the immortal Seed, &c. 27.—On Priestcraft, 555
 Vision, a remarkable one, 16, 17
 Universal free Grace 168
 Universities, a Remark upon them, 636
 Voyage to *America*, 150.—To *Barbadoes*, 433.
 To *Holland*, 488

W

WAR against the Nature of Christianity, 365, 452, 620
 Warrant to seize Horses, 131.—Another for apprehending *Thomas Story* at *Kilkenny* 566
 Water Baptism, and the Baptism of the Holy Ghost, fully treated of, and contradicting withheld, from 287 to 302
William Penn expostulates with the Bishop of *Caebel*, 145
 Womens' Preaching vindicated, 89, 323, 361
 Woman Preacher put into Disorder and Passion, 647.—Another censured 691
 Woman troubled with a Spirit of Blasphemy, 208
 Word of God; Part of a Testimony concerning it, 251.—More fully handled, 303, &c.

Y

Yearly Meeting, at *Chester*, 569.—At *Radnor*, 570.—At *London*, 578, 690.—At *Kendal*, 601, 651, 689.—At *Shrewsbury*, 603.—At *Bristol*, 605.—At *Exeter*, 641, 703.—At *Chester*, 647, 713.—In *Wales*, 648.—At *Edinburgh*, 664.—At *Ludlow*, in the Prince's Palace, 670.—At *Rugby*, 718
 Young Men; two imprisoned in *New England* for refusing to bear Arms, 264.—Fined for the same, 266

A N

I N D E X

C O N T A I N I N G,

The NAMES of such PERSONS and PLACES as are most particularly mentioned in the foregoing *Journal*.

A		Bridgend,	574
A Berbrothwick,	page 60	Bridport,	629
Aberdeen,	61, 91, 586	Bridgewater,	612, 614, 643
Albans,	90, 726	Broughty	60
Alanby,	54, 470	Bromyard	79
Alfton,	52, 590	Broughton,	32, 54, 470, 593
Allandale,	98, 591	Broughton Tower,	472
Aldam, Thomas	650	Bull, Anne	368
Alnwick	666	Burtell, James	390, 439
Amsterdam	518	Burlington, or Bridlington	598
Antrim	538	Burton,	90, 582
Appleby, James,	617	Byfield, Nathaniel, Colonel,	266
Askeen,	94		
Askerton	591		
Ashby, Richard,	617		
Atkinson, Aaron, 84, 157, 166, 173, 223,			
226, 233, 466			
Auckland,	53, 597, 658, 689		
B			
B Aldock	90, 464, 578, 691		
Balberhall,	90, 684		
Bath, 79, 527, 531, 576, 608, 623, 644,			
671, 710			
Ballimorentis	129		
Bandon,	134, 532		
Barryroe,	134		
Basset, William, Captain	272, 351		
Barbadoes,	433, 457		
Banbury,	474, 744		
Beckhouses,	53		
Belton,	79		
Bentham,	466		
Beaven, Thomas	641		
Berwick upon Tweed	666		
Bedford,	608		
Benfieldside	52, 54		
Beverly,	599		
Birr,	136		
Birmingham	474, 604, 688, 743		
Bishop of London,	724		
Bowes,	53		
Bowstead,	54		
Bownas, Samuel, 259, 629, 615, 703, 719			
Boston, in New England	195		
Bradford,	678, 727, 729		
Brandon,	522		
Braintree,	477, 525, 606		
Bristol, 78, 526, 531, 575, 605, 610, 615,			
639, 644, 671, 720			
Brill	521		

	C		
C Aln,	79, 526		
Cape Francois,	454		
Carlow,	138		
Carolina,	157		
Cannonicut Island,	195		
Carlisle, 36, 467, 590, 650, 667, 700, 740, &c.			
Cambridge,	579, 636, 663		
Carpenter, General,	625		
Castle Howard	659, 679		
Cashel,	144		
Chanery,	67		
Chalkley, Thomas,	360, 368		
Charterers,	580		
Chester,	569, 647, 669		
Chesterfield,	584, 677		
Chue,	79		
Chuckatuck,	154, 389, 426		
Cirencester,	78, 528, 576		
Clonmell,	132, 138		
Clemsford, or Chelmsford,	525		
Cockermouth,	54, 470, 594		
Codrington, General	436		
Countess of Kincairn	58		
Countess of Carlisle,	88		
Countess of Kildare,	533		
Countess of Ranelagh,	608		
Cornbury, Lord,	679		
Coventry,	687, 698, 743		
Coldbeck	595		
Cownallius,	78		
Coppull,	79		
Cork,	134, 532, 546		
Colchester, .	100, 477, 524, 634		
Copeland, John,	154		
Cotton, Rollon-God, a Priest	274, 344		
Crook,	53		

b	Cu-
---	-----

- Cutherstone 53
 Czar of Muscovy, 123, 494
- D**
 Arlington, 53, 597, 658
 Darking, 633
 Deal, 151
 Dean of Limerick 138
 Dent, 53
 Dennis, 707
 Dickinson, James, 78, 596
 Dover 151
 Dorchester 629
 Drumlanrig, 77
 Drummond, May, Character of her, 714, 719, 720
 Dundee, 60
 Dunnoter, 61
 Dublin, 128, 138, 543, 568
 Dundalk, 138, 542
 Durham, 53, 597, 666, 690
- E**
 Aglesfield, 54
 Earl of Carlisle, 617, 659, 679
 Ecclestone, John, 617, 625
 Edenderry, 137
 Edinburgh, 54, 73, 93, 586, 664, 667
 Edmonton, 77
 Edmundson, William 136, 137
 Edmundsbury, 477, 635
 Elgin, 62, 70
 Embden, in Holland 492
 English, James, a Priest, reprov'd for his Behaviour, 73
 Everot, John, 127
 Exeter, 612, 625
- F**
 Akenham, 522
 Falmouth, 611
 Fawcet, Margaret 54
 Featherstone, Cuthbert, an aged Friend, 97
 Fetterello, 61
 Fochabers, 70
 Forres, 64
 Forster, Josiah 687
 Francis, William, 727
 Frederickstadt, 495
 Frederick, Detry Peter, a Priest convinced, 503
 Frenchay 79
- G**
 Ainsborough, 662
 Gellie, John, a Ranter, an Account of him 70
 Gilpin, Doctor, 41
 Gilpin, John, 470, 594
 Gill, Roger 149, 182, 227
 Gillespie, Archibald 98
 Gisborough, 598
 Glasgow, 74, 94, 588, 665, 668
 Glaister, Joseph 378, 390, 427
 Gloucester, 605
 Glassenbury, 610, 628
 Gravesend, 151
 Grayrigg 53
 Groeningen 507
 Gurney, John 617
- H**
 Addock, Robert, a remarkable Passage concerning him 126
 Hall, Widow, 33
 Halifax, 673
 Hamilton, 74, 94, 589
 Hanfworth, Woodhouse, 465
 Hamburg 493
 Harlaem 490, 518
 Harlingen, 491
- Harestreet, 90
 Hawkside, 54, 473, 651
 Hawthorn 53
 Haverford West 574
 Height, 473
 Hereford 79
 Hertford, 90, 464, 578, 663
 Hexham 54
 Hispaniola, 447
 Hitchin, 578
 Hocklyme 464
 Holm Cultram 54
 Holland 488, &c.
 Holm, 593
 Hopeton House, in Scotland, 588
 How, Anne, a Character of her, 647
 Hundwathhill 54
 Hull, 599
 Huntington 581
 Hyde, Edward, Earl of Clarendon, a Persecutor of Friends, 259, 369
- I**
 Amaica, 443
 James's Town, 574
 Jeffrey, Andrew, 91
 Jerseys, 243
 Imokilley, 133
 Inverury, 62, 91, 586
 Inverness, 62, 05, 67
 Ipswich, 523
 Jordan, Joseph, a Character of him, 657
 Jordans 711
 Irwin, John, 671
 Isle of Wight, 631
 Ismay, Arthur, endeavours to impose upon a Meeting of Friends, 121
 Justice Town, 651, 661, 728
 Ives, 581
- K**
 Eith, 70
 Keith, George, Discourse about him, and his Principles, 86, 87
 Kelso, 54, 91, 585, 664, 667
 Kent, Thomas, endeavours to impose upon a Meeting of Friends 121
 Kendal, 466, 601, 650, 688, 700, 728, &c.
 Keswick, 595
 Kilmuck, 62, 70, 91, 586
 Kintore, 70
 Kinghorn, 92
 Kilkenney, 552
 Kingstrop, 581
 Kinsale, 533, 547
 Kingsbridge 611
 Kidd, Benjamin, 744
- L**
 Lady Collington 58
 Lambstown 129, 544
 Lancaster, 472, 602, 699, 742
 Landend 706
 Langford, Jonas, 442
 Leeds, 90, 466, 585, 601, 678, 682, 727, 729
 Leicester, 83, 465, 584, 684, 726
 Leominster, 79, 83, 694
 Leowarden, 512
 Liddel, Sir Thomas, Conversation with him, 93
 Lincoln, 100
 Linlithgow, 93
 Limerick, 135, 534, 547
 Long Island, 246, 248
 Long Newtown, 54
 London, 78, 100, 462, 476, 525, 527, 578, 606, 616, 646, 663, 685, 690, 701, 724
 Lord Cornbury, 679
 Lord

- Lord Lonfdale, 652, 741
 Lowther-Hall, 652
 Lurgan 137, 538, 539
 Lynn, 100, 522
- M**
 Alton, 100, 661, 682
 Manchester, 688, 699, 742
 Mansfield 90, 465, 584
 Marshfield, 79
 Maryland, 227
 Marlborough 526, 645, 710
 Melksham, 79, 641, 645
 Menzicoff, Prince, 124
 Midel, Christopher, 496
 Middlewick, 473
 Minehead, 146
 Mollyfon, Joseph, a Wrangler, 255
 Montgomery, 570
 Montrose, 60, 92
 Morton, William, an Impostor, 167.—Further Account of him, 172
 Montserrat, 443
 Mountmellick, 136
- N**
 Ailsworth, 528, 605, 695
 Namptwich, 602
 Nantucket Island, 350
 Newbury, 526
 Newbury, Benjamin, 264
 Newport, 631
 Newport Pagnel, 464
 New Ross, 544
 New York, 177, 243
 Newcastle upon Tyne, 52, 54, 98, 585, 596, 657, 666, 690.
 Nevis, 443
 Nicholson, Colonel, his Kindness, 387
 Norton, Lydia, a Character of her, 327
 Northampton, 581, 583
 Norwich, 477
 Nottingham, 90, 465, 676, 684, 726
- O**
 Old Nairn 64
 Oldenburg, 504
 Osborn, Sir Thomas, 138
 Otterloo, Gilbert, 495, 500
 Oatwick, 599
 Oxford, 474, 528, 637, 649, 675, 715
- P**
 Par, Joshua, a Ranter, and Disturber of Friends 676
 Pardshaw, or Pardsay Crag, 54, 470, 594
 Pearsons, great Disturbers of Friends, 467, 592
 Penn, William, 77, 84, 126, 127, 145, 239, 244, 463.—His Death, 607
 Pennsylvania, 153, &c.
 Penrith, 79, 466, 595, 650
 Perkins, William, quoted, 371
 Peter the Great, Czar of Muscovy, 123, 494
 Philadelphia, 177, 223, 226, 244, 432
 Plymouth, 611, 704
 Pool, 702
 Pontepool, 575
 Pontefract, 600
 Port Royal 445
 Portsmouth, 632
 Poslet, 79
 Preston, 669
 Prince Menzicoff, 124
- R**
 Adnor, 570
 Raby, 53
 Ramfay, 581
 Ravenworth-Castle, 98
 Read, John, one of George Keith's Disciples, 246
 Reading, 464, 525, 530, 606, 645, 723
 Rhodes, Sir John, 684
 Rhode Island, 195, 264
 Ribton, Richard, 33
 Robinson, J. a great Disturber of Friends, 467, 592.
 Rochester, 151
 Rogersgill, 54
 Rois, 79, 131
 Roseanalles, 136
 Rotterdam, 520
 Royston, 579, 663
 Rudd, Thomas, from 54, to 76
 Rugby, 718
 Ruicomb, 463, 526, 529, 578, 607
- S**
 Salisbury, 630
 Sanky, 79, 473
 Sarum, 673
 Scarborough, 100, 598, 659, 681
 Scimmino, 154
 Sedbergh, 53, 689
 Settle, 650, 727
 Sewel, William 490
 Sheffield, 90, 584, 677, 726
 Shannigary, 133
 Shields, 52, 54, 100, 596, 657
 Shotton 53
 Shrewsbury, 602, 648, 715
 Side, 53
 Simpson, Professor of Divinity at Glasgow, 668
 Skipton, 650, 727
 Slater, William, 746
 Slocomb, Ebenezer, 264
 Smith, Widow, 695
 Solport, 467
 Southampton, 631
 Steel, 52
 Stilton, 90
 Stockton, 53, 100, 597, 658
 Stockport, 688
 Stonehaven, 61
 Stoxley 597
 Straton Island, 243, 248
 Sumerton, 610, 628
 Sunderland, 52, 100, 596, 658, 690
 Swangill 574
 Swan, George, his Wife's Rudeness 95
 Swarthmore, 54, 473
- T**
 T aylor, Andrew, a Character of him, 52
 Taylor, Joseph, 633
 Taunton, 642
 Teuksbury, 605
 Thompson, John, 648
 Thetford, 477
 Thornbury, 79, 575
 Tipperary 548
 Tisborough, 477
 Titfil 477
 Triererig, 574
- V**
 V aughton, John, 137, 143, 144
 Virginia, 155, 158
 Urie, 61, 72, 91, 587
- W**
 W adington, 100
 Wager, Admiral, a Character of him 444
 Wakefield, 600
 Waldenfield, Samuel, 137
 Waldern, Deborah, 437
 Wales, 570
 Walker

Walker, George, his Wife,	165	Wigton,	467, 592
Walkmill,	52	Wilson, James,	622, 50
Waltham Abbey,	77	Wilson, Thomas,	78, 81
Warminster,	79	Winchmorehill,	464
Warnfworth,	650	Wickham, Widow,	695
Waterford,	132, 545	Windfor,	646, 698
Warwick,	474	Woodbridge,	523, 635
Weatherby	585	Wolverhampton,	473, 604, 712
Wells,	522	Worcester,	79, 604, 648, 670, 694, 715
Welgill	52, 97	Wyeth, Joseph,	150
Wellingborough,	581	Y	
West Allandale	97	Y Arm,	53, 597
West, Thomas, an Opposer, answered,	354	Yarmouth,	478, 521
Wexford,	129, 544	Yelland,	473
Whitby,	100, 598	York,	100, 601, 661, 678, 682, 736
Whitehaven,	470, 593, 651	Youghall,	133

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles

This book is DUE on the

95

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

001 11400

13

24

3 1158 00255 2767

UC SOUTHERN REGIONAL LIBRARY FACILITY



D 000 000 979 5



